Revelation and Falsification

The *Kitāb al-qirāʾāt* of Aḥmad b. Muḥammad al-Sayyārī



CRITICAL EDITION WITH
AN INTRODUCTION AND NOTES
BY

ETAN KOHLBERG
AND
MOHAMMAD ALI AMIR-MOEZZI

BRILL

TEXTS AND STUDIES ON THE QURʾĀN

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VOLUME 4

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PREFACE AND ACKNOWLEDGEMENTS

In the early ʿAbbāsid period a number of Muslim scholars, both Sunnī and Shīʿī, composed works specifically devoted to variant readings of the Qurʾān. Most of these works are now known to us only by name or from citations in later sources. One of the earliest to have survived in its entirety is the work presented in this volume, the *Kitāb al-qirāʾāt* (= *KQ*) by the Shīʿī author Aḥmad b. Muḥammad al-Sayyārī (3rd/9th century). This composition, also known as *Kitāb al-tanzīl wa-l-taḥrīf* (The Book of Revelation and Falsification [of the Qurʾān]) or *al-Tafsīr* (Commentary on the Qurʾān), is among the oldest Imāmī Shīʿī texts to have reached us. For some Shīʿīs the subject of *qirāʾāt* has an even greater significance than for the Sunnīs. These are Shīʿīs who believe that the text of the Qurʾān was intentionally corrupted in order to delete all reference to the rights of ʿAlī and his successors. Such views, though not often expressed in recent decades, were widely held in the first centuries of Islam. In the work presented here, al-Sayyārī quotes many passages from the Qurʾān where the text is alleged to have been altered. For this reason, *KQ* is of major importance both for the doctrinal history of Shīʿism and, more generally, for the history of the redaction of the Qurʾān.

Copies of the first two manuscripts of *KQ* which we saw (mss. M and T) were obtained by Amir-Moezzi, and it was as a result of his initiative that, in 2002, we began the preparation of an edition. Working jointly, we produced a first draft of the Arabic text, and tracked down a few of the Shīʿī sources in which similar material appears. At this stage, we gained access to copies of two further manuscripts (mss. B and L), which necessitated a major revision of the text. This work, together with the composition of the Notes, was carried out by Kohlberg. We divided up the writing of the Introduction: sections 1 to 3 are by Amir-Moezzi, and 4 to 6 are by Kohlberg.

It is our pleasant duty to thank those who have contributed to the making of this book (although it goes without saying that we alone are responsible for all errors and oversights). Photocopies of the manuscripts were supplied to us both by the officials of various Iranian

libraries and by some of our Iranian colleagues. We would like to express to all these our heartfelt gratitude for their generosity, and to salute here their devotion to the spirit of disinterested scholarship and international cooperation. Frank Stewart gave the entire text written by Kohlberg a close reading and, as so often in the past, made numerous suggestions that have improved both its style and content. Simon Hopkins and Wilferd Madelung willingly responded to questions relating to the Arabic text. Others who have helped us in various ways include Meir M. Bar-Asher, Rémy Boucharlat, Rainer Brunner, Michael Cook, Patricia Crone, Hassan Farhang Ansari, Gerd Graßhoff, Fariborz Hakami, Isaac Hasson, Bernard Haykel, Philippe Hoffmann, Judith Loebenstein-Witztum, Sabine Schmidtke, and the staffs of the Institute for Advanced Studies of the Hebrew University in Jerusalem and the Institute of Ismaili Studies in London. We are grateful to our editors Jane Dammen McAuliffe and Gerhard Böwering for their helpful advice. Special thanks go to our families for their patient support throughout the years in which work on this project was in progress.

INTRODUCTION*

The prophet Mānī, presenting himself as a successor of Buddha, Zoroaster and Jesus, put forward in *Shābūrgān*—the only Iranian text attributed to him—two main reasons for the decadence and corruption of past religions. The first is that each messenger preached only in his own country and his own language. The second reason is that these messengers did not write down their teachings in a book *ne varietur*, as a result of which these teachings remained intact only as long as the messengers were alive; upon their death the community, having split into sects, falsified these sacred texts and led religion into decadence.[1] Mānī thus shares with the modern scholar certain fundamental notions regarding scriptures: these are that scriptures are subject to changes due to social, geographic and linguistic factors, historical events, the vagaries of reception and of the writing of transmission; in short, that they have a history and that the alteration of the prophetic message, its "falsification" according to Mānī, is an integral part of this history. The concept of alteration also lies at the heart of the text of al-Sayyārī, and will be addressed in the following pages. The aim is to place the text of al-Sayyārī within the broader context of early discussions and polemical debates on the Qurʾānic text held between Muslim scholars of various political-religious persuasions. These fruitful exchanges, revealing an unexpected plurality of views, were passed over in silence by later "orthodoxy", for obvious ideological reasons.

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* An earlier version of the Introduction was published in French (Amir-Moezzi-Kohlberg, "Révélation et falsification").

[1] See Schmidt, *Kephalaia*, pp. 7–8; Asmussen, *Manichaean Literature*, p. 12; Puech, *Manichéisme*, pp. 88–89. See also the accounts in Bīrūnī, *Āthār*, p. 207 (cf. pp. 23 and 27) = Bīrūnī, *Chronology*, p. 190.

1. *Issues Raised by Western Studies*

The notion of the falsification of sacred scriptures of the past is known from the Qurʾān itself (e.g. Q 2:59, 2:75, 2:159, 2:174, 4:46, 6:91 and other verses which are often interpreted in this sense). The Qurʾān may, either directly or indirectly, have inherited it from the Manichaeans, or perhaps from the pagans (Celsus, Porphyry, Emperor Julian), the Christians (Tatian, Marcion), the Samaritans and the Ebionites, all of whom used this notion to discredit their adversaries and their adversaries' scriptures.[2] The issue of falsification of the revelations received by the Prophet Muḥammad is of course closely linked to the history of the Qurʾān and the date at which it was put into writing. Evidently, the nearer the definitive redaction of the text is to the time of revelation, the lesser the risk of alteration. This is the main reason why the most widespread "orthodox" traditions maintain that the decision to collect the Qurʾān was made during the time of Abū Bakr, just after the Prophet's death in 11/632, and that the official version, completely faithful to the revelations received by Muḥammad, was produced during the caliphate of ʿUthmān, barely thirty years after the death of the Prophet. Against this background it is important to investigate when and under what circumstances the Qurʾān was put into writing in the form conventionally known as the ʿUthmānic codex.

It would be natural to turn first to the manuscript tradition of the Qurʾān, but thus far this has not proved very helpful. There is no autograph of Muḥammad[3] or his scribes. The oldest complete manuscripts of the Qurʾān probably go back to the 3rd/9th century; there are some rare older manuscripts of parts of the Qurʾān, but their fragmentary nature makes precise dating difficult. The few fragments which have come down to us on papyrus or parchment have been dated by some scholars to the end of the first or beginning of the second century *hijra*, but this dating is not accepted by all. For over a century now, no particular theory about the date of the earliest manuscripts has gained unanimous scholarly approval.[4]

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[2] See Andrae, *Origines*, pp. 203–204; Caspar, "Textes"; Baarda, "Harmonization"; Stroumsa, *Savoir*, pp. 238–242; Petersen, *Diatessaron*, pp. 75–76; Simon, "Mānī", pp. 134–138; Hengel, *Gospels*, pp. 24ff.; *EI*², art. "Taḥrīf" (H. Lazarus-Yafeh).

[3] The meaning "illiterate" given to the term *ummī* and hence the dogma of the illiteracy of the Prophet are almost certainly late. See Goldfeld, "Prophet"; Calder, "Ummī"; Rubin, *Beholder*, pp. 23–30 and index, s.v. *ummī*.

[4] E.g. *GdQ*, III, pp. 249–274 (chapter 3: "Die Koranhandschriften"); Grohmann,

In looking for an answer, we therefore have to turn to other sources of information, beginning with studies of the historical philology of the Qurʾānic text, which in turn form part of the critical study of the history of writing in Islam. Already in the 19th century, Alois Sprenger, in his famous biography of Muḥammad, opted for the late dating of book production strictly speaking, distinguishing between notes or aide-mémoires, which are very old, and actual books, which he dated to the 2nd–3rd/8th–9th centuries.[5] This thesis was taken up and elaborated by Ignaz Goldziher in his masterly study on the formation and development of the corpus of Ḥadīth.[6] It was subjected to criticism, some of it justified;[7] yet it remained predominant among scholars until the mid-20th century.[8] A turning point was reached in the 1960s, when serious doubts arose concerning the theory of the "late book". One reason for these doubts was the publication of two monumental works arguing that Muslim scholars systematically wrote down texts from a very early period. The first of these works was *Studies in Arabic Literary Papyri* by Nabia Abbott,[9] the second Fuat Sezgin's *Geschichte des arabischen Schrifttums*. The authors of both works maintained that Arabs wrote down poetry as early as the pre-Islamic period, and that a written corpus began to develop from the advent of Islam and particularly during the Umayyad period, i.e. approximately between 40/660 and 132/750. This view regarding the antiquity of the book was subjected to lengthy and learned discussions, particularly in Germany. Among its critics one may cite Rudolf Sellheim and Stefan Leder.[10] Others, including Manfred Fleischhammer, Walter Werkmeister and Sebastian Günther, opted for the antiquity of certain forms of systematic writing, without going so far as to defend the theses of Abbott and Sezgin.[11] Gregor Schoeler, a

"Dating"; Déroche, *Manuscrits*, introduction; idem, "Siècle", particularly pp. 343–365; idem, *Livre*, pp. 13–18; Neuwirth, "Koran", p. 112; Puin, "Observations"; Motzki, "Collection", p. 2.

[5] Sprenger, *Moḥammad*, III, pp. xciii–civ. See also idem, "Traditionswesen", pp. 5–6.

[6] Goldziher, *Muslim Studies*, II, pp. 15–251 ("On the Development of the Ḥadīth").

[7] As implicitly in the case of Martin Hartmann; see his "Handschriften", pp. 240ff.

[8] The most important studies defending the thesis of the late dating of books include Schacht, "Revaluation"; idem, *Origins*, passim; idem, "Maghāzī", pp. 290–293; Sauvaget, *Introduction*, pp. 29–31; Blachère, *Histoire*, I, pp. 100–105, 136–140.

[9] Abbott, *Studies*; see also idem, *Rise*.

[10] Sellheim, *Materialien*, I, pp. 33–43; idem, "Offenbarungserlebnis"; Leder, *Korpus*.

[11] Fleischhammer, *Quellen* (a revised version of the author's *Quellenuntersuchungen zum Kitāb al-aġānī*, Habilitationsschrift, Halle, 1965); Werkmeister, *Quellenuntersuchungen*, pp. 348, 465ff.; Günther, *Maqātil*; idem, "Results".

specialist on the transmission of texts in Islam, has considerably refined the approach to the problem in numerous articles published mainly in the journal *Der Islam*. Introducing the pair *syngramma-hypomnēma* borrowed from the Greek, Schoeler makes (inter alia) an apt distinction between the act of "writing", which does not always imply a written publication, and the later act of "publishing", which for a long period only occurs orally.[12]

The second reason for doubting the theory of the "late book" was the discovery and publication, in the past few decades, of a large number of early sources, some of them of considerable size and dating mainly from the second half of the 2nd/8th century, such as *al-Ridda wa-l-futūḥ* by Sayf b. ʿUmar (d. ca. 180/796),[13] *al-Muṣannaf* by ʿAbd al-Razzāq al-Ṣanʿānī (d. 211/827) and *al-Muṣannaf fī l-aḥādīth wa-l-āthār* by Ibn Abī Shayba (d. 235/849).[14] The existence of such large-scale systematic works seems to indicate that the literary tradition of writing is very old and goes back at least to the beginning of the second or even to the late first century *hijra*.

Similar questions are faced by specialists of the text and history of the redaction of the Qurʾān. One of the main problems here is the gap between the date traditionally given for the definitive recording of the Qurʾān in writing (during ʿUthmān's caliphate, 23–35/644–656) and the earliest sources in which this date is mentioned. Attempts to come to grips with this problem gave rise to two main methodological approaches: the hypercritical and the critical, to use Schoeler's terminology.[15] The following is a very brief survey of some key arguments and important figures associated with these two approaches.

The hypercritical method is used by scholars who either totally or almost totally reject the Muslim textual tradition. The points raised by these scholars include the following: the transmission of a written text is subject to the wear and tear of time, and contradictions exist in the transmission of works by even a single author; there is no independent

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[12] Schoeler, "Frage"; idem, "Weiteres"; idem, "Thora"; idem, "Schreiben"; idem, *Charakter*, index, s.vv. *hypomnēmata*, *syngramma*; idem, *Ecrire*, passim and especially the Introduction.

[13] For the debate regarding the attribution of this work to Sayf see Landau-Tasseron, "Sayf"; Sāmarrāʾī, "Reappraisal".

[14] Al-Shāhīn's edition of Ibn Abī Shayba's work, which is the one used here, comprises nine volumes; so does the edition of S.M. al-Laḥḥām, Beirut, 1409/1989. The Hyderabad, 1386–1403/1966–1983 edition comprises 15 volumes.

[15] Schoeler, *Ecrire*, pp. 10–12; cf. idem, *Charakter*, pp. 9–25.

authority guaranteeing the authenticity of the transmission; there are historically implausible reports, accounts that are clearly legendary, and so on. As early as the beginning of the 20th century, Leone Caetani in his now classic *Annali* and Henri Lammens in a famous, rather polemical study on the *Sīra* of the Prophet, adopted this approach.[16] They were followed by the Arabist and Syriacist Alphonse Mingana, beginning with his study on the transmission of the Qurʾān.[17] Taking up and considerably elaborating on the theories of Paul Casanova concerning the fundamental role played by the Umayyad caliph ʿAbd al-Malik b. Marwān (r. 65–86/685–705) and his governor al-Ḥajjāj b. Yūsuf in establishing the final recension of the Qurʾān,[18] Mingana emphasized the unreliable character of Islamic sources regarding the history of the redaction of the Qurʾān. In his view, a gap of almost two centuries separates the time of the Prophet from the oldest sources which provide accounts of the writing down of the Qurʾān, namely the *Ṭabaqāt* by Ibn Saʿd (d. 230/845) and the *Ṣaḥīḥ* by al-Bukhārī (d. 256/870).[19] Mingana meticulously examined a number of Syriac sources of oriental Christian provenance composed during the first two centuries of Islam, concluding that an official version of the Qurʾān could not have existed before the end of the seventh century C.E. and that this version, called the ʿUthmānic codex, must be dated to the reign of ʿAbd al-Malik.

The hypercritical approach was shared by other renowned scholars such as Joseph Schacht[20] and Régis Blachère,[21] culminating in the two celebrated books by John Wansbrough: *Quranic Studies* and *The Sectarian Milieu*. Like his predecessors, Wansbrough rejects outright the historicity of traditional Muslim accounts on the recension of the Qurʾān and assumes that the Qurʾān could not have reached its definitive shape before the end of the 2nd/8th or beginning of the 3rd/9th century. For reasons which will be mentioned below, this very late dating was subsequently dismissed not only by opponents of the hypercritical method,

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[16] Caetani, *Annali*, I, pp. 28ff., 57; Lammens, "Qoran".

[17] Mingana, "Transmission".

[18] Casanova, *Mohammed*, pp. 103–142.

[19] Mingana could not of course have known that after his time much older sources (such as those referred to above) would be discovered.

[20] See above, note 8. Schacht, to be precise, applied this method to the study of Ḥadīth. Curiously enough, he did not challenge the view that the Qurʾān may go back to Muḥammad or that it could constitute the best source for studying Muḥammad's life.

[21] Especially in *Mahomet*.

but also by Wansbrough's continuators on the methodological level, Patricia Crone and Michael Cook. Basing themselves on the inscriptions at the Dome of the Rock and in particular on non-Islamic works, they arrived in effect at the same conclusion as Mingana regarding the dating of the final official version of the Qurʾān, namely the period of ʿAbd al-Malik.[22]

For their part, upholders of the critical method consider it possible, on the basis of scientific examination, to make judicious distinctions, within the Islamic textual tradition, between accounts that are more or less credible and those that are not. Here the main problem is of course finding adequate criteria for making such distinctions. Determining the political-religious orientation of a particular author or the environment in which a particular text emerged could serve as one such criterion. The critical method was adopted by most great scholars of the 19th and 20th centuries. They include, first of all, Theodor Nöldeke who, in his renowned *Geschichte des Qorāns* (published in 1860), accepted the traditional Muslim account of the history of the Qurʾān; in this he was followed by the continuators of his work, Gotthelf Bergsträsser and Otto Pretzl. However, Friedrich Schwally, author of the revised edition of the book (1909–1938), following the methods which Goldziher applied to the study of Ḥadīth, rejected a good number of traditional accounts (such as the one about the first collection being made by Abū Bakr, or the account about the Qurashī dialect of the Qurʾān). He only retained the theses that a substantial part of the Qurʾān was given its final form during the days of the Prophet himself and that the definitive collection of the Qurʾān took place during ʿUthmān's caliphate.[23] The critical approach was to find some distinguished defenders in Great Britain. Thus Richard Bell considered the verses as the original units of revelation and advocated the theory that there were numerous revisions of the Qurʾān at a very early period, for the most part immediately

[22] Crone-Cook, *Hagarism*, pp. 17–18 and especially the relevant notes; cf. also Cook, *Koran*, chapters 11 and 13. For the application of the hypercritical method to the study of the history of early Islam see Crone, *Slaves*; eadem, *Trade*; Cook, *Dogma*; idem, *Muhammad*; see also Hawting, "Origins"; idem, *Dynasty*; Chabbi, *Seigneur*. For the application of this method to the history and text of the Qurʾān see Lüling, *Ur-Qurʾān* (earlier than Wansbrough); Rippin, *Qurʾān*.

[23] *GdQ*, II (= F. Schwally, *Die Sammlung des Qorāns*), pp. 1–121; Schwally, "Betrachtungen". Schwally's analyses were at least partially taken up by Angelika Neuwirth, for example in her *Mekkanische Suren*. See also the critical approach of Weil, *Einleitung*, pp. 55ff.

after the death of Muḥammad.[24] Bell was followed by Montgomery Watt[25] and Robert B. Serjeant.[26] Another British scholar, John Burton, adopted the critical approach in one of his books, *The Collection of the Qurʾān*, published in 1977, the same year as Wansbrough's *Quranic Studies*. Although both scholars base themselves on the methods of Goldziher and Schacht in questioning the credibility of the Islamic tradition concerning the dating and final redaction of the Qurʾān, Burton reaches entirely different conclusions from Wansbrough. Accounts according to which the codex was first collected during Abū Bakr's time and then during the time of ʿUthmān are rejected by Burton as ideologically motivated inventions of later jurists; instead he makes a distinction between a very old "Qurʾān document" and a later "Qurʾān source",[27] concluding that the Qurʾānic text as we know it was put together in the time of Muḥammad himself.

Among the many proponents of the critical method one may also mention Alford T. Welch,[28] Rudi Paret[29] and Gregor Schoeler, who in this field clearly sees himself as a continuator of Nöldeke.[30] Schoeler rejects Wansbrough's hypotheses on the definitive recension of the Qurʾān with reference to a famous Qurʾān fragment from Ṣanʿāʾ and the findings of the study group led by Gerd-R. Puin. This group, using the carbon-14 dating technique, suggested that this Ṣanʿāʾ manuscript was written between 37/657 and 71/690, thus not long after the time of ʿUthmān.[31] The problem is that, for want of a scientific edition, it is still not known whether the numerous fragments of this manuscript represent the entire text of the Qurʾān. Remarkably, several decades after the discovery of this Qurʾān Puin and his colleagues have only published a few brief articles on this subject.[32]

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[24] Bell, *Qurʾān*, especially the introduction.
[25] Watt, "Dating"; idem, *Bell's Introduction*; idem, *Mecca*, introduction.
[26] Serjeant, "Prose".
[27] Burton, *Collection*, pp. 187, 225–240.
[28] *EI*², art. "Ḳurʾān" (V, pp. 400–429); idem, "Understanding".
[29] Paret, *Übersetzung*; idem, *Kommentar*.
[30] Schoeler, *Ecrire*, pp. 12–14. See also his other works cited above, note 12.
[31] E.g. Schoeler, *Ecrire*, p. 12.
[32] Notably Puin, "Methods"; idem, "Observations"; von Bothmer, "Wege". The reason given for the paucity of studies on this manuscript is the reserved attitude of the Yemeni authorities and the many obstacles they place before scholars. Is it not because this manuscript contains significant variants in relation to the official version of the Qurʾān? The studies mentioned earlier in this note gingerly point out a few: apart from some minor orthographic and lexicographical variants, 22 % of the 926 groups of fragments studied present a sequence of Sūras completely different from that known

The method of those upholding the critical approach may be summarized as follows: an early source or tradition should be considered authentic and its contents trustworthy as long as no specific reason for rejecting it has been found. Michael Cook, the well-known representative of the hypercritical method, states that this may be the right approach, but notes that "it may equally be the case that we are nearer the mark in rejecting whatever we do not have specific reason to accept".[33] Harald Motzki, representing the critical approach, nicely illustrates the major differences among Western scholars concerning the dating of the final version of the Qurʾān by reporting, in chronological order, the conclusions which four leading scholars reached in their studies: Schwally dates this version to the time of the caliph ʿUthmān; Mingana, to the caliphate of ʿAbd al-Malik; Wansbrough, to the beginning of the 3rd/9th century; and Burton, to the lifetime of the prophet Muḥammad.[34]

Apart from issues raised by the Islamic textual tradition, other elements, pertaining to the Qurʾānic text itself, have also proved problematic for Arabists. Such is the case with words and expressions whose meaning is obscure, not only for modern specialists but also for medieval Muslim scholars. The numerous commentaries composed by these scholars record a wide variety of different interpretations of Qurʾānic words and phrases, revealing uncertainty if not downright ignorance of the meaning. This is the case for example with the expression *jizya ʿan yad* (Q 9:29), whose critical analysis ranges from the pioneering study by Franz Rosenthal[35] to the recent detailed examination by Uri Rubin.[36] The journal *Arabica* served for years as a forum for learned discussions about this expression, with contributions by Claude Cahen, Meir M. Bravmann and Meir J. Kister.[37] Similarly, the various ways in which the exegetes explain the word *īlāf* in Sūra 106 (Quraysh)

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today; the division into verses corresponds to none of the twenty-one known systems. It is striking that the sequence of Sūras is very similar to that of the codices of Ubayy and Ibn Masʿūd, both of which were held in particularly high esteem by the ʿAlids. See also the comments in Cook, *Koran*, p. 120; Fedeli, "Manuscripts".

[33] Cook, *Muhammad*, p. 67.

[34] Motzki, "Collection", p. 12. See also the overview by Fück, "Qurʾāntext".

[35] Rosenthal, "Problems", pp. 68–72.

[36] Rubin, "ʿAn yadin"; see now idem, "Qurʾān and Poetry".

[37] Cahen, "Coran IX-29"; Bravmann, "Qurʾān IX-29"; idem, "Background" (these two articles were revised and updated in idem, *Islam*); Kister, "ʿAn yadin".

have been discussed by Birkeland, Cook, Crone and Rubin.[38] The exegetical uncertainty over the term *kalāla* (Q 4:12) was subjected to a detailed examination by David Powers in several articles,[39] and the problematic character of the term *al-ṣamad* in Sūra 112 (al-Ikhlāṣ) was noted by Rosenthal, Paret, Schedl, Rubin, Ambros and others.[40] One could add to the list the word *ḥanīf*, the famous "opening letters" (*al-fawātiḥ*) of some Sūras,[41] the terms *abābīl*, *sijjīl* and *al-qāriʿa*, and many more.[42] The kind of problems faced by Muslim commentators and modern philologists alike can be demonstrated by a particularly significant case: the word *kawthar*, which appears in the very short Sūra 108, of which it is also the title. In a recent suggestive article, Claude Gilliot has shown that the great theologian and Qurʾān commentator al-Māturīdī (d. 333/944) was unsure of its meaning, putting forward four hypotheses in his *Taʾwīlāt al-qurʾān*: (1) abundance (as a metaphor for Muḥammad's prophetic mission); (2) a river in paradise; (3) something mysterious which God gave Muḥammad and about which others have no knowledge; (4) a word borrowed from ancient books (*al-kutub al-mutaqaddima*).[43] Before al-Māturīdī, the theologian Abū Bakr al-Aṣamm (d. 200/816 or 201/817), cited by al-Thaʿlabī in his *al-Kashf wa-l-bayān*, considered *kawthar* to be "a word originating in (the books of) ancient prophecy and meaning preference/election" (*huwa kalima min al-nubuwwa al-ūlā wa-maʿnāhā al-īthār*).[44] As Gilliot notes, the term is a *crux interpretum* which Muslim scholars, as well as Western experts and translators of the Qurʾān, have had difficulty understanding. He believes that the view attributed to al-Aṣamm, as well as the last hypothesis put forward by al-Māturīdī, support the theory advanced by Chris-

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[38] Birkeland, pp. 102–121; Cook, *Muhammad*, pp. 71–73; Crone, *Trade*, pp. 205–211 and index; Rubin, "Īlāf".

[39] Powers, "Law"; idem, "Will"; idem, "Abrogation" (articles revised and updated in idem, *Studies*).

[40] Rosenthal, "Problems", pp. 72–83; Köbert, "Gottesepitheton"; Newby, "Ikhlāṣ"; Paret, "Ausdruck"; Schedl, "Probleme"; Rubin, "Ṣamad"; Ambros, "Analyse"; Cuypers, "Lecture".

[41] For *ḥanīf*, see e.g. Gil, "Opposition"; idem, "Creed"; Rubin, "Ḥanīfiyya". For the "opening letters", see e.g. Bellamy, "Letters".

[42] Cook, *Koran*, pp. 136–138. See also Torrey, "Passages"; Bellamy, "Emendations". The *Encyclopaedia of the Qurʾān* is an excellent reference work for these words and expressions, as well as for the questions which they raise. See further Puin, "Leuke Kome".

[43] Māturīdī, X, p. 627.

[44] Gilliot, "Embarras", pp. 52–54. Gilliot explains that *īthār* refers to the choice or election of the Biblical prophets ("Embarras", p. 53, note 127).

toph Luxenberg about the Syriac provenance of *kawthar*. According to Luxenberg, this word has remained incomprehensible because it is an Arabicized deformation of a Syriac term (*kuttārā/kuṯārā*) meaning stability, persistence, perseverance. In general, all of Sūra 108, highly enigmatic if not unintelligible, is a deformation of a Syriac liturgy in his view.[45] Without necessarily accepting all of these points of view, one can appreciate how this example illustrates the scope of the problem and the numerous possible avenues of investigation.

As concerns the evolution of the redaction of the Qurʾān, the fundamental question is this: why is it that Muslim scholars from a very early period, namely a few decades after the Prophet's death, did not know (or no longer knew) the meaning of these words, expressions and "opening letters"? In his book on the Qurʾān, Michael Cook puts forward two possible answers: either the materials which make up the Qurʾān did not become available as a scripture until several decades after the Prophet's death; or else, much of what appears in the Qurʾān was already old by the time of the Prophet.[46] The precise reasons for this phenomenon remain far from clear, though it can be assumed that the redaction of the Qurʾān proceeded by successive waves. This will be discussed further below.

Another break with the Qurʾānic text concerns the legal field. In his pathbreaking work, *The Origins of Muhammadan Jurisprudence*, Joseph Schacht notes that Islamic law from the second century *hijra* onwards is surprisingly non-Qurʾānic.[47] Subsequent studies have argued that less than a century after the days of the Prophet, important aspects of the law had become not only non-Qurʾānic (as maintained by Schacht) but at times squarely anti-Qurʾānic. These studies include John Burton on the laws of inheritance, the rights of widows and the stoning of adulterers;[48] David Powers on the laws of inheritance;[49] Harald Motzki on the *muḥṣanāt/muḥṣināt* of Q 4:24;[50] Gerald Hawting on the rights of a divorced woman during her "waiting period" (*ʿidda*);[51] Patricia Crone

[45] Luxenberg, *Lesart*, pp. 269ff. For a critical review of this book see Hopkins, "Review". For an anthropological and historical interpretation of Sūra 108 see Chabbi, *Seigneur*, pp. 240–246 and notes (pp. 555–556, 572). See also Saleh, *Formation*, pp. 119–124; van Reeth, "Vignoble"; the Notes to *KQ*, no. 702.

[46] Cook, *Koran*, pp. 137–138.

[47] Schacht, *Origins*, p. 5 and passim.

[48] Burton, *Collection*, pp. 55, 61, 72–85.

[49] See above, note 39.

[50] Motzki, "Muḥṣanāt".

[51] Hawting, "Role".

on the word *kitāb* in Q 24:33, here meaning "marriage contract".[52] In all the cases studied, the overall impression is that the Qurʾānic injunctions or those attributed to Muḥammad were disregarded or never implemented. Possible reasons may include the late and non-consensual final redaction of the Qurʾān and the extensive use of *raʾy* (the personal opinion of the jurist which is not directly based on the Qurʾān). The question remains open.

Problems of this nature underlie the hypercritical approach. It will be useful to summarize here the theses of its most radical and best known proponent, John Wansbrough.[53] In his view, the Qurʾān originated neither in Arabia nor in Islam. The Arabs had not established a new religious community of their own when they left their homeland to conquer other territories. It was outside Arabia that they found, after the conquests, a "sectarian milieu" in the Middle East, more precisely in ʿIrāq, and began gradually to adopt this milieu and adapt it to themselves by rewriting its history and "Arabicizing" its evolution. In this manner, the Qurʾān emerged from a variety of sources in a process in which the popular preachers (*qāṣṣ*, pl. *quṣṣāṣ*) played a major role. Indeed, the popular sermon is said to have been the means both for transmitting and explicating the so-called prophetic sayings, which largely derived from this sectarian milieu. The Qurʾān, which owed its origin to this composite material, only very gradually detached itself from it. It took shape at such a slow pace that the date of its definitive version cannot be earlier than ca. 184/800, during the early ʿAbbāsid period.

Although Wansbrough's arguments are often convincing and his theories pertinent and evocative, his dating of the final version of the Qurʾān no longer seems tenable. The reasons, in addition to those given above, have to do with certain discoveries in the fields of codicology, archaeology and epigraphy: apart from the Ṣanʿāʾ manuscript, there is the fragment from Khirbet el-Mird described by Grohmann and identified by Kister as comprising a citation of Q 3:102–103; the fragment thus seems to prove that a fixed text already existed towards the end of the Umayyad period.[54] Another pointer in this direction is the Nubian papyrus datable to 141/758, analysed and translated by Hinds and Sakkout, which contains two Qurʾānic citations preceded

[52] Crone, "Problems".
[53] In his two above-mentioned works, *Quranic Studies* and *Sectarian Milieu*.
[54] Grohmann, *Papyri*, especially pp. xi–xii; Kister, "Fragment".

by the formula "And God, may He be glorified and exalted, says in His book".[55] Furthermore, coins dating from the Umayyad period and studied by Crone and Hinds identify Muḥammad as Messenger of God or include Qurʾānic quotations.[56] To this there may be added the literary tradition and some textual evidence. Reports about the systematic collection of the Qurʾān, especially during the caliphates of Abū Bakr and ʿUthmān, are found in sources as early as the above-mentioned *al-Ridda wa-l-futūḥ* by Sayf b. ʿUmar,[57] the *al-Jāmiʿ* by ʿAbdallāh b. Wahb (d. 197/812),[58] the *Musnad* by al-Ṭayālisī (d. 204/820),[59] and *Kitāb faḍāʾil al-qurʾān* by Abū ʿUbayd al-Qāsim b. al-Sallām (d. 224/838).[60] In "The Collection of the Qurʾān", Motzki convincingly demonstrates that almost all of these reports go back to the scholar and traditionist Ibn Shihāb al-Zuhrī (d. 124/742).[61] This again takes us back to the time of the first Marwānid Umayyads, as Mingana had maintained.[62] Though this is quite an early date, it is nevertheless many decades later than the time of the third caliph. These decades witnessed rapid changes which under other conditions would have taken centuries, given the enormous consequences of the civil wars and the great and brilliant conquests that transformed the face of history and deeply influenced the mentality of early Muslims.

2. *Information, Doubts and Contradictions in Islamic Sources*

Not unlike Western research, the Islamic textual tradition also exhibits much disagreement. The conflicting views seem to indicate that the definitive recording of the Qurʾān in writing was much later than Muslim "orthodoxy" was eventually to claim.

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55 Hinds-Sakkout, "Letter", especially p. 218.

56 Crone-Hinds, *God's Caliph*, pp. 24–26. See also Cook, *Dogma*, pp. 16–18 and, more recently, Déroche, "Colonnes", pp. 227–230.

57 For reports about the collection of the Qurʾān, see Sayf, *Ridda*, pp. 48ff., especially nos. 50, 52.

58 Ibn Wahb, *Jāmiʿ/ʿUlūm*, pp. 274–279 (fol 5b–6b).

59 Ṭayālisī, *Musnad*, p. 3.

60 There are three editions of this work: ed. W.S. Ghāwijī, Beirut, 1411/1991 (in two volumes); ed. A. al-Khayyāṭī, al-Muḥammadiyya (Morocco), 1415/1995 (used in the Notes); ed. M. al-ʿAṭiyya et al., Damascus, 1415/1995. For the question discussed here, see the first two chapters of Abū ʿUbayd's work.

61 Motzki, "Collection", pp. 22–29.

62 See above, p. 5.

Let us first briefly examine the most widespread account in Islamic tradition on the collection and writing down of the Qurʾān.[63] According to the predominant version of this account, at the time of the Prophet's death there was no complete codex of the Qurʾān, let alone one which had been authorized by him. Extracts of differing length and written on various materials were kept by his Companions. On the advice of the future second caliph ʿUmar a first recension was initiated by the first caliph Abū Bakr and, after initial reluctance, was compiled by the Prophet's scribe Zayd b. Thābit. The resulting exemplar was what tradition often refers to as "the codex between the two boards" (*al-muṣḥaf alladhī mā bayn al-daffatayn*). After ʿUmar's death this copy remained in the possession of his family as his daughter Ḥafṣa, one of the Prophet's wives, inherited it. Besides this codex other corpora were produced, due to initiatives taken by some major figures, the best-known among them being ʿAlī b. Abī Ṭālib, Ubayy b. Kaʿb, ʿAbdallāh b. Masʿūd and Abū Mūsā al-Ashʿarī. The third caliph ʿUthmān, acting on the advice of his famous general Ḥudhayfa b. al-Yamān, ordered the establishment of an official recension of the Qurʾān, known as "the model codex" (*al-muṣḥaf al-imām*) or the ʿUthmānic codex (*al-muṣḥaf al-ʿuthmānī*). The task again fell to Zayd b. Thābit, aided this time by a commission composed of men from Quraysh (curiously, the sources agree on neither their number nor their identity). This group based its work on Ḥafṣa's codex. The caliph gave this recension an official and exclusive character. On his orders copies were sent out to different provincial capitals of the empire, where they were to serve as a standard reference. He then ordered all other recensions to be destroyed. As will be mentioned below, it took centuries for this official recension to be accepted by all Muslims as the *textus receptus*.

We can now briefly look at some problems arising from this description of events. First, at the philological level, some key terms appear to be ambiguous. Thus the distinction between Ḥadīth and Qurʾān, the first designating sayings of the Prophet, the second the word of God, seems to be late.[64] Alfred Louis de Prémare studied a pertinent example of an initial indecision between the two terms by consider-

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[63] For the countless sources providing this information, see e.g. Rāmyār, *Tārīkh*, pp. 320–335; Qaddūrī, *Rasm*, pp. 91–152 and more specifically pp. 100–128. See also *EI*², art. "al-Ḳurʾān" (A. Welch), especially at V, pp. 404–409.

[64] This subject is discussed in Graham, *Divine Word*, pp. 9–48 (part one: "Revelation in Early Islam"); see also idem, *Scripture*; Schoeler, "Schreiben", pp. 24–25; Déroche, *Livre*, pp. 21–22.

ing the famous so-called "farewell sermon" (*khuṭbat al-wadāʿ*) which the Prophet is said to have delivered shortly before his death. Some phrases from this sermon, particulary those relating to women and the sacred months, are in fact found in the Qurʾān, with only minor variations.[65] Another example is the enigmatic *ḥadīth qudsī*, comprising words which were uttered by God and transmitted by Muḥammad, but which none the less were not recorded in the Qurʾān.[66]

De Prémare has also emphasized the problematic nature of the root *jmʿ* in the recurring expression *jamʿ al-qurʾān*.[67] The root obviously carries the meaning "to collect, assemble, gather"; yet many Muslim lexicographers maintain that it can also mean "to memorize, retain and learn by heart", despite the fact that there is a specific verb for the latter meaning, namely *ḥafiẓa*. Thus, there are quite a few accounts according to which the Qurʾān was first "gathered in the hearts of men"—i.e. memorized—and then "collected"—i.e. assembled—by one or another of Muḥammad's Companions. This may well reflect the dialectic between oral and written; yet it seems that the marked ambiguity in the verb *jamaʿa* is deliberate and originated in the wish to avoid the most glaring inconsistencies that existed in accounts about the redaction of the Qurʾān. Alternatively, the intention was to conceal the conflicts on this subject that raged among representatives of the different political-religious tendencies. Thus ʿAlī is said to have collected a complete Qurʾān in the form of a codex immediately after Muḥammad's death. Now Ibn Abī Dāwūd, who cites this tradition in his *Maṣāḥif*, specifies at once that here the expression *jamaʿtu l-qurʾān kullahu* means "I learned the entire Qurʾān by heart".[68] To add further to this difficulty, the Qurʾān itself says: *inna ʿalaynā jamʿahu wa-qurʾānahu* (Q 75:17), literally "incumbent upon us is the collection/memorization and its 'qurʾān'". Who is speaking and what do the terms *jamʿ* and *qurʾān* mean in this case? The question is controversial.

Another enigmatic point: numerous accounts report that when Abū Bakr and ʿUmar summoned Zayd b. Thābit to commission him to collect the Qurʾān, Zayd is said to have been angered at first, crying

[65] For the Qurʾānic phrases concerning women (Q 4:15, 4:19, 4:34) and the holy months (Q 9:36–37) which are incorporated in the Prophet's sermon see Ibn Hishām, *Sīra*, IV, pp. 1022–1023. See de Prémare, "Histoire"; idem, "Discours".

[66] Graham, *Divine Word*, pp. 9–48.

[67] De Prémare, *Fondations*, pp. 283–285; further information on the history of the redaction of the Qurʾān is now provided in idem, *Origines*.

[68] Ibn Abī Dāwūd, p. 10.

out: "How can you do what the Messenger of God did not do?"[69] Did Muḥammad thus wish to preserve the Qurʾān as a single version, or in a state of oral recitation, as was the case with poetry?[70] If so, the studies by Father Edmund Beck again become relevant. Beck was the first to have recognized the striking similarity between the first "reciters of the Qurʾān" (*qurrāʾ*, sing. *qāriʾ*) and the ancient *ruwāt* (sing. *rāwī*), mostly oral transmitters of ancient pre-Islamic Arabic poetry.[71] Now the *ruwāt* did not consider the existence of different versions of a single poem to be a flaw. Quite the contrary: these versions, discernible mainly through recitation, were desirable since they facilitated an improvement of the poem. In a similar vein, Karl Vollers, who maintained that the original language of the Qurʾān was the Meccan version of the dialect of Ḥijāz, argued that the Qurʾān was subsequently re-written in the "common language" (koine) of pre-Islamic poetry in order to improve its language and style.[72] Still according to Beck, it is altogether possible that the first *qurrāʾ*, who were active at least until the mid-2nd/8th century, considered the variants of the different recitations, recorded after a fashion in the various recensions of the Qurʾān, as an opportunity to improve the linguistic level of the latter. Whence perhaps the *ḥadīth* attributed to the Prophet and particularly valued by the early *qurrāʾ*: "In the *muṣḥaf* there are dialectal expressions (*laḥn*) but the Arabs are going to standardize them".[73] The sources at times refer to these reciters/readers, who were experts in Arabic, as "the people of the Arabic language" (*aṣḥāb al-ʿarabiyya*); according to al-Ṭabarī, they are the ones who violently reproached ʿUthmān for making *his* codex the official text: "The Qurʾān used to be (preserved in a number of different) written versions (*kutub*), and you have abandoned all but one".[74] It is noteworthy that in al-Sayyārī's text the *aṣḥāb al-ʿarabiyya*

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[69] Ṭayālisī, *Musnad*, p. 3; Ibn Ḥanbal, *Musnad*, I, p. 10, no. 58, p. 13, no. 77, V, pp. 188–189, no. 21700; Bukhārī, *Ṣaḥīḥ*, III, pp. 392–393 (*Kitāb faḍāʾil al-qurʾān*); Ibn Abī Dāwūd, pp. 7–8.

[70] On the opposition in early Islam to the writing of Ḥadīth as scripture see the substantial article by Cook, "Opponents"; see also Kister, "Lā taqraʾū".

[71] Beck, "Kodex"; idem, "ʿArabiyya", especially pp. 209ff.; idem, "Kodizesvarianten". On this issue see also Blau, "Bedouins". For the *qurrāʾ* see also Juynboll, "Qurrāʾ".

[72] Vollers, *Volkssprache*, pp. 175–185 and passim. See also Kahle, "Readers"; Rabin, "Arabic"; and now Larcher, "Arabe préislamique".

[73] See Farrāʾ, II, p. 183.

[74] Ṭabarī, *Taʾrīkh*, first series, p. 2952, tr. Ṭabarī, *Crisis*, p. 156. See also Juynboll, "Reciter".

are depicted, among others, as responsible for the alteration of the Qurʾānic text.[75] An echo of the complaint levelled against the third caliph is also heard in a statement attributed to ʿAbdallāh, the pious son of ʿUmar b. al-Khaṭṭāb and a person admired by the *qurrāʾ*. In one of many versions of this statement, ʿAbdallāh tells ʿUthmān: "Let no one tell you that he has the entire text of the Qurʾān in his possession. How is one to know what the entire Qurʾān is? Many things from the Qurʾān have disappeared forever (*qad dhahaba minhu qurʾānun kathīrun*)".[76] Other accounts mention the omission of parts of the Qurʾān as well as additions to the text. First, the omissions: in his *Faḍāʾil al-qurʾān*, Abū ʿUbayd al-Qāsim b. Sallām notes that certain passages of the Qurʾān, some predating ʿUthmān's caliphate, were "censored out".[77] The two short Sūras "al-Ḥafd" and "al-Khalʿ", included in the recension of Ubayy b. Kaʿb, as well as other short texts attributed to the codex of ʿAlī or ʿUmar, were not in the end incorporated into the final version of the Qurʾān.[78] The same is said to be true of some verses, including the stoning verse (*āyat al-rajm*) and the maxim: "If the son of Adam possessed two valleys of gold, he would wish for a third / only the earth satisfies the appetite of the son of Adam / God turns towards those who turn (towards Him)".[79] Other texts "missing" from the definitive version take up many pages in *Geschichte des Qorāns*, to cite only one work.[80] As for the additions: certain Khārijīs, namely the ʿAjārida (or a

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[75] See *KQ*, no. 312; cf. nos. 311, 460 (however, such criticism of the "experts of the Arabic language" or the "grammarians" is not very common in Shīʿī literature).

[76] E.g. Abū ʿUbayd, *Faḍāʾil*, II, p. 146, no. 699 > Suyūṭī, *Itqān*, III, pp. 81–82 (chapter 47); cf. Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 283 (fol. 3b, no. 17).

[77] These deleted passages are brought together in Jeffery, "Abū ʿUbaid".

[78] Jeffery, pp. 180–181. See also Suyūṭī, *Itqān*, I, p. 226 (chapter 19); Blachère, *Introduction*, pp. 188–189.

[79] These verses, which do not appear in the ʿUthmānic codex, are cited by al-Sayyārī (see *KQ*, nos. 421, 430 respectively and the sources referred to in the Notes). See also Tirmidhī, *Awliyāʾ*, p. 351, where the author calmly acknowledges that these verses, as well as the term *muḥaddath* at the beginning of Q 22:52 (*wa-mā arsalnā min qablika min rasūl wa-lā nabī wa-lā muḥaddath*…), which had originally formed part of the Qurʾān, were omitted (for this latter term see Kohlberg, "Muḥaddath"; see further *KQ*, no. 350).

[80] *GdQ*, I, pp. 234–261. The classical reason given by Sunnī authors for the suppression of these passages has to do with the notion of "the abrogation of the wording" (*naskh* or *mansūkh al-tilāwa*); see the learned, though apologetic analysis by Muʿarrafa, *Ṣiyāna*, pp. 125–136; on this subject see also Burton, "Cranes", which deals mainly with the alleged omission of the famous "Satanic verses". Casanova likewise maintains that numerous eschatological passages of the Qurʾān, mainly those regarding the figure of the Saviour, were suppressed in the official version because, among other reasons, they would have demonstrated that "primitive Shīʿism is the true Muslim orthodoxy"

group among them called the Maymūniyya), regarded Sūra 12 (Yūsuf) as apocryphal and as a later addition to the genuine revelations made to the Prophet;[81] and Ibn Masʿūd is said to have regarded the first and the last two Sūras of the ʿUthmānic codex (i.e. the Fātiḥa and the *muʿawwidhatān*) as prayers, not as Qurʾānic revelations.[82] In a well documented article, Hossein Modarressi shows that in the first two or three centuries of the *hijra* a number of persons of standing in later Sunnism vehemently criticized the ʿUthmānic codex.[83]

That the definitive codification of the Qurʾānic text was associated with political-religious tensions is illustrated by an account cited in numerous sources, beginning with al-Bukhārī in his *Ṣaḥīḥ*: Ḥudhayfa, the general who took part in the conquest of Armenia in 25–26/645–646, was alarmed by the disagreements regarding the recitation of the Qurʾān. He therefore implored the caliph ʿUthmān to establish a written and unified version of the Qurʾān: "Unite this community before it differs about its Book just as the Jews and Christians differed (about their own books)".[84] As de Prémare has aptly noted, an account of this kind seems to have symbolic value rather than reflecting historical reality.[85]

Shortly after the Prophet's death the Arabs, who were skillful traders, had become great conquerors and within a few years had accumulated immense power and riches. Among these wealthy and powerful men,

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(Casanova, *Mohammed*, p. 55; cf. pp. 9, 59; for this issue cf. also Madelung, *Succession*, pp. 5–6, 40ff., 52, 270. Casanova's arguments have recently been further developed in van Reeth, "Muḥammad").

[81] See Shahrastānī, *Religions*, pp. 394, 397; Modarressi, "Debates", p. 23.

[82] Jeffery, p. 21; Rāmyār, *Tārīkh*, pp. 362–366; see also Cuypers, "Analyse". For the problems raised by the Fātiḥa see also Jeffery, "Variant Text". (The first variant text of the Fātiḥa is cited there according to the *Tadhkirat al-aʾimma*, p. 18. This was published as a work of al-Majlisī, but its author is in fact his contemporary Muḥammad Bāqir al-Lāhījī; see Brunner, *Koranfälschung*, pp. 16–18.)

[83] Modarressi, "Debates".

[84] See Bukhārī, *Ṣaḥīḥ*, III, p. 393 (*Kitāb faḍāʾil al-qurʾān*). According to this account, Ḥudhayfa's troops were made up of ʿIrāqī soldiers who wished to fight the Syrians with the aim of conquering Armenia and Adharbayjan. The general was disturbed by the difference between the readings of the Syrians, probably as compared with the readings which were then current in ʿIrāq and thus among his own men. If this is the case, could one assume that there was a difference between the readings of partisans of ʿAlī and the Banū Hāshim (ʿIrāq) on the one hand and the Umayyads (Syria) on the other? For Ḥudhayfa's role in the establishment of a single ʿUthmānic codex and the suppression of rival codices see also Ibn Shabba, *Taʾrīkh*, III, pp. 998–999. Cf. Sayed, *Revolte*, pp. 43ff.

[85] De Prémare, *Fondations*, pp. 288–289.

some appear to have united in their persons qualities that were to play a determining role in the definitive recension of the Qurʾān. Continuing the methods of Casanova, Mingana and Crone-Cook, de Prémare paints the portraits of three principal figures:[86]

1. First, ʿUbaydallāh b. Ziyād, the famous and ruthless Umayyad governor of ʿIrāq (56–67/675–686). A grandson of Abū Sufyān and thus a member of the powerful ruling family, he was one of those rich traders who became powerful conquerors. After the conquest of Transoxania he held the strategic post of governor of ʿIrāq during the caliphate of Muʿāwiya and Yazīd I. He brutally stamped out Khārijī and ʿAlid revolts and was responsible for the death of Imam al-Ḥusayn b. ʿAlī at Karbalāʾ. An astute politician, he encouraged Marwān b. al-Ḥakam to stand as a candidate for the caliphate in Damascus in the face of the rival caliphate of ʿAbdallāh b. al-Zubayr in Mecca; Marwān subsequently became the first caliph of the second Umayyad period. ʿUbaydallāh b. Ziyād was also a man of letters and one of the "experts of Arabic" (*aṣḥāb al-ʿarabiyya*). Abū l-Faraj al-Iṣfahānī in the *Aghānī*[87] and Yāqūt in the *Udabāʾ*[88] devote each a few lines to him. Ibn Abī Dāwūd writes that ʿUbaydallāh b. Ziyād intervened in the establishment of the Qurʾānic text, instructing his Persian secretary, Yazīd b. Hurmuz al-Fārisī, to enter numerous additions: "ʿUbaydallāh added (*zāda*) two thousand *ḥarf* (words, letters, expressions?) to the codex", Yazīd reports.[89] Of course, the secretary does not provide any details on the identity of the codex in question nor on the nature of the additions which he mentions. Moreover, the doubtless deliberate ambiguity of the word *ḥarf* leaves room for all manner of speculation.
2. The second figure is the no less famous al-Ḥajjāj b. Yūsuf, who was also governor of Umayyad ʿIrāq. He was appointed to this position during the reign of ʿAbd al-Malik b. Marwān, the second and undoubtedly the most important caliph of the Marwānid branch of the Umayyad dynasty. It was during this period that there appeared the first currents of dogmatic reflection following the conquests; these currents were deeply concerned with the

[86] Ibid., pp. 292–301.
[87] Iṣfahānī, *Aghānī*, XVIII, pp. 262–263.
[88] Yāqūt, *Udabāʾ*, V, pp. 639–640.
[89] Ibn Abī Dāwūd, p. 117.

issue of political-religious legitimacy. During this period of incessant civil wars, the issue of scriptures must have assumed a major importance. Al-Ḥajjāj defeated the rival caliph Ibn al-Zubayr, thus restoring unity to the caliphate after a split lasting over ten years (62–73/681–692). Al-Ḥajjāj, too, was a man of letters and one of the finest experts of the Arabic language. Al-Ṭabarī in his *Ta'rīkh*[90] and al-Jāḥiẓ in his *Bayān*[91] provide some examples of his flamboyant prose. Ibn Abī Dāwūd and Ibn Khallikān[92] state that al-Ḥajjāj was deeply involved with the Qur'ānic text. Occasionally contradictory accounts mention that he corrected divergent readings, arranged the order of certain chapters or verses, and improved the orthography by introducing diacritical marks and vowels. According to al-Samhūdī (d. 911/1506), an historian of the city of Medina, in an account admirably analysed by Mingana,[93] al-Ḥajjāj established his own recension of the Qur'ān, copies of which he dispatched to each of the capitals of the major provinces of the Islamic empire. These copies were to become the official text, supplanting earlier recensions which, wherever in 'Irāq they were found, he ordered to be destroyed.[94] According to some accounts, al-Ḥajjāj was the first to have ordered the destruction of competing codices. Other accounts report that he followed the example set by 'Uthmān. Some sources maintain that the recensions banned by al-Ḥajjāj continued to circulate, and that his own codex was discarded under the 'Abbāsids.[95] Al-Ḥajjāj is mentioned in a polemical text by the Christian Arab apologist 'Abd al-Masīḥ al-Kindī, written perhaps at the beginning of the 3rd/9th century.[96] In one of his epistles, al-Kindī (or the person who wrote using this name) states: "Then there was the intervention (i.e. in the Qur'ānic text) by al-Ḥajjāj b. Yūsuf. He seized all codices,

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[90] Ṭabarī, *Ta'rīkh*, second series, pp. 823–824.

[91] Jāḥiẓ, *Bayān*, I, pp. 393–394, II, pp. 137–140.

[92] Ibn Abī Dāwūd, pp. 119–120; Ibn Khallikān, *Wafayāt*, II, p. 32.

[93] Samhūdī, *Wafā'*, II, p. 667; Mingana, "Transmission", passim.

[94] See in general Beck, "Kodizesvarianten", especially pp. 371–376.

[95] Blachère, *Introduction*, pp. 75–78; de Prémare, *Fondations*, p. 296. See Samhūdī, *Wafā'*, II, pp. 667–668 (from Ibn Shabba).

[96] Al-Kindī's identity and dates are problematic. Paul Kraus believed that the name "al-Kindī" was a cover for a scholar seeking to spread Ibn al-Rāwandī's ideas. For others, al-Kindī's account regarding the collection of the Qur'ān is a distorted mixture of various Muslim accounts put together by a polemicist; see *EI*², art. "al-Kindī, 'Abd al-Masīḥ" (G. Troupeau).

omitting and adding a great deal. It is said that they (i.e. some of the omitted verses) were revealed concerning the Umayyads and ʿAbbāsids and included the names of some (Umayyad and ʿAbbāsid) personages.[97] Six copies of the recension conforming to the wishes of al-Ḥajjāj were made and distributed: one to Egypt, another to Damascus, a third to Medina, a fourth to Mecca, a fifth to Kūfa and a sixth to Baṣra. As for the earlier collections, he threw them into boiling oil and destroyed them, thus imitating ʿUthmān's action".[98]

3. The third figure is the caliph ʿAbd al-Malik himself. The historiographical investigation by de Prémare, like earlier studies by Gerald Hawting on Umayyad history and Yehuda Nevo on the epigraphy of the period, demonstrate that ʿAbd al-Malik's reign witnessed major developments in Islamic doctrine.[99] As concerns the definitive establishment of the Qurʾānic text, there is first this statement by the caliph, reported in numerous sources: "I am afraid to die in the month of Ramaḍān because I was born in it, I was weaned in it, and in it I collected (*jamaʿtu*) the Qurʾān".[100] Of course, the meaning of the root *jmʿ* may again be said to be open to discussion; however, what we already know about the involvement of the two above-mentioned governors of ʿIrāq in the shaping of the Qurʾānic text seems to indicate that here the term does not mean "to memorize, to learn by heart" but rather "to collect, to put in order".

Other noteworthy aspects of ʿAbd al-Malik's reign are probably directly related to the issue at hand. The inscriptions at the Dome of the Rock, ably analysed by Christel Kessler and Oleg Grabar, were carried out on the orders of this caliph.[101] They seem to be the first real dated example of an Islamic definition of God's unicity: *qul huwa llāhu aḥad allāhu*

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[97] A constant theme of early Shīʿī literature is that the authentic version of the Qurʾān had included pejorative references to specific Umayyads and ʿAbbāsids, but that these references had been suppressed (cf. below, p. 41).

[98] Tartar, *Ḥiwār*, p. 117, tr. idem, *Dialogue*, p. 190. See also Muir, *Apology*, p. 77 (English tr.). Cf. Blachère, *Introduction*, pp. 76–77; Griffith, "Muḥammad", p. 144; Platti, "Arabes".

[99] Hawting, *Dynasty*, index, s.v. "ʿAbd al-Malik"; Nevo, "Prehistory"; de Prémare, *Fondations*, pp. 193, 297–301; idem, "ʿAbd al-Malik".

[100] See Balādhurī, *Ansāb*, IV/2, p. 586; Ibn al-ʿIbrī, *Taʾrīkh*, p. 194; Thaʿālibī, *Laṭāʾif*, p. 109; Sharon, "Umayyads", p. 131; de Prémare, "ʿAbd al-Malik", p. 193.

[101] Kessler, "ʿAbd al-Malik"; Grabar, *Formation*, pp. 61–67; *EI*², art. "Ḳubbat al-ṣakhra" (O. Grabar).

l-ṣamad lam yalid wa-lam yūlad wa-lam yakun lahu kufuwan aḥad. Inside the Dome, on the outer face of the south side of the octagonal arcade, the text is preceded by the *basmala* and the unitarian statement "there is no God but Allāh; He has no associate". Other than this last formula, the text as a whole consists of Sūra 112 (al-Ikhlāṣ). But why this divergence from the Qurʾānic text? Why is the formula which immediately follows the *basmala* missing from the Sūra? In a refined work such as this, undertaken over an extended period, such divergence cannot be ascribed to negligence. Is it because the Qurʾānic text had not yet been given its definitive form?[102] In general, the inscriptions at the Dome of the Rock consist not only of declarative texts but also of polemical messages specifically directed against trinitarian Christianity. One example is Q 9:33: *huwa lladhī arsala rasūlahu bi-l-hudā wa-dīn al-ḥaqq li-yuẓhirahu ʿalā l-dīn kullihi wa-law kariha l-mushrikūn*. Solange Ory, among others, has argued that here, as almost always in the Qurʾān, the term "associators" (*mushrikūn*) refers to Christians and Jews; the former are accused of deifying Jesus and the latter, of deifying ʿUzayr/Ezra (Q 9:30).[103] The text of these two inscriptions is found, with slight variations, not only in the Qurʾān (Sūra 112 and Q 9:33) but also on coins of the period and in many *ḥadīth*s. As de Prémare puts it: "those that appear at the Dome of the Rock are in some way the first datable manuscripts: 72/691–692".[104] Moreover, according to studies by Amikam Elad and Yehuda Nevo, the first real glorification of Muḥammad as a prophet of a religion independent of Judaism and Christianity also dates from ʿAbd al-Malik's time.[105] Perhaps the latter sought to make Jerusalem a place of pilgrimage as important as Mecca, which had been conquered ten years previously by the rival caliph Ibn al-Zubayr;[106] yet ʿAbd al-Malik may have

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[102] Blachère notes another problem related to this Sūra, namely that the recension by Ibn Masʿūd records *al-wāḥid* instead of *al-ṣamad* (Blachère, *Coran*, II, p. 124, note 2). See also the studies mentioned above, note 40. For the minor differences between inscriptions of the Dome of the Rock reproduced on coins from the period of ʿAbd al-Malik and the corresponding Qurʾānic verses see de Prémare, *Fondations*, pp. 298–299. For a different perspective on the inscriptions see Whelan, "Forgotten Witness"; this study usefully complements van Berchem, *Matériaux*, pp. 228–246.

[103] Ory, "Aspects", especially pp. 35–37; see also Lazarus-Yafeh, *Intertwined Worlds*, chapter 3 and, more recently, Comerro, "Esdras".

[104] De Prémare, *Fondations*, p. 299. See also the remarks of Luxenberg, "Neudeutung".

[105] Elad, "ʿAbd al-Malik"; Nevo, "Prehistory", pp. 110, 114, 122.

[106] This old theory of Goldziher (*Muslim Studies*, II, pp. 44–52) has had its supporters (e.g. Schrieke, "Himmelsreise") and opponents (e.g. Horovitz, "Himmelfahrt"; Goitein, "Background"; Busse, "Islam"). For this debate see Elad, "ʿAbd al-Malik", pp. 40–41; idem, *Jerusalem*, chapter 4, pp. 147–163.

aimed much higher and may have had larger objectives. The history of early Islam is in fact indebted to him for some major decisions:

1. The Arabization of the language of administration, which had until then been managed by the old Byzantine and/or Iranian officials in their respective languages.
2. Rendering official the status of the "the protected" (*dhimmī*) Jews, Christians and probably also Zoroastrians, by implementing the poll tax (*jizya*) as a sign of their inferior status in the Islamic state and in return for the protection which this state offered them.
3. Issuing an Islamic gold coinage devoid of any figurative representation and minted exclusively with religious formulae in Arabic.[107]

In this context, the caliph and other powerful men in his entourage must have been aware that control of belief was a fundamental aspect of power, and that this could only be achieved by controlling and codifying scripture, especially in a society with numerous dissident political-religious movements. A single Book, independent of previous sacred scriptures—in this case those of the Jews and Christians—and codified according to state dogma was the best guarantee of doctrinal and thus political stability. Thus, the initiative to produce an official Qurʾānic codex, apparently begun during ʿUthmān's caliphate,[108] seems to have been concluded during ʿAbd al-Malik's reign or slightly later.[109] In the intervening period, which witnessed further conquests and an increasing desire on the part of Muslim leaders clearly to distinguish their religion from Judaism and Christianity, continuous work on the redaction of the text was taking place, consisting of arrangement, rewriting, stylization, redaction, correction etc.[110] It is interesting to note that Ḥadīth,

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[107] *EI*², art. "ʿAbd al-Malik b. Marwān" (H.A.R. Gibb); Hawting, *Dynasty*, pp. 63–66; de Prémare, *Fondations*, pp. 194, 301, 424.

[108] Accounts on the attempt to produce a definitive corpus of the Qurʾān during ʿUthmān's rule cannot be rejected outright. In fact, far from praising the action of the third caliph, some reports seem to be directed *against* this initiative, referring to ʿUthmān as the "tearer" or "burner" (*kharrāq/ḥarrāq*) of the Qurʾānic codices (see e.g. Sayf, *Ridda*, p. 51, no. 52); other reports reproduce the protest of the insurgents against ʿUthmān (see above, note 74 and the corresponding text).

[109] The latter possibility may be inferred for example from a text of John of Damascus. After leaving the Umayyads, whom he served between 700 and 705 (i.e. towards the end of ʿAbd al-Malik's reign), this author wrote a treatise against Islam in which he gives the impression that the text of the Qurʾān was not yet completely stabilized (Jean Damascène, *Ecrits*, pp. 210–227).

[110] See now Gilliot, "Travail". The paleographical arguments of Grohmann (in "Dating", passim) concerning the first written transmissions of the Qurʾānic text also support

the second scriptural source in Islam, also seems to have begun acquiring its systematic form from the time of ʿAbd al-Malik. One knows, thanks to Goldziher, that a tentative writing down of Ḥadīth had taken place before this date,[111] but studies by Michael Lecker and Harald Motzki have shown that the first to have systematically recorded Ḥadīth in writing was Ibn Shihāb al-Zuhrī, who was attached to the caliph Hishām (r. 105–127/724–743) but was already a learned courtier during the period of Hishām's father, ʿAbd al-Malik.[112]

Islamic tradition, for the most part, insists that the official version of the Qurʾān is of a very early date (initiated by Abū Bakr and ʿUmar and finalized by ʿUthmān). This insistence may derive from an awareness that the later the date, the greater the risk of *taḥrīf*. And yet, despite all attempts by "orthodox" authors to conceal differences, an examination of the uncertainties and divergences found in the sources clearly shows that a great protest movement against the official version of the Qurʾān took shape from the very beginning. Given that the different recensions would have served as means of legitimation for various political-religious groups, it is not surprising that it took many centuries for the version called ʿUthmānic to be accepted by all Muslims. Undoubtedly, the most significant example for the survival of non-ʿUthmānic readings is the double condemnation of Ibn Miqsam and Ibn Shanabūdh in the early 4th/10th century for having adopted non-canonical readings. At the end of that century, in 398/1007, a debate broke out between Sunnīs and Shīʿīs in Baghdād regarding the licit or illicit character of the codex of Ibn Masʿūd. A Sunnī tribunal eventually ordered its destruction.[113] According to Ibn al-Nadīm, copies of the recension of Ubayy still existed in the region of Baṣra in the time of Ibn Shādhān, i.e. in the mid-3rd/9th century.[114]

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the second half of the first century *hijra*, that is, the period which included the reign of ʿAbd al-Malik.

[111] Goldziher, *Muslim Studies*, II, pp. 15–251 ("On the Development of the Ḥadīth"), especially the first part.

[112] Lecker, "Notes"; Motzki, "Zuhrī"; idem, "Collection", pp. 22–29; idem, "Dating", pp. 249–250.

[113] Rāmyār, *Tārīkh*, p. 362.

[114] Ibn al-Nadīm, *Fihrist*, p. 29; cited in Jeffery, p. 115.

3. *Imāmī Views on the Question of the Falsification of the Qurʾān*

As we have seen, there were many who held that the ʿUthmānic version was not a faithful reproduction of the revelations made to the Prophet. Yet the most explicit, forceful and numerous accusations that the official Qurʾān did not conform to the revelations made to Muḥammad are found in Imāmī sources, especially of the pre-Buwayhid period, and are directed against the first three caliphs and their followers, all of whom are depicted as adversaries of ʿAlī.[115] Briefly put, these sources maintain that ʿAlī, Muḥammad's only true initiate and legitimate successor, was the sole possessor of the complete version of the revelation made to the Prophet. After Muḥammad's death and the assumption of power by ʿAlī's enemies this version, which was much longer than the official one, was rejected by those in authority mainly because it contained explicit tributes to the first Imam, his descendants and supporters, and equally explicit attacks on their adversaries. Once rejected, this recension was concealed by ʿAlī in order to be secretly transmitted to future Imams of his lineage. At least since the 4th/10th century, these beliefs have been under constant attack by Sunnī and Muʿtazilī authors and heresiographers, who regard them as among the most flagrant elements of Shīʿī "heresy".

There are quite a few studies on *taḥrīf* in Shīʿism. They may be divided into three groups, depending on the conclusions drawn in them:

1. Writers belonging to the first group maintain that the doubts raised concerning the authenticity of the ʿUthmānic codex have no historical basis and are founded solely on dogmatic and political-theological views. Once ʿAlī was removed from power, it was only natural that sooner or later his supporters would declare his recension to be the most complete, in order not only to demonstrate his superiority over other Companions of the Prophet but also to underline their betrayal of him.[116] The weakness of this thesis lies in that it reduces Imāmī Shīʿism to an exclusively political movement in search of temporal power. It does not take into

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[115] On the doctrinal turning point in Imāmī Shīʿism during the Buwayhid period see Amir-Moezzi, *Guide divin*, pp. 15–48 = *Divine Guide*, pp. 6–19; idem, "Réflexions".

[116] Garcin de Tassy, "Chapitre"; Kazem-Beg, "Observations"; *GdQ*, II, pp. 93–100; Sell, *Studies*, pp. 246–252; Blachère, *Introduction*, pp. 184–186.

consideration the numerous and complex doctrinal and historical accounts which are found in various sources and support the notion of falsification.

2. According to a second group of studies, the Imāmīs did not claim that the official version as a whole was unreliable and did not doubt the authenticity of its content; rather, they argued that certain words or expressions had been omitted and that the order of some verses or Sūras had been changed. They held the ʿUthmānic codex to contain virtually the entire revelation; ʿUthmān's fault lay above all in his rejection of other recensions and especially of ʿAlī's commentary, which appeared in the margin of ʿAlī's own copy and is indispensable for a proper understanding of the Qurʾānic text.[117] According to some of the studies which belong in this group, views on the falsification of the Qurʾān are of non-Shīʿī provenance, originating particularly among "extremist" groups (*ghulāt*) or various heterodox and heretic movements, and aiming to contaminate the corpus of Shīʿī Ḥadīth.[118] These studies reflect the position taken by the Imāmīs, or more precisely most of them, after the Buwayhid period, to the exclusion of the earlier views, which are passed over in silence for apologetic reasons. The studies thus attempt to present Imāmī Shīʿism, despite rich textual evidence to the contrary, as having been—always and everywhere—a "moderate" movement respectful of Islamic "orthodoxy".
3. There are finally those who maintain that the Imāmīs, basing themselves on utterances of their Imams as reported in the vast corpus of early Shīʿī Ḥadīth, openly questioned the integrity of the ʿUthmānic codex and accused non-Shīʿīs of having falsified the Qurʾān. That this was in fact the early Imāmī position is confirmed by numerous historical accounts and by Imāmī tenets, mainly of the pre-Buwayhid period. In the Buwayhid period (i.e. starting in the mid-4th/10th century), specific historical and doctrinal circumstances led the majority of Twelver scholars, begin-

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[117] Jeffery, "Zaid"; Hollister, *India*, pp. 28–29; Rahbar, "Theology"; Eliash, "Shīʿite Qurʾān"; Jafri, *Origins*, pp. 311–312.

[118] Falaturi, "Schia"; Modarressi, "Debates"; Sander, "Koran"; Bayhom-Daou, "Knowledge"; Marcinkowski, "Reflections" (an article that fails to meet proper scientific standards). For the artificial nature of the distinction between "moderate" and "extremist" Imāmī Shīʿism during the early period see Amir-Moezzi, *Guide divin*, pp. 310–317 = *Divine Guide*, pp. 128–131; idem, "Ṣaffār", passim.

> ning with Muḥammad b. ʿAlī Ibn Bābawayh (d. 381/991), to abandon this thesis and adopt the Sunnī viewpoint.[119]

In fact, practically all pre-Buwayhid Imāmī works that have come down to us—often written by well-known religious authorities—raise in greater or lesser detail, directly or indirectly, the issue of the falsified character of the so-called ʿUthmānic version of the Qurʾān. Apart from al-Sayyārī, mention may be made of works by al-Faḍl b. Shādhān al-Nīsābūrī (d. 260/873), Aḥmad b. Muḥammad al-Barqī (d. 274/887–888 or 280/893–894), Muḥammad b. al-Ḥasan al-Ṣaffār al-Qummī (d. 290/902–903), Saʿd b. ʿAbdallāh al-Ashʿarī al-Qummī (d. 299/912 or 301/914), Muḥammad b. Yaʿqūb al-Kulīnī (d. 329/941), Muḥammad b. Ibrāhīm Ibn Abī Zaynab al-Nuʿmānī (d. ca. 345/956 or 360/971), ʿAlī b. Aḥmad al-Kūfī (d. 352/963, author of *al-Istighātha fī bidaʿ al-thalātha*) and authors of the first Imāmī Qurʾān commentaries such as Furāt b. Ibrāhīm al-Kūfī (d. ca. 300/912), ʿAlī b. Ibrāhīm al-Qummī (d. after 307/919) or Muḥammad b. Masʿūd al-ʿAyyāshī (d. early 4th/10th century).[120]

The Buwayhid era signalled the marginalization of the original esoteric suprarational tradition, whose main doctrines are set out in the above-mentioned sources. With the end of the period of historical Imams, the flourishing of a kind of rationalism in almost all religious environments, and especially the Shīʿī rise to power at the centre of the Sunnī ʿAbbāsid caliphate, Imāmī jurists, particulary those in the capital Baghdād, seem to have felt constrained to break at certain points with the original tradition in order to develop the new rational theological-legal method. For these jurists, who were seeking a rapprochement with the Sunnī "orthodoxy" which had become ever more firmly established, belief in the falsification of the official Qurʾān was no longer tenable, particularly as this Qurʾān was being increasingly regarded as sacred and belief in its integrity as inseparable from faith.[121]

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[119] Goldziher, *Richtungen*, especially pp. 263–309; in general idem, *Vorlesungen*, pp. 201–278 = *Introduction*, pp. 167–229 (masterly studies which contain however somewhat unwarranted value judgments); Tisdall; Kohlberg, "Qurʾān"; Lawson, "Note"; Amir-Moezzi, *Guide divin*, pp. 200–227 = *Divine Guide*, pp. 79–91; idem, "Walāya"; Bar-Asher, "Readings"; idem, *Scripture*, pp. 88–93; Brunner, *Koranfälschung*; idem, "Falsification".

[120] For the numerous relevant passages from these works see the studies cited above, notes 117, 118 and especially 119.

[121] For this turning point in Imāmī Shīʿism and the early history of the esoteric suprarational and rational theological-legal traditions see the references above, note 115; see also Amir-Moezzi-Jambet, *Shīʿisme*, third part ("the historical evolution of Shīʿism").

The leading Imāmī scholars of this period declared that the ʿUthmānic codex faithfully reproduces the text of the revelation; at the same time they remained very circumspect about earlier religious authorities who had maintained the contrary. Ibn Bābawayh seems to have been the first major Twelver author to adopt a position identical to that of the Sunnīs: "Our (i.e. Twelver) belief is that the Qurʾān, which God revealed to His Prophet Muḥammad, is (the same as) the one between the two boards (*mā bayn al-daffatayn*, i.e. the official ʿUthmānic version) … And he who asserts that it is greater in extent than this (the present text) is a liar".[122] He passes in silence over the many traditions which mention falsification, erasure or alteration (*taḥrīf, maḥw, tabdīl/taghyīr*). His disciple and commentator al-Shaykh al-Mufīd (d. 413/1022), at least in some of his writings, goes in the same direction and limits himself to speaking of a change which occurred in the order (*taʾlīf*) of some verses or Sūras, or the elimination by certain Companions of ʿAlī's commentary on the Qurʾān which appeared in the margins of his recension and which is also called *qurʾān*. This, apparently, is how al-Mufīd tries to explain away the existence of traditions which speak of the suppression of some passages of the Qurʾān.[123] Other opponents of the theory of falsification take the same position while developing it further; they include for example al-Sharīf al-Murtaḍā (d. 436/1044) in *al-Masāʾil al-ṭarābulusiyyāt al-ūlā*[124] and Abū Jaʿfar al-Ṭūsī (d. 460/1067) in *al-Tibyān*.[125]

This position regarding the Qurʾān, which tallies with that of the rest of the Muslims, became the prevailing view, held by the majority of Twelver Shīʿīs, who were dominated by the rationalist school later to be known as the Uṣūliyya. It was also held by some well-known scholars who did not all belong to the rationalist tendency (see further below); among them are al-Faḍl b. al-Ḥasan al-Ṭabrisī (d. 548/1154), Raḍī al-Dīn ʿAlī b. Mūsā Ibn Ṭāwūs (d. 664/1266), al-ʿAllāma al-Ḥillī (d. 726/1325), ʿAlī b. Muḥammad al-Bayāḍī al-ʿĀmilī (d. 877/1472–1473), Muḥsin al-Fayḍ al-Kāshānī (d. 1091/1680), Muḥammad b. al-

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[122] Ibn Bābawayh, *Iʿtiqādāt*, p. 98 = Fyzee, p. 85; cited in Kohlberg, "Qurʾān", p. 214.

[123] Mufīd, *Awāʾil*, p. 55. It should be noted, however, that in his *Jawāb al-masāʾil al-sarawiyya* al-Mufīd implies that the Shīʿī readings may have formed part of the original text (see Kohlberg, "Scriptures", pp. 296–297). See further Kohlberg, "Qurʾān", pp. 215–216; Sourdel, "Imamisme", pp. 234, 285–287; McDermott, *Theology*, pp. 92–99.

[124] Apud Ṭabrisī, I, p. 31.

[125] Ṭūsī, I, pp. 3–4.

Ḥasan al-Ḥurr al-ʿĀmilī (d. 1104/1693) and others.[126] According to the rationalists, traditions maintaining that the ʿUthmānic codex had been altered were invented in heterodox circles, are totally unreliable and in no way reflect genuine Shīʿī beliefs. Despite their prominence in the transmission of doctrine, the compilers and scholars who transmitted these traditions without examining their reliability lacked clarity and a critical sense.

However, there were always thinkers who, out of respect for Ḥadīth, upheld the theory of *taḥrīf*. They are associated to a greater or lesser degree with the rival traditionalist school, the Akhbāriyya, a minority group which is nevertheless quite important in the history of Shīʿī thought.[127] Well-known representatives of this school include, in the 6th/12th century, Aḥmad b. ʿAlī al-Ṭabrisī in his *Iḥtijāj* and Ibn Shahrāshūb in his *Mathālib al-nawāṣib*; in the Ṣafawid period, Muḥammad Bāqir al-Lāhījī in his *Tadhkirat al-aʾimma*, Muḥammad Ṣāliḥ al-Māzandarānī in his commentary on al-Kulīnī's *Uṣūl min al-kāfī*, Hāshim al-Baḥrānī in *al-Burhān* and Niʿmat Allāh al-Jazāʾirī in *al-Anwār al-nuʿmāniyya* and *Manbaʿ al-ḥayāt*; in the 12th/18th and 13th/19th centuries, ʿAbdallāh al-Ḥusaynī al-Shubbar in *Maṣābīḥ al-anwār* and Yūsuf b. Aḥmad al-Baḥrānī in *al-Ḥadāʾiq al-nāḍira*. Three particularly important works also belong here: *Ḍiyāʾ al-ʿālamīn/ʿālamayn fī l-imāma* and the Qurʾānic commentary *Mirʾāt al-anwār*, both by Abū l-Ḥasan b. Muḥammad Ṭāhir al-ʿĀmilī al-Iṣfahānī (d. after 1140/1727–1728), and the *Faṣl al-khiṭāb* by Mīrzā Ḥusayn al-Nūrī al-Ṭabarsī/Ṭabrisī (d. 1320/1902).[128]

At the same time, a careful reading of the texts seems to indicate that the attitude of Imāmī scholars regarding the ʿUthmānic codex is at times extremely complex, surely due to some embarrassment; and that the issue of whether or not the Qurʾān was falsified went well beyond the rationalist/traditionalist divide. We have already chosen to classify some major figures associated with the traditionalist tendency, namely Ibn Ṭāwūs, Muḥsin al-Fayḍ and al-Ḥurr al-ʿĀmilī, as oppo-

[126] Ṭabrisī, I, pp. 30–31; Ibn Ṭāwūs, *Saʿd*, pp. 144, 192 (a rather ambiguous position); Ḥillī, *Ajwiba*, p. 121; Bayāḍī, *Ṣirāṭ*, I, pp. 45, 259 (see also the Notes to *KQ*, no. 165); *Ṣāfī*, I, pp. 36–49; al-Ḥurr al-ʿĀmilī, *Fuṣūl*, p. 144 (the positions of Muḥsin al-Fayḍ and al-Ḥurr al-ʿĀmilī are rather ambiguous). For more recent sources as well as *fatwā*s by several Ayatollahs against the theory of falsification see Mīlānī, *Taḥqīq*, pp. 18ff.; ʿAskarī, *Madrasatayn*, III, passim; Khurramshāhī, *Qurʾān*, pp. 119–122.

[127] On the opposition between Uṣūliyya and Akhbāriyya see *EIr*, art. "Akḇārīya" (E. Kohlberg); Kohlberg, "Thought"; Cole, "Clerics"; Lawson, "Approaches".

[128] For these sources see especially the studies cited above, note 119. For the most recent among them, see particularly the two works by Brunner which are cited there.

nents of *taḥrīf*, although their positions are not always clear. Conversely, some renowned figures associated with the rationalist tendency also display an ambiguous attitude towards this particularly delicate matter: they include, from the Buwayhid period, al-Shaykh al-Mufīd;[129] from the Ṣafawid period, the renowned al-Majlisī (d. 1110/1699);[130] in the 19th and 20th centuries, as Brunner has shown, celebrated *mujtahid*s such as Aḥmad b. Muḥammad Mahdī al-Narāqī (d. 1244/1828–1829), Shaykh Murtaḍā al-Anṣārī (d. 1281/1864), Ākhūnd Muḥammad Kāẓim al-Khurāsānī (d. 1329/1911) and Ayatollah Khumaynī (d. 1409/1989).[131]

Among the works we have cited, the *Faṣl al-khiṭāb* by al-Nūrī al-Ṭabarsī/Ṭabrisī undoubtedly constitutes the most systematic attempt to uphold the theory of the falsification of the ʿUthmānic codex.[132] If al-Sayyārī's work, used and extensively cited by al-Nūrī,[133] can be considered the oldest monograph upholding the Shīʿī notion of the falsification of the Qurʾān, al-Nūrī's book is the last. It also seems to complete another circle: the first of the twelve arguments in the *Faṣl al-khiṭāb* in favour of the theory of *taḥrīf*, constituting the first of the book's twelve chapters, is based on the famous *ḥadīth* according to which all that happened to the Jews and Christians will some day also befall the Muslims.[134] And since the sacred books of the Jews and Christians had been falsified (according to Q 2:75, 4:46, 6:91), our author concludes that the book of the Muslims, in its official version (not the true recension, that of ʿAlī, kept by the Hidden Imam and

[129] See the references given above, note 123.

[130] *Biḥār*, XCII, pp. 40–77; cf. XXIV, pp. 153–157, 195–196, 400. On al-Majlisī's ambiguous position see Khurramshāhī, *Qurʾān*, p. 88.

[131] Brunner, *Koranfälschung*, index, s.vv.; idem, "Falsification", pp. 19–20, 37.

[132] The importance of this book and the plethora of both Sunnī and Shīʿī reactions that it provoked are all the more noteworthy as the author was one of the greatest Shīʿī religious authorities of his time (see e.g. Brunner, *Koranfälschung*, pp. 39–69; idem, "Falsification", pp. 22–29; Khurramshāhī, *Qurʾān*, pp. 89–122). Since the Islamic revolution in Iran (1978–1979), Sunnī, more specifically Wahhābī attacks against Shīʿism have focused on this work to prove the "heresy" of the Shīʿīs. In reaction, many Imāmī scholars who were hostile to the theory of falsification sought to refute the book systematically in order to demonstrate the "orthodoxy" of Shīʿism as concerns the official Qurʾān. Among the latest Imāmī refutations: Jaʿfariyān, *Ukdhūba*; Mīlānī, *Taḥqīq*; Muʿarrafa, *Ṣiyāna*. See also above, note 80.

[133] See further below, pp. 38, 47, 51.

[134] Sunnī sources ascribe this *ḥadīth* (beginning: *kullu mā waqaʿa fī banī isrāʾīl wa-fī l-naṣārā*) to the Prophet or to Ibn ʿAbbās; Shīʿī sources often attribute it to Jaʿfar al-Ṣādiq. For its different versions see Wensinck, *Concordance*; *Fahāris Biḥār al-anwār*, s.vv. "Banū Isrāʾīl", "Naṣārā", as well as the sources cited by Kister, "Ḥaddithū", p. 232; see in particular the analysis in Rubin, *Bible*, pp. 168–189.

protected by God; cf. Q 15:9, 41:41–42) had been falsified as well.[135] In this lengthy first chapter, al-Nūrī attempts to demonstrate the key role which falsification of scriptures played in the history of all religions. Here one can hear an echo of the warnings sounded by the ancient prophet Mānī, mentioned at the beginning of this Introduction, about the fate which awaits scriptures and the religious communities which depend on them when these scriptures were not written down by the prophets who brought them.

4. *Life and Works of al-Sayyārī*

Although al-Sayyārī was a prominent figure in the early history of Imāmī exegetical literature, the biographical information about him is meagre. His full name was Abū ʿAbdallāh Aḥmad b. Muḥammad b. Sayyār. He is referred to not only as "al-Sayyārī" (after his grandfather), but also as "Iṣfahānī"[136] or "(al)-Baṣrī",[137] though there are no accounts linking him to either Iṣfahān or Baṣra.[138] During the imamate of al-Ḥasan al-ʿAskarī (254–260/868–873) al-Sayyārī is said to have served as secretary to the Ṭāhirids (*min kuttāb āl Ṭāhir*),[139] whence the title *al-kātib* by which he was sometimes known.[140] The Ṭāhirids ruled over Khurāsān on behalf of the ʿAbbāsids;[141] al-Sayyārī may

[135] *Faṣl*, pp. 35–73. Regarding the ambiguity of this Shīʿī position which supports the theory of the falsification of the ʿUthmānic codex while basing its arguments on this very codex, see Goldziher, *Richtungen*, pp. 280–281. This ambiguity is criticized by many Shīʿī scholars who are opposed to the theory of *taḥrīf*; for a summary of ʿAllāma Ṭabāṭabāʾī's criticism see Ṭihrānī, *Mihr* (conversations of Ayatollah Ḥusaynī Ṭihrānī with ʿAllāma Ṭabāṭabāʾī), pp. 206–210.

[136] Kishshī, p. 505 > Quhpāʾī, I, p. 149.

[137] Barqī, *Rijāl*, p. 61; Kishshī, p. 505 > Quhpāʾī, I, p. 149; Najāshī, I, p. 211, no. 190; Ṭūsī, *Fihrist*, p. 51, no. 70; idem, *Rijāl*, p. 427, no. 3 > Quhpāʾī, I, p. 150; Ibn Shahrāshūb, *Maʿālim*, p. 13, no. 60.

[138] Al-Sayyārī is recorded as maintaining that it is only in Baṣra that the practice is followed of waiting for twenty-four hours before consuming the meat of dung-eating fish (Kulīnī, VI, p. 252, no. 9; Ṭūsī, *Tahdhīb*, IX, p. 13, no. 48). This does not, however, prove that he had connections to that city.

[139] Kishshī, p. 505 (the reading *min kibār al-ẓāhiriyya* is erroneous) > Ibn al-Shahīd al-Thānī, *Taḥrīr*, p. 46, Quhpāʾī, I, p. 149; Najāshī, I, p. 211, no. 190, Ṭūsī, *Fihrist*, p. 51, no. 70, both > Quhpāʾī, I, p. 150. Al-Kishshī's source is Abū l-Qāsim Naṣr b. (al)-Ṣabbāḥ al-Balkhī, who is credited with a *Kitāb maʿrifat al-nāqilīn* (see Najāshī, II, pp. 385–387, no. 1150; Ṭūsī, *Rijāl*, p. 515, no. 1; Ardabīlī, II, pp. 290–291).

[140] Najāshī, I, p. 211, no. 190, Ṭūsī, *Fihrist*, p. 51, no. 70, both > Quhpāʾī, I, p. 150.

[141] See *EI*^{2}, art. "Ṭāhirids" (C.E. Bosworth).

therefore have lived for a time in that region's capital, Nīsābūr (Nīshāpūr). Ibn al-Ghaḍā'irī (fl. first half of 5th/11th century) is alone among the early Imāmī experts on Rijāl to refer to al-Sayyārī as "al-Qummī".[142] Al-Sayyārī's connection to Qumm is in fact borne out by the names of some of his authorities and students; he is thus likely to have belonged to the circles of Shīʿī scholars who were active in that city.[143]

None of the early Imāmī sources available to us provides a precise birth or death date for al-Sayyārī. The Sunnī author Ibn Ḥajar al-ʿAsqalānī (d. 852/1449) states that al-Sayyārī lived in the late 3rd/9th century.[144] Ibn Ḥajar's source may well have been the *Ḥāwī fī rijāl al-shīʿa al-imāmiyya* by the Shīʿī author Ibn Abī Ṭayy al-Ḥalabī (d. ca. 630/1232–1233), since it is from there that he culled most of his information on Shīʿī scholars.[145] Āghā Buzurg al-Ṭihrānī (d. 1389/1970) tends to conclude that al-Sayyārī did not reach the 4th/10th century, though he does not entirely rule out this possibility. He bases his view on Ibn Ḥajar (*fa-yaẓhar min qawl Ibn Ḥajar wa-min ṭabaqatihi ayḍan annahu laysa min aʿlām al-qarn al-rābiʿ wa-laʿallahu waṣala ilayhi*),[146] and also on a passage in the *Kitāb al-ghayba* by Muḥammad b. Ibrāhīm Ibn Abī Zaynab al-Nuʿmānī (d. ca. 345/956 or 360/971); this passage, in the version available to al-Ṭihrānī, contained an error which misled him into thinking that al-Sayyārī was one generation younger than he really was.[147] A death-date given for al-Sayyārī in a late source is 368/978–979, but this is patently wrong.[148] A different date, cited by the contemporary

[142] Ibn al-Ghaḍā'irī, p. 40, no. 11 > Quhpā'ī, I, p. 149. See in general *EI*², art. "ʿIlm al-ridjāl" (B. Scarcia Amoretti).

[143] For these circles see Newman, *Formative Period*, passim.

[144] *Kāna fī awākhir al-mi'a al-thālitha* (Ibn Ḥajar, *Lisān*, I, p. 275, no. 793).

[145] See Jaʿfariyān, "Ḥāwī", p. 131.

[146] Ṭihrānī, *Ṭabaqāt*, I, pp. 47–48. The subtitle of this volume is *Nawābigh al-ruwāt fī rābiʿat al-mi'āt*, indicating that it deals with transmitters who were alive in the 4th/10th century.

[147] The correct version is found in the 1383 sh./1985 edition of al-Nuʿmānī's *Ghayba*, p. 131; here there appears the *isnād* al-Nuʿmānī < Salāma b. Muḥammad (d. 339/950–951) < al-Ḥasan b. ʿAlī b. Mahziyār < al-Sayyārī. According to the version cited by al-Ṭihrānī (*Ṭabaqāt*, I, p. 47), the *isnād* is al-Nuʿmānī < Salāma b. Muḥammad b. al-Ḥusayn b. ʿAlī b. Mahziyār < al-Sayyārī. Judging by this *isnād*, al-Sayyārī was only two generations older than al-Nuʿmānī and could thus conceivably have reached the 4th/10th century. The name as cited by al-Ṭihrānī is evidently the result of a conflation between the two names found in the correct version of the passage ("al-Ḥusayn" is probably an error for "al-Ḥasan"; see Khū'ī, VI, pp. 60–61, no. 3002, VII, p. 54, no. 3552).

[148] This date is cited by Muḥammad b. ʿAlī al-Astarābādī (d. 1026/1617) in his *Manhaj*

Iranian scholar Jaʿfar Sobhani, is 286/899.[149] Since the source for this statement is not provided, its reliability cannot be assessed. There are in fact several indications that al-Sayyārī lived in the mid-3rd/9th century. One of his most frequently cited authorities is Muḥammad b. Khālid al-Barqī, who lived in the early 3rd/9th century;[150] al-Barqī's son, Aḥmad b. Muḥammad (d. 274/887–888 or 280/893–894),[151] transmitted from al-Sayyārī in his *Kitāb al-maḥāsin*.[152] Abū Jaʿfar al-Ṭūsī (d. 460/1067) lists al-Sayyārī among the disciples of both the tenth and eleventh Imams, ʿAlī al-Hādī (d. 254/868) and al-Ḥasan al-ʿAskarī (d. 260/873) respectively.[153] From an epistle (*ruqʿa*) ascribed to the ninth Imam Muḥammad al-Jawād (d. 220/835) it would appear that this Imam knew al-Sayyārī; but the Shīʿī scholar Muḥammad Taqī al-Tustarī (d. 1415/1995) maintains that the epistle was composed by al-Ḥasan al-ʿAskarī, and that the available version contains an error in the Imam's name.[154] Al-Tustarī may well be right: this text is reminiscent of others written by the eleventh Imam.[155] In the epistle, sent in response to a query, the Imam declares that al-Sayyārī does not have the position

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al-maqāl (p. 44). Al-Astarābādī cites as his source the *Fihrist* of al-Ṭūsī; in the available versions of al-Ṭūsī's work, this date is missing. Muḥsin al-Amīn provides the same information, also from al-Ṭūsī's *Fihrist* (*Aʿyān*, III, p. 116). Others who give this death-date (but without indicating the source of this information) are al-Ṭihrānī in the *Dharīʿa* (XVI, p. 1, no. 2, p. 262, no. 1070), as well as Kaḥḥāla (I, p. 268) and Sezgin (*GAS*, IX, p. 114) in their respective entries on al-Sayyārī. It is unlikely that the error was committed by al-Ṭūsī; more probably, it was introduced by a scribe at some stage in the transmission of the *Fihrist*. The following may have happened: first, the scribe confused al-Sayyārī with his namesake Aḥmad b. Sayyār, i.e. the Sunnī traditionist Abū l-Ḥasan Aḥmad b. Sayyār b. Ayyūb al-Marwazī, who died in mid-Rabīʿ I 268/Oct. 881 (Samʿānī, *Ansāb*, VII, p. 330) or mid-Rabīʿ II 268/Nov. 881 (Ibn Ḥajar, *Tahdhīb*, I, pp. 35–36; other sources also record the date 268, e.g. al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, IV, p. 189); second, he (or a later scribe) copied 268 as 368.

[149] Sobhani, *Doctrines*, p. 94.

[150] He appears in over seventy traditions in *KQ*; see the Notes to *KQ*, no. 1.

[151] For whom see *EI*², Suppl., art. "al-Barḳī" [Ch. Pellat]; Newman, *Formative Period*, index.

[152] See Barqī, I, p. 134, no. 12, II, p. 471, no. 464, p. 474, nos. 473, 476, p. 475, nos. 477, 478, p. 478, no. 499, p. 488, no. 558, p. 493, no. 585, p. 507, no. 653, p. 511, no. 684, p. 515, no. 708, p. 517, no. 714, p. 521, no. 736, p. 522, no. 738, p. 524, no. 749, p. 525, no. 754, p. 526, nos. 756, 758, 759, p. 550, nos. 887, 888, p. 590, no. 94.

[153] Ṭūsī, *Rijāl*, p. 411, no. 23, p. 427, no. 3 > Quhpāʾī, I, p. 150. Al-Barqī (*Rijāl*, p. 61) only mentions him as a disciple of al-ʿAskarī. In *KQ* al-Sayyārī transmits from al-Hādī (both directly and indirectly; see nos. 40, 88, 224, 342, 344, 517), but not from al-ʿAskarī. For another example of al-Sayyārī's transmission from al-Hādī see *Baṣāʾir*, p. 517, no. 47 > *Biḥār*, XXV, p. 372, no. 23.

[154] Tustarī, *Rijāl*, I, p. 609.

[155] For these epistles see Modarressi, *Crisis*, pp. 16–17.

which he claims for himself, and orders that nothing be handed over to him (*lā tadfaʿū ilayhi shayʾan*).[156] This somewhat cryptic statement may refer to an attempt by al-Sayyārī to present himself as a financial agent (*wakīl*) of the Imam, and as such entitled to collect money on his behalf. (Such money would include the *khums*, a 20 % levy on the income of the believers.)[157]

Al-Sayyārī is an early authority for a miraculous event connected with the Twelfth Imam: he reportedly declared having heard from Nasīm and Māriya, two slave girls of al-Ḥasan al-ʿAskarī, that when the Twelfth Imam was born he kneeled down, raised his index finger towards heaven, praised God and said: "The evil-doers have claimed that God's argument is not valid (*ḥujjat allāh dāḥiḍa*; cf. Q 42:16); had we been given permission to speak, all doubt would have been removed".[158]

Al-Sayyārī was severely criticized by some Rijāl experts. Two main charges were levelled against him. The first was that he espoused extremist beliefs.[159] In this vein, al-Sayyārī's contemporary Muḥammad b. ʿAlī Ibn Maḥbūb al-Ashʿarī in his *Kitāb* (*nawādir*) *al-muṣannaf* accuses him of belief in metempsychosis (*tanāsukh*).[160] The second charge was that al-Sayyārī habitually transmitted traditions with incomplete *isnād*s (*kathīr al-marāsīl*) and was in general an unreliable transmitter (*ḍaʿīf al-ḥadīth*).[161] Consequently, some Qummī scholars refused to relate traditions in which he appeared as a transmitter. Thus Muḥammad b. Ḥasan Ibn al-Walīd al-Qummī (d. 343/954–955) and Muḥammad b.

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[156] Kishshī, p. 505 > Ibn al-Shahīd al-Thānī, *Taḥrīr*, p. 46, Quhpāʾī, I, p. 149.

[157] For the role of the *wukalāʾ* see Modarressi, *Crisis*, pp. 13–16.

[158] See Masʿūdī, *Ithbāt*, p. 251 > *Mustadrak*, VIII, pp. 388–389, no. 9759; Ibn Bābawayh, *Ikmāl*, p. 406 > *Biḥār*, LI, p. 4, no. 6 (in *Biḥār*, read "al-Sayyārī" for "al-Shārī"); Ṭūsī, *Ghayba*, p. 147; anon., *Alqāb*, p. 287; Ibn Ḥamza, *Thāqib*, p. 584, no. 532 (beginning: *ʿan al-Sayyārī qāl*); Rāwandī, *Kharāʾij*, I, p. 457, no. 2 (beginning: *mā ruwiya ʿan al-Sayyārī*) > *Biḥār*, LXXVI, p. 53, no. 5; Irbilī, *Kashf*, III, p. 302. In most of these sources, the story is transmitted from al-Sayyārī by Ibrāhīm b. Muḥammad b. ʿAbdallāh, a great-grandson of Mūsā al-Kāẓim. Elsewhere it is Ibrāhīm himself who quotes Nasīm and Māriya (see Khaṣībī, *Hidāya*, pp. 357–358; Ṭabrisī, *Iʿlām*, p. 420). The birth date of the Twelfth Imam is often given as 256/870, though other dates are also mentioned; see Hussain, *Occultation*, pp. 70–71.

[159] Ibn al-Ghaḍāʾirī, p. 40, no. 11 > Quhpāʾī, I, p. 149; Najāshī, I, p. 211, no. 190, Ṭūsī, *Fihrist*, p. 51, no. 70 (*fāsid al-madhhab*, "holding to a corrupt doctrine"), both > Quhpāʾī, I, p. 150, Modarressi, *Crisis*, p. 22, note 26; Ḥillī, *Khulāṣa*, p. 97.

[160] Cited in Ibn al-Ghaḍāʾirī, p. 40, no. 11 > Quhpāʾī, I, p. 150, Modarressi, *Crisis*, p. 22, note 26. For Ibn Maḥbūb's work see Kohlberg, *Muslim Scholar*, p. 288, no. 448. For a discussion of metempsychosis among the Shīʿa (particularly the *ghulāt*) see Freitag, *Seelenwanderung*, pp. 1–112.

[161] Najāshī, I, p. 211, no. 190, Ṭūsī, *Fihrist*, p. 51, no. 70, both > Quhpāʾī, I, p. 150.

ʿAlī Ibn Bābawayh (d. 381/991) are said to have dropped all traditions found in the *Kitāb nawādir al-ḥikma* by Abū Jaʿfar Muḥammad b. Aḥmad b. Yaḥyā al-Ashʿarī al-Qummī (fl. late 3rd/9th century) that had been transmitted by al-Sayyārī.[162] Others related from al-Sayyārī conditionally: Abū Jaʿfar Muḥammad b. Yaḥyā al-ʿAṭṭār al-Qummī, who was one generation younger than al-Sayyārī and is described by al-Najāshī (d. 450/1058) as a leading scholar of his time (*shaykh aṣḥābinā fī zamānihi*), is reported to have transmitted on his authority only those of his traditions that did not contain elements of *ghuluww* (extremism).[163] At the same time, a number of prominent Qummī authors transmitted from him directly and without restrictions; they include Muḥammad b. al-Ḥasan al-Ṣaffār al-Qummī (d. 290/902–903)[164] and ʿAbdallāh b. Jaʿfar al-Ḥimyarī (d. after 297/909–910),[165] in addition to the abovementioned Aḥmad b. Muḥammad al-Barqī. Al-Sayyārī appears as a transmitter in two of the Four Books of Imāmī Shīʿism: the *Kāfī* of al-Kulīnī and the *Tahdhīb al-aḥkām* of al-Ṭūsī.[166]

Al-Ṭūsī credits al-Sayyārī with numerous works (*wa-ṣannafa kutuban kathīra*), and provides the titles of four of them: (1) *Kitāb thawāb al-qurʾān* (The Book on the Reward for [Reciting] the Qurʾān); (2) *Kitāb al-ṭibb* (The Book of Medicine); (3) *Kitāb al-qirāʾa* (The Book of Recitation [of the Qurʾān]); (4) *Kitāb al-nawādir* (The Book of Strange/Entertaining Anecdotes).[167] Al-Najāshī gives the same titles, but with *Kitāb al-qirāʾāt* (The Book of Variant Readings [of the Qurʾān]) for *Kitāb al-qirāʾa*.[168]

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[162] Najāshī, II, pp. 242–244, no. 940 > Quhpāʾī, V, pp. 144–145; Ṭūsī, *Fihrist*, p. 175, no. 623 > Quhpāʾī, V, p. 144. For al-Ashʿarī and his *Nawādir al-ḥikma* see Kohlberg, *Muslim Scholar*, p. 299, no. 469.

[163] Najāshī, II, pp. 250–251, no. 947 > Quhpāʾī, VI, pp. 70–71. For his transmission from al-Sayyārī see Najāshī, I, p. 212, no. 190, Ṭūsī, *Fihrist*, p. 51, no. 70, both > Quhpāʾī, I, p. 150.

[164] See Amir-Moezzi, "Ṣaffār", p. 234. Al-Ṣaffār cites from al-Sayyārī both directly (as in *Baṣāʾir*, p. 125, no. 4) and via one or two intermediaries (as in *Baṣāʾir*, p. 14, no. 2, p. 69, no. 2, p. 517, no. 47).

[165] See e.g. Ibn Ṭāwūs, *Falāḥ*, p. 283.

[166] See the examples in Ardabīlī, I, p. 67. Al-Sayyārī also appears as a transmitter in two traditions in al-Ṭūsī's *Istibṣār* (I, p. 237, no. 846, p. 483, no. 1871). In his comment following the first of these traditions al-Ṭūsī cites Ibn Bābawayh's negative assessment of al-Sayyārī. Al-Sayyārī's own views are cited in Kulīnī, IV, p. 81, no. 3, VI, p. 252, no. 9, p. 307, no. 13. A partial list of al-Sayyārī's authorities and those who transmitted from him is given in Khūʾī, III, pp. 71–73, no. 874, XXIV, pp. 122–124, no. 15375.

[167] Ṭūsī, *Fihrist*, p. 51, no. 70 > Quhpāʾī, I, p. 150. See also Ibn Shahrāshūb, *Maʿālim*, p. 13, no. 60.

[168] Najāshī, I, p. 211, no. 190 > Quhpāʾī, I, p. 150; also Ibn Shahrāshūb, *Maʿālim*, p. 13, no. 60 (*al-Qirāʾāt*). Muḥsin al-Amīn (*Aʿyān*, III, p. 117) maintains that the title

He also mentions another work: (5) *Kitāb al-ghārāt* (The Book of Raids). All of these, he says, were available to him.[169] Fragments of a work by al-Sayyārī are cited in the concluding section (entitled *Mustaṭrafāt*) of the *Kitāb al-sarāʾir* by Ibn Idrīs al-Ḥillī (d. 598/1202);[170] judging by their contents, these fragments may have formed part of the *Kitāb al-nawādir*. Other than that, only the *Kitāb al-qirāʾāt* has survived.

The first author to have cited from this work is in all likelihood Abū ʿAbdallāh Muḥammad b. al-ʿAbbās Ibn Māhyār, known as Ibn al-Juḥām (d. after 328/939–940). Ibn al-Juḥām was the author of a massive commentary on the Qurʾān known (inter alia) as *Taʾwīl mā nazala min al-qurʾān al-karīm fī l-nabī wa-ālihi*, and now lost. The second of its two volumes, comprising exegetical traditions on Sūrat al-isrāʾ to the end of the Qurʾān, was still available to the 10th/16th-century scholar Sharaf al-Dīn ʿAlī al-Ḥusaynī al-Astarābādī al-Najafī, who cites extensively from it in his *Taʾwīl al-āyāt al-ẓāhira fī faḍāʾil al-ʿitra al-ṭāhira*.[171] These citations include a fairly large number of traditions taken from al-Sayyārī's work. Ibn al-Juḥām cites from al-Sayyārī via one transmitter, Aḥmad b. al-Qāsim al-Hamdānī (or Hamad(h)ānī).[172]

During the four centuries that followed Ibn al-Juḥām, the *Kitāb al-qirāʾāt* seems to have gone unnoticed, except perhaps by Raḍī al-Dīn

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Kitāb al-qirāʾa appears in the *Fihrist* of Ibn al-Nadīm; this, however, is an error, probably caused by a confusion with the *Fihrist* of al-Ṭūsī. According to al-Nūrī (*Faṣl*, p. 29) and al-Ṭihrānī (*Dharīʿa*, IV, p. 454, XVII, p. 52, no. 284), *Kitāb al-qirāʾāt* is the title given by both al-Najāshī and al-Ṭūsī. That the same work may be known as both *Kitāb al-qirāʾa* and *Kitāb al-qirāʾāt* is attested elsewhere, for example in the case of Abān b. Taghlib (d. 141/758–759; see *GdQ*, III, p. 206, note 5; Modarressi, *TS*, p. 111) or the grammarian Abū Jaʿfar Muḥammad b. Saʿdān al-Ḍarīr (d. 231/845–846; see Ibn al-Nadīm, *Fihrist*, p. 76, with note 6). Cf. in general *EI*², art. "Ḳirāʾa" (R. Paret). The title *Kitāb al-qirāʾāt* reflects more accurately the contents of al-Sayyārī's work.

[169] Najāshī, I, p. 211, no. 190 > Quhpāʾī, I, p. 150. Al-Ṭihrānī (*Dharīʿa*, XVI, p. 262, no. 1070) mentions a work of al-Sayyārī entitled *Faḍāʾil al-qurʾān*, without however providing the source of this information. This may be an alternative title to *Kitāb thawāb al-qurʾān*.

[170] See Ibn Idrīs, *Sarāʾir*, III, pp. 568–572. Ibn Idrīs mistakenly refers to al-Sayyārī as a disciple of the Imams Mūsā al-Kāẓim and ʿAlī al-Riḍā (*Sarāʾir*, III, p. 568).

[171] See Kohlberg, *Muslim Scholar*, pp. 369–371, no. 623.

[172] The *nisba* "al-Hamdānī" is attested once, at Najafī, p. 432 > *Mustadrak*, XVII, p. 338, no. 21491. In the classical Rijāl works, the name Aḥmad b. al-Qāsim (without "al-Hamdānī") occurs twice: first, as the author of a work entitled *Īmān Abī Ṭālib* (Najāshī, I, p. 242, no. 232 > *Dharīʿa*, II, p. 512, no. 2008); second, as someone who, in 328/939–940 and later, transmitted traditions to al-Ḥusayn b. ʿUbaydallāh al-Tallaʿukbarī (Ṭūsī, *Rijāl*, pp. 444–445, no. 40 > Ardabīlī, I, p. 58). Here his name is given as Abū Jaʿfar Aḥmad b. al-Qāsim b. Ubayy b. Kaʿb.

ʿAlī b. Mūsā Ibn Ṭāwūs (d. 664/1266), a scholar famed for his large collection of Shīʿī and other texts. In two of his works, Ibn Ṭāwūs refers to an anonymous work entitled *Kitāb tafsīr al-qurʾān ʿan al-ṣādiqīn/al-Ṣādiqayn* or *Kitāb tafsīr al-qurʾān wa-taʾwīlihi wa-tanzīlihi wa-nāsikhihi wa-mansūkhihi wa-muḥkamihi wa-mutashābihihi wa-ziyādāt ḥurūfihi wa-faḍāʾilihi wa-thawābihi bi-riwāyāt al-thiqāt ʿan al-ṣādiqīn/al-Ṣādiqayn min āl rasūl allāh.* The manuscript of this work, which was in his possession, is described by him as a "beautiful old copy" and "an old bound book of Qurʾān exegesis".[173] He cites one tradition from it (an exegesis of Q 5:1)[174] and states that the work contains four traditions relating to Q 2:238 plus two other traditions (presumably also on this verse).[175] All of these traditions are in fact found in the text of al-Sayyārī.[176] Furthermore, the title given by Ibn Ṭāwūs fits the contents of *Kitāb al-qirāʾāt.* It is tempting to conclude that this was the work in Ibn Ṭāwūs's possession.

The next author after Ibn al-Juḥām known to have cited from al-Sayyārī is al-Ḥasan b. Sulaymān al-Ḥillī (d. after 802/1399–1400), a disciple of al-Shahīd al-Awwal Muḥammad b. Makkī al-ʿĀmilī (d. 786/1384). Al-Ḥillī's *Mukhtaṣar* (or *Muntakhab*) *baṣāʾir al-darajāt*[177] contains three exegetical traditions (on Q 102:8) taken from al-Sayyārī.[178] Al-Ḥillī refers to al-Sayyārī's work as *Kitāb al-tanzīl wa-l-taḥrīf* (The Book of Revelation and Falsification [of the Qurʾān]). In classical Arabic literature, it is quite common for a particular work to be known by various names;[179] and the fact that in the available sources this title is first mentioned by al-Ḥillī should not be taken as evidence against its antiquity. It may in fact be assumed that al-Ḥillī took the title *Kitāb al-tanzīl wa-l-taḥrīf* from Ibn al-Juḥām, the second volume of whose *Taʾwīl mā nazala min al-qurʾān* was available to him, as it was later available to

[173] See Kohlberg, *Muslim Scholar*, pp. 349–350, no. 579.

[174] See Ibn Ṭāwūs, *Saʿd*, p. 121 > *Biḥār*, XXXVI, p. 191.

[175] *Arbaʿat aḥādīth bi-ʿiddat ṭuruq ʿan al-Bāqir wa-l-Ṣādiq anna l-ṣalāt al-wusṭā ṣalāt al-ẓuhr wa-anna rasūl allāh kāna qaraʾa: "ḥāfiẓū ʿalā l-ṣalawāt wa-l-ṣalāt al-wusṭā wa-ṣalāt al-ʿaṣr" wa-fīhi ḥadīthān ākharān baʿd dhikr aḥādīth* (sic). See Ibn Ṭāwūs, *Falāḥ*, pp. 94–95 > *Biḥār*, LXXXII, pp. 290–291. The words *wa-ṣalāt al-ʿaṣr* are missing from the printed edition of the *Falāḥ* but appear in the *Biḥār*.

[176] *KQ*, nos. 67–71, 79–80, 162.

[177] In the Najaf 1370/1950 edition, the work is called *Mukhtaṣar baṣāʾir al-darajāt*. According to Crow ("Ḥusayn", p. 94, note 56), the correct title is *Muntakhab baṣāʾir al-darajāt*.

[178] Ḥillī, *Mukhtaṣar*, p. 204. See *KQ*, nos. 689–691.

[179] See *EI*^{2}, art. "ʿUnwān" (A.A. Ambros).

al-Najafī.[180] If this assumption is correct, it would mean that this title was in use shortly after al-Sayyārī's death.

Direct citations from al-Sayyārī's work are not found in the major Imāmī compilations of exegetical Ḥadīth composed in the late Ṣafawid period, such as the *Tafsīr al-ṣāfī* of Muḥsin al-Fayḍ al-Kāshānī (d. 1091/1680), the *Burhān fī tafsīr al-qur'ān* of Hāshim b. Sulaymān al-Baḥrānī (d. 1107/1695–1696 or 1109/1697–1698) and the *Tafsīr nūr al-thaqalayn* of ʿAbd ʿAlī al-Ḥuwayzī (d. 1112/1700–1701). The leading author and traditionist Muḥammad b. al-Ḥasan al-Ḥurr al-ʿĀmilī (d. 1104/1693) does not cite from it in two of his major works, the (*Tafṣīl*) *wasā'il al-shīʿa* and the *Ithbāt al-hudāt*, and it is doubtful whether citations are to be found in any other of his writings. Al-Sayyārī's work is never cited directly in the monumental *Biḥār al-anwār* of Muḥammad Bāqir al-Majlisī (d. 1110/1699)[181] and is not included in its list of sources. While working on the *Biḥār* al-Majlisī, aided by some of his students, continued searching for additional Imāmī sources, with the aim of compiling a supplement to be entitled *Mustadrak al-biḥār*.[182] Al-Majlisī did not live to write this supplement, but a list of the sources which he had discovered and planned to use was published by al-Nūrī al-Ṭabarsī/Ṭabrisī (d. 1320/1902) in his biography of al-Majlisī, *al-Fayḍ al-qudsī fī tarjamat al-ʿallāma al-Majlisī*. The tenth of the forty-eight works which appear in that list is *al-Tanzīl wa-l-taḥrīf li-Aḥmad b. Muḥammad al-Sayyārī wa-yuqāl lahu Kitāb al-qirā'āt ayḍan* ("'The Revelation and Falsification [of the Qur'ān]' by Aḥmad b. Muḥammad al-Sayyārī, also known as 'The Book of Variant Readings'").[183]

There are sporadic citations from the text of al-Sayyārī in works from the 18th and early 19th century. These include the *Ḥāshiyat al-madārik* by Muḥammad Bāqir al-Bihbihānī (d. 1206/1791–1792 or 1208/1793–1794);[184] the *Ghanā'im al-ayyām fī masā'il al-ḥalāl wa-l-ḥarām* by Abū l-Qāsim al-Jīlānī known as al-Fāḍil al-Qummī (d. 1231/1815–1816 or 1233/1817–1818);[185] the *Mustanad al-shīʿa* by Aḥmad b. Muḥammad

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[180] See Kohlberg, *Muslim Scholar*, pp. 81, 370–371.

[181] Indirect quotations are occasionally found, such as the tradition cited via al-Ḥillī's *Mukhtaṣar* in *Biḥār*, LIII, p. 107, no. 135. See the Notes to *KQ*, no. 689.

[182] See *Biḥār*, I, p. 46.

[183] Nūrī, *Fayḍ*, p. 65.

[184] Thus according to Nūrī, *Khātima*, I, p. 114; *Dharīʿa*, XVII, p. 52, no. 284. Al-Bihbihānī's *Ḥāshiya* is a commentary on the *Madārik al-aḥkām* of Muḥammad b. ʿAlī al-ʿĀmilī known as Sibṭ al-Shahīd al-Thānī (d. 1009/1600) (see *Dharīʿa*, VI, p. 196, no. 1079; Modarressi, *Introduction*, p. 84 [no. 6]). It was not available to us.

[185] Jīlānī, *Ghanā'im*, II, p. 513.

Mahdī al-Narāqī (d. 1244/1828–1829);[186] and the *Jawāhir al-kalām* by Muḥammad Ḥasan b. Muḥammad Bāqir al-Najafī (d. 1266/1850).[187] In the last three sources[188] al-Sayyārī's work is referred to as *Kitāb al-qirā'a* or *Kitāb al-qirā'āt*, and the same traditions are cited.[189] It is thanks to al-Nūrī that this text was brought to the attention of a larger audience by being extensively quoted in two of his major works, the *Mustadrak al-wasā'il* (completed 10 Rabīʿ II 1319/27 July 1901) and particularly the earlier *Faṣl al-khiṭāb* (completed 12 Shawwāl 1298/7 Sept. 1881).[190]

5. *Structure and Contents of the Kitāb al-qirā'āt*

Broadly speaking, the *Kitāb al-qirā'āt* belongs within the pre-Buwayhid Imāmī school of exegesis.[191] At the same time, it has some distinctive features of its own.

Like other texts of the pre-Buwayhid school, al-Sayyārī's work is made up entirely of traditions. Most of these are cited with a complete *isnād*. In others, the *isnād* is abbreviated or is missing altogether. In some *isnād*s, al-Sayyārī's immediate authority is an unnamed scholar (*baʿḍ aṣḥābinā*)[192] or scholars (*ghayr wāḥid/ghayr wāḥid min aṣḥābinā*).[193] As a rule, traditions go back to an Imam (usually Muḥammad al-Bāqir or Jaʿfar al-Ṣādiq), though some Prophetic *ḥadīth*s are also included.[194]

The work opens with a number of traditions (*KQ*, nos. 1–17) maintaining that the Qur'ān was revealed according to one reading (*qirā'a*) only, and that the Qur'ān as we have it contains omissions. This is followed by a chapter entitled *bāb mā jā'a fī bi-sm allāh al-raḥmān al-raḥīm* (*KQ*, nos. 18–31) which deals with various aspects of the *basmala*, such as the duty to recite it audibly. The rest of the work is divided into

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[186] Narāqī, *Mustanad*, V, p. 128.

[187] Najafī, *Jawāhir*, X, pp. 21, 22.

[188] All written by pupils or followers of al-Bihbihānī; see Modarressi, *Introduction*, p. 57.

[189] *KQ*, nos. 661, 699, 700. It is not clear which (if any) of these authors cited directly from a manuscript of the *Kitāb al-qirā'āt*.

[190] For al-Nūrī's citations from al-Sayyārī see Brunner, *Koranfälschung*, pp. 58–59.

[191] For the characteristics of this school see Bar-Asher, *Scripture*, pp. 71–86.

[192] *KQ*, nos. 105, 107, 184, 202, 314, 326, 337, 339, 402, 436, 441, 442, 444, 460, 468, 474, 476, 508, 596, 614, 617, 666, 669, 674, 684, 712, 723.

[193] *KQ*, nos. 49, 285, 465, 587, 656, 662, 665.

[194] Two traditions (*KQ*, nos. 71, 626) are recorded on the authority of Ibn ʿAbbās, one (*KQ*, no. 663) is cited from a son of the Companion Samura b. Jundab, and one (*KQ*, no. 90) is cited from an unnamed Sunnī (*baʿḍ al-ʿāmma*).

chapters arranged in accordance with the order of the Sūras. At times (particularly in the case of the shorter Sūras) material relating to two or more Sūras is combined in a single chapter. On several occasions the title of a chapter does not accurately reflect its contents: the chapter entitled *Sūrat Sabaʾ wa-l-malāʾika* (i.e. Sūras 34–35) has no citations from Sūrat al-malāʾika; the chapter entitled *Sūrat al-ḥadīd wa-l-mujādala wa-l-ḥashr wa-l-mumtaḥana* (i.e. Sūras 57–60) has no citations from Sūrat al-mumtaḥana. Within each chapter, the verses are not always cited in accordance with the order of their appearance in the Qurʾān. Thus the verses from Sūra 3 (Āl ʿImrān) appear in the following order: 18, 7, 123, 110, 128, 33, 85, 140, 180, 183, 185, 110 (again), 81, 103, 92, 102, 97 etc. In addition, verses which properly belong in a particular chapter are at times cited in the previous or the following chapter, or even in a completely different chapter. Thus Q 2:85 appears in the chapter on Sūra 3 (*KQ*, no. 109); Q 5:95 appears in the chapter on Sūra 2 (*KQ*, no. 84); Q 7:54 appears in the chapter on Sūra 6 (*KQ*, no. 175); Q 22:52 appears in the chapter on Sūra 21 (*KQ*, no. 350); Q 35:2 and 35:41 appear in the chapter on Sūra 36 (*KQ*, nos. 452, 441 respectively); Q 47:31 appears in the chapter on Sūra 3 (*KQ*, no. 130). Whether this reflects the original order of the text remains an open question.

The Imāmī character of the work comes to the fore in over one hundred exegetical traditions. In many of these traditions, ʿAlī plays a central role: he alone is Commander of the Faithful (*amīr al-muʾminīn*) (*KQ*, nos. 160, 440), and is more excellent than Moses and Jesus (*KQ*, no. 270); he is the guide of mankind (*al-hādī*) (*KQ*, nos. 233, 270) and the path (*sabīl*) (*KQ*, no. 378) and gate (*bāb*) leading to God (*KQ*, nos. 92, 472), with Whom he enjoys a privileged position (*KQ*, no. 481); he offered charity (*KQ*, no. 570) and performed miracles (*KQ*, no. 684); his *jihād* is the Prophet's *jihād* (*KQ*, nos. 225, 585); he is the sole legitimate successor to the Prophet (*KQ*, nos. 162, 665, 666, 668), and it is incumbent on the believers to show him loyalty and love (*walāya*, *ḥubb*) (*KQ*, nos. 51, 76, 88, 139, 428, 491–493, 539); on the Day of Judgment he, together with the Prophet, will cast God's enemies into the Fire (*KQ*, no. 525). ʿAlī's sons Ḥasan and Ḥusayn are the descendants of Abraham (*KQ*, nos. 272, 278); they, like their father before them, fell victim to Kūfan deceit (*KQ*, no. 450). Several verses are interpreted metaphorically as referring to Fāṭima, Ḥasan, Ḥusayn (*KQ*, no. 52) and ʿAlī (*KQ*, no. 672). The Imams are those who possess authority (*ulū l-amr*) (*KQ*, no. 132); they warn mankind (*KQ*, no. 191) and are their saviours (*KQ*, no. 118) and ambassadors to God (*KQ*, no. 233); they have complete

mastery of the Qurʾān (*KQ*, no. 451), and their knowledge constantly increases (*KQ*, no. 527). They carry out the order of God (*qāʾim bi-amr allāh*) (*KQ*, no. 406) pending the arrival of the eschatological Qāʾim (i.e. the Mahdī) (*KQ*, nos. 44, 98, 154, 406, 409, 558, 610, 681). The followers (*shīʿa*) of ʿAlī and the other Imams enjoy a special position: they are the best of mankind (*KQ*, no. 679) and "those possessed of understanding" (*ulū l-albāb*) (*KQ*, nos. 92, 472); their sins will be forgiven (*KQ*, nos. 473, 518) and they are assured of a place in heaven (*KQ*, nos. 200, 468). ʿAlī's enemies are often mentioned, sometimes by name but more usually through the use of nicknames or circumlocutions. Thus Abū Bakr is "the first" (*al-awwal*) (*KQ*, nos. 359, 383, 474, 522, 616, 617, 621, 660, 672, 684, 698), ʿUmar is "the second" (*al-thānī*) (*KQ*, nos. 197, 276, 286, 359, 383, 522, 598, 616, 617, 698) and ʿUthmān is "the third" (*al-thālith*) (*KQ*, nos. 522, 599, 600, 616, 617); Abū Bakr and ʿUmar are "so-and-so" (*fulān wa-fulān*) (*KQ*, no. 299), and ʿUmar is referred to as *al-adlam* (*KQ*, no. 380), Rumaʿ (*KQ*, no. 380) and Zufar (*KQ*, nos. 380, 382, 688, 725).[195] ʿĀʾisha is "al-Ḥumayrāʾ" (*KQ*, nos. 294, 408, 600);[196] her participation in the Battle of the Camel is recalled (*KQ*, nos. 294, 600), and there are veiled references to the role which she and Ḥafṣa played in bringing about the Prophet's death (*KQ*, nos. 128, 590). The Umayyads appear throughout in a negative light (*KQ*, nos. 184, 299, 410, 511, 592, 598, 616, 677, 715, 716). There are allusions to a number of Imāmī doctrines, including *badāʾ* (*KQ*, nos. 351, 550, 619), *ʿiṣma* (*KQ*, nos. 214, 508, 517) and *rajʿa* (*KQ*, nos. 113, 295, 303, 490), though the terms themselves are not employed.[197]

A considerable number of traditions are not concerned with specifically Imāmī issues. Rather, they deal with such topics as abrogating or abrogated verses,[198] explication of Qurʾānic words,[199] the significance of particular verses[200] or the merits (*faḍāʾil*) of particular Sūras.[201] Numer-

[195] For these appellations see Kohlberg, "Ṣaḥāba", pp. 162–163; Bar-Asher, *Scripture*, pp. 115–119.

[196] See the Notes to *KQ*, no. 294.

[197] For these doctrines, see the relevant articles in *EI*². *Karra* ("return"), a term used synonymously with *rajʿa*, occurs twice, at *KQ*, nos. 116, 691.

[198] *KQ*, nos. 96, 97, 157, 158, 172, 308, 335, 401, 531, 533; cf. nos. 171, 189.

[199] E.g. *KQ*, nos. 50, 250, 336, 337, 470, 632, 649.

[200] The ending (usually understood as the final two verses) of Sūrat al-baqara (*KQ*, no. 95); verses 151–153 of Sūrat al-anʿām (*KQ*, no. 189); the "verse of the throne" (*āyat al-kursī*, i.e. Q 2:255) (*KQ*, no. 86). This verse, and the final verse of Sūrat al-fātiḥa, are each cited in seven traditions, more than any other Qurʾānic passage.

[201] Sūrat al-ḥajj (*KQ*, no. 358), Sūrat al-kāfirūn (*KQ*, no. 712) and Sūrat al-ikhlāṣ (*KQ*, no. 722).

ous traditions deal with the prophets, but only some of these have an Imāmī colouring.[202]

The issue of the integrity of the Qurʾān figures prominently. It is maintained for example that Sūrat al-aḥzāb, Sūrat lam yakun (= al-bayyina) and Sūrat al-takāthur were originally longer than what we possess of them today (*KQ*, nos. 418–422, 427, 680, 692), and that the above-mentioned passage on the "two valleys of gold" formed part of the original Qurʾān (*KQ*, no. 430). Most claims of this type refer to the Imāmī belief according to which words or sentences dealing with the rights or merits of the Prophet, the Imams, the *ahl al-bayt* or the *shīʿa* and with the sins of their enemies have been altered or omitted (*KQ*, nos. 9, 14, 15, 17, 105, 106, 115, 221, 381, 551, 588, 593, 605, 680).

As the title *Kitāb al-qirāʾāt* indicates, variant readings are a central component of the work. In this respect, it differs from other exegetical works of the pre-Buwayhid school, where *qirāʾāt* occupy a relatively minor position. Roughly two thirds of the traditions in the *Kitāb al-qirāʾāt* deal with readings. Over forty of these readings do not appear to be attested in any other source.[203] Structurally, the readings may be divided into a number of categories, according to the differences between them and the ʿUthmānic codex: (1) a change in vocalization; (2) a substitution of one or more words by another word or words; (3) a change in the order of the words; (4) an addition of one or more words; (5) a combination of elements from categories (1) to (4). As regards their content, the readings may be divided into two main categories: (1) readings carrying an Imāmī message.[204] These *qirāʾāt*, which may be termed "pro-Imāmī", are further divided into two kinds (though the difference between them is not always clear-cut): (a) explicitly pro-Imāmī readings. These are readings in which one of the following is

[202] Prophets mentioned by name include Adam (*KQ*, nos. 65, 104, 106, 339, 344, 384, 604), Noah (*KQ*, nos. 104, 106, 116, 151, 237, 238, 240–242, 244, 245, 311, 454, 457, 492, 493, 592, 602), Abraham (*KQ*, nos. 187, 188, 278–281, 334, 492, 493), Isaac (*KQ*, nos. 271, 278, 492, 493), Ishmael (*KQ*, nos. 273, 278, 493), Jacob (*KQ*, nos. 255, 271, 492, 493), Moses (*KQ*, nos. 115, 201, 202, 231, 270, 286, 319, 345, 390, 391, 402, 404, 405, 429, 493, 507), Aaron (*KQ*, nos. 286, 429), Shuʿayb (*KQ*, no. 404), David (*KQ*, nos. 188, 398), Solomon (*KQ*, nos. 188, 398, 471) and Jesus (*KQ*, nos. 115, 123, 168, 188, 270, 493).

[203] See *KQ*, nos. 60, 62, 89 (four readings), 94, 108, 143, 168 (repeated in 169), 196, 236, 239, 276, 277, 302, 306, 308, 314, 354, 362, 365, 374, 387, 391, 398, 407, 414, 435, 436, 445, 446, 448, 464, 488, 502, 514, 577, 602–605, 615, 646, 669, 701.

[204] For a list of such readings in other pre-Buwayhid Imāmī works see Bar-Asher, "Readings", pp. 51–72.

mentioned: ʿAlī (by his name or by one of his epithets: *walī, waṣī* etc.); the Imams; the Prophet's family; the *walāya*; enemies of the Prophet's family (by their name or by a pejorative appellation); terms of Imāmī law, doctrine etc. (b) implicitly pro-Imāmī readings. These are readings whose Imāmī character appears only in the interpretation given to them by the Shīʿī exegetes. (2) neutral readings. These are readings with no explicit or implicit Imāmī message. Readings from category (1a) are almost never cited outside Imāmī literature (except for polemical purposes); readings from category (2) and sometimes also from category (1b) are also found in non-Imāmī works.

When, in a medieval commentary, we find that some word or words have been added to a passage from the Qurʾān or that some other change has taken place, it may not be obvious what the author intends: is he merely glossing the text, or is this a reading? In pre-Buwayhid Imāmī literature, this problem is addressed by means of various formulas that are used to make it clear when a reading is intended.[205] Of them the following are found in *KQ*: *kadhālika nazalat*[206] or *hākadhā nazalat* ("thus [the verse] was revealed");[207] *wa-lākinnahā nazalat*;[208] *mā nazalat illā hākadhā* ("[the verse] was only revealed thus");[209] *hākadhā nazala bihi/bihā Jabraʾīl* ("thus it [the text/the verse] was revealed by [the archangel] Gabriel");[210] *nazala bihā Jabraʾīl ʿalā Muḥammad hākadhā*;[211] *nazala Jabraʾīl bi-hādhihi l-āya ʿalā Muḥammad/rasūl allāh hākadhā*;[212] *nazala Jabraʾīl bi-hādhihi l-āya hākadhā* (*ʿalā rasūl allāh*);[213] *nazalat* (*hādhihi l-āya*) *hākadhā*;[214] *hākadhā nazalat hādhihi l-āya* ("thus the verse was revealed");[215] *hākadhā nazala bihi Jabraʾīl ʿalā Muḥammad ṣ wa-lākinnahu ḥurrifa fīmā ḥurrifa min kitāb allāh* ("thus it [the text] was revealed by [the archangel] Gabriel to Muḥammad but it was among [the verses] of the Qurʾān which were altered");[216] *hākadhā l-tanzīl/tanzīluhā* ("thus [it was found in] the [orig-

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[205] See Bar-Asher, "Readings", pp. 44–45. In the *Faṣl*, al-Nūrī indicates a *qirāʾa* by placing a line above it.
[206] *KQ*, no. 415.
[207] *KQ*, nos. 124, 221, 455, 508, 669–671, 706.
[208] *KQ*, no. 596.
[209] *KQ*, no. 473.
[210] *KQ*, nos. 147, 339, 601.
[211] *KQ*, no. 113.
[212] *KQ*, nos. 81, 135, 150, 301, 378; cf. no. 380.
[213] *KQ*, nos. 61, 63, 87, 300.
[214] *KQ*, nos. 138, 552, 659.
[215] *KQ*, no. 209.
[216] *KQ*, no. 505.

inal] revelation");[217] *innamā hiya* ("it [the correct reading of the verse] is");[218] *innamā huwa* ("it [the correct reading of the text] is");[219] *innamā nazalat/unzilat* ("it [the verse] was revealed [as follows]");[220] *innamā qāl* ("He [God] said");[221] *innamā tanzīluhā* ("it [the verse] was revealed [as follows]").[222] When a Qurʾānic verse is preceded by a particular verb or expression and is not accompanied by exegetical material, it can often be taken that the verse cited contains a *qirāʾa*. Examples are *qaraʾa*,[223] *kāna/samiʿtuhu* etc. *yaqraʾu*,[224] *iqraʾ*,[225] *talā*,[226] *qāla*,[227] *fī qawl allāh taʿālā*, *fī qawlihi* etc.[228] Finally, the Imam may emphasize that a particular reading was revealed to the Prophet,[229] was recited by the Prophet[230] or by ʿAlī,[231] or is found in ʿAlī's codex of the Qurʾān.[232]

A favourite method of pointing out an Imāmī reading is to reproduce a dialogue between an Imam and his disciple. For example, the disciple recites (or refers to) a verse according to a non-Imāmī reading; the Imam corrects this reading,[233] at times pointing out that it is the result of *taḥrīf*.[234] In other cases, the Imam recites a verse according to the Imāmī reading, and when the disciple—who has never heard this reading

[217] *KQ*, nos. 146, 372; cf. no. 603.
[218] *KQ*, nos. 120, 180, 208, 211, 231, 254, 290, 348, 349, 362, 379, 405, 456, 475, 547, 576, 655.
[219] *KQ*, nos. 326, 540, 663.
[220] *KQ*, nos. 101, 436.
[221] *KQ*, no. 605.
[222] *KQ*, no. 413.
[223] *KQ*, nos. 40, 102, 167, 220, 223, 243, 246, 275, 297, 311, 332, 338, 363, 370, 372, 373, 387, 423, 434, 490, 502, 509, 514, 545, 573, 581, 604, 606, 607, 631, 642, 646, 657, 659, 682, 717.
[224] *KQ*, nos. 35, 79, 104, 248, 252, 271, 287, 304, 309, 327, 340, 354, 414, 439, 455, 463, 467, 571, 572, 586, 588, 589, 598, 613, 636, 637, 644, 652, 653, 696, 705, 706.
[225] *KQ*, nos. 219, 718, 719.
[226] *KQ*, nos. 251, 512.
[227] *KQ*, nos. 234, 503, 574, 581, 712.
[228] *KQ*, nos. 53–55, 58, 77, 93, 94, 110, 140, 156, 164, 165, 177, 195, 199, 210, 222, 269, 302, 306, 313, 321–323, 328, 347, 386, 392, 398, 417, 424, 425, 428, 429, 432, 435, 445, 454, 503, 507, 515, 516, 535, 541, 554, 567, 627.
[229] *KQ*, nos. 65, 120, 479.
[230] *KQ*, nos. 67, 79.
[231] *KQ*, nos. 236, 293, 316, 319, 325.
[232] *KQ*, nos. 380, 382.
[233] *KQ*, nos. 72, 101, 106, 169, 181, 217, 267, 274, 343, 349, 399, 436, 457, 479, 576, 669.
[234] *KQ*, nos. 505, 593, 605; cf. nos. 623, 663.

before—wonders about it, the Imam reaffirms its correctness.[235] The Imam may recite a verse according to the Imāmī reading and then tell the disciple to recite it in this manner;[236] or he may forbid his disciple to recite a verse according to the non-Imāmī reading.[237] Often the disciple reports that he heard the Imam recite a verse according to the Imāmī reading.[238]

Many readings which in *KQ* are ascribed to an Imam are ascribed elsewhere to Ibn Masʿūd.[239] This is hardly surprising, given that the readings of both Ibn Masʿūd and the early Shīʿa were propagated in a single location (namely Kūfa) at about the same time by people who had contacts to each other.[240] Remarkably, eleven readings are cited in *KQ* on Ibn Masʿūd's authority—significantly more than the number of such readings in any other Imāmī work of the pre-Buwayhid period.[241] In medieval sources there is considerable overlap between readings on the authority of Ibn Masʿūd and those on the authority of Ubayy b. Kaʿb.[242] No readings in *KQ* are ascribed to Ubayy[243] but, as in the case of Ibn Masʿūd, various readings elsewhere given on his authority are in *KQ* ascribed to an Imam.[244]

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[235] *KQ*, nos. 182, 220, 331, 348, 473, 479, 551, 639.

[236] *KQ*, nos. 119, 168, 353, 361.

[237] *KQ*, nos. 346, 353, 540.

[238] *KQ*, nos. 37, 38, 104, 248, 252, 264, 289, 296, 348, 407, 414, 467, 509, 566, 586, 589, 608, 613, 636, 637, 644, 653.

[239] See the Notes to *KQ*, nos. 34, 57, 93, 105, 126, 140, 146, 148, 153, 207, 210, 219, 232, 241, 248, 254, 264, 265, 271, 291, 296, 313, 316, 317, 336, 338, 343, 367, 371, 386, 406, 424, 426, 434, 439, 455, 463, 474, 503, 523, 554, 560, 574, 586, 609, 627, 664, 670, 685, 705, 714.

[240] Cf. Jeffery, pp. 20–21; Burton, *Collection*, pp. 193–196; Shnizer, pp. 79–84. For Ibn Masʿūd's *muṣḥaf* see in general *Faṣl*, pp. 135–144. For the Shīʿī predilection for Ibn Masʿūd's codex see Goldziher, *Richtungen*, p. 272; Jeffery, p. 184.

[241] A search has yielded two citations in Qummī (I, p. 366 [to Q 13:36], p. 391 [to Q 16:108–109]), one in Furāt (I, p. 302, no. 407 [to Q 26:214]) and none in al-ʿAyyāshī's *Tafsīr*. Ibn Shahrāshūb (d. 588/1192) maintains that he saw ʿAlī's name in eight places in the codex of Ibn Masʿūd; but he does not cite from it (Ibn Shahrāshūb, *Manāqib*, III, p. 106 > Bayāḍī, *Ṣirāṭ*, I, p. 279).

[242] It has been suggested that readings of the one have been attributed to the other (Jeffery, p. 116).

[243] And hardly any in other pre-Buwayhid texts; for a rare example see Furāt, II, p. 404, no. 540 (to Q 43:57).

[244] See the Notes to *KQ*, nos. 35, 37, 46, 67, 100, 110, 112, 140, 148, 179, 192, 207, 210, 219, 243, 267, 268, 271, 287, 288, 311, 316, 317, 323, 328, 330, 338, 367, 369, 370, 386, 397, 412, 417, 423, 424, 439, 445, 456, 462, 519, 523, 540, 541, 565, 573, 574, 579, 591, 618, 623, 642, 652, 655, 714, 716.

It is doubtful whether al-Sayyārī's aim was to encourage his readers to recite the Qurʾān in accordance with the *qirāʾāt* which he cited.[245] Instead, he must have seen his task as that of recording and preserving those readings which the Imāmī community regarded as reliable.[246]

KQ shows a marked affinity with the *Tafsīr* of Abū l-Naḍr Muḥammad b. Masʿūd al-ʿAyyāshī.[247] Only the first half of al-ʿAyyāshī's work (covering Sūras 1–18) is known to have survived. This half has some eighty traditions in common with *KQ*, and it can reasonably be assumed that the total number of common traditions was about double. The extant text of al-ʿAyyāshī is only available in a version in which the *isnād*s have been abridged, usually leaving only the name of the first (and occasionally also the second) transmitter of each tradition.[248] Where al-Sayyārī and al-ʿAyyāshī cite the same tradition, and where al-Sayyārī cites this tradition with a complete *isnād*, it can be assumed that this was also the *isnād* in the original text of al-ʿAyyāshī. *KQ* can thus be used to reconstruct some of al-ʿAyyāshī's chains of transmission. Al-ʿAyyāshī lived in the late 3rd/9th and early 4th/10th century,[249] making him a generation younger than al-Sayyārī. He may thus have drawn some of his material from al-Sayyārī, though it is just as likely that both authors depend on a common source.

Another relevant source is the *Kitāb al-tanzīl wa-l-taḥrīf* by al-Sayyārī's teacher Muḥammad b. Khālid al-Barqī. This work, also known as *Kitāb al-tanzīl wa-l-taghyīr*,[250] is lost. Thirteen traditions from it are, however, preserved in *al-ʿIqd al-thamīn fī aḥkām al-aʾimma al-hādīn* by the Zaydī Imam al-Manṣūr bi-llāh ʿAbdallāh b. Ḥamza b. Sulaymān (d. 614/1217). This Imam is known to have ordered the collection or copying of a large number of works,[251] and al-Barqī's may well have been among them.[252] Most of the traditions from al-Barqī preserved in *al-ʿIqd al-*

[245] In fact, he cites on occasion several readings of the same verse; see *KQ*, nos. 100/101, 102/114, 195/196, 313/314, 316/317, 464/466, 655/659, 665/666/667/668.

[246] Cf. Bar-Asher, "Readings", pp. 45–47.

[247] For al-ʿAyyāshī and his Qurʾān commentary see Bar-Asher, *Scripture*, pp. 56–63.

[248] See ʿAyyāshī, I, p. 2; cf. Modarressi, *TS*, p. 185.

[249] His exact dates are not known (see Bar-Asher, *Scripture*, p. 59).

[250] See Najāshī, II, p. 221, no. 899 > Quhpāʾī, V, p. 206, *Dharīʿa*, IV, p. 455, no. 2023. In these sources the title appears as *Kitāb al-tanzīl wa-l-taʿbīr*, which is an error. The correct title is given in *Faṣl*, p. 29, l. 8.

[251] See Madelung, *al-Qāsim*, p. 216; Schmidtke, "Encounter", p. 110.

[252] In the printed edition of *al-ʿIqd al-thamīn* the title appears once as *al-Taḥrīf wa-l-tanzīl* and once as *al-Tanzīl wa-l-taḥrīf* (see Manṣūr, *ʿIqd*, pp. 312, 313). The author's name appears both as al-Barqī (at p. 313) and erroneously as al-T-r-i-q-i (at p. 312).

thamīn are found in *KQ*, usually with the same *isnād*.[253] It is not clear, however, whether al-Sayyārī used al-Barqī's work.

To sum up: each of the titles by which al-Sayyārī's work is known underlines one of its distinctive features. The title *al-Tanzīl wa-l-taḥrīf* reflects the belief that the text of the original Qurʾān had been tampered with. A number of works with similar titles are mentioned in the sources,[254] but none have survived. The title *al-Qirāʾāt* points more generally to the central role of readings in it. Works bearing such a title are known in both Sunnī and Imāmī literature.[255] The title *al-Tafsīr*—found only in some late manuscripts (see below)[256]—identifies the work as belonging to the genre of Qurʾānic exegesis.

6. *The Edition*

6.1. *The Manuscripts*

The edition of *KQ* is based on the following manuscripts:

(1) Marʿashī no. 1455 (= ms. M), comprising 73 folios, 15 lines per page. At the upper left-hand corner of the first page there appears the title *Tafsīr-i Abū ʿAbdallāh Sayyārī*, which was added by a later hand. The copyist is Muḥammad Ṣāliḥ b. ʿAbd al-Raḥīm al-Yazdī (d. 1076/1666), a disciple of Muḥammad Bāqir al-Majlisī.[257] The date given in the colophon is 23 Shaʿbān 1076/28 February 1666. Since al-Yazdī spent

[253] *KQ*, nos. 279, 286, 305, 311, 333, 390, 533.

[254] These are, in addition to al-Barqī's work, *Kitāb al-tanzīl min al-qurʾān wa-l-taḥrīf* by Abū l-Ḥasan ʿAlī b. al-Ḥasan b. ʿAlī b. Faḍḍāl al-Kūfī (fl. mid-3rd/9th century) (see Najāshī, II, p. 84, no. 674 > Quhpāʾī, IV, p. 182, *Dharīʿa*, IV, p. 454, no. 2022); *al-Taḥrīf wa-l-tabdīl* by Muḥammad b. al-Ḥasan al-Ṣayrafī (see Ṭūsī, *Fihrist*, p. 183, no. 661 > Quhpāʾī, V, p. 190, *Dharīʿa*, III, pp. 394–395, no. 1417; Khūʾī [XVI, p. 277, no. 10556] identifies the author with a Kūfan disciple of Jaʿfar al-Ṣādiq mentioned in Ṭūsī, *Rijāl*, p. 284, no. 58); *al-Tabdīl wa-l-taḥrīf* by the above-mentioned ʿAlī b. Aḥmad al-Kūfī (d. 352/963) (see Najāshī, II, p. 96, no. 689 > Quhpāʾī, IV, p. 162, *Dharīʿa*, III, p. 311, no. 1151), also known as *al-Radd ʿalā ahl al-tabdīl* (see Ibn Shahrāshūb, *Manāqib*, III, p. 110, cf. the Notes to *KQ*, no. 620) or *al-Radd ʿalā ahl al-tabdīl wa-l-taḥrīf fīmā waqaʿa min ahl al-taʾlīf* (see Ibn Shahrāshūb, *Maʿālim*, p. 64, no. 436, *Dharīʿa*, X, pp. 186–187). Cf. Kohlberg, "Qurʾān", p. 213; Amir-Moezzi, *Guide divin*, p. 225 = *Divine Guide*, p. 90.

[255] For some examples see *GAS*, I, index; *Dharīʿa*, XVII, pp. 52–53, nos. 285–287.

[256] And as part of the title given by Ibn Ṭāwūs to what may be the text of al-Sayyārī (see above, p. 36).

[257] See Majlisī, *Ijāzāt*, p. 219. For his death date see Ṭihrānī, *Ṭabaqāt*, V, p. 290.

the last year of his life in Mashhad,[258] it is there that the manuscript is likely to have been copied. The manuscript was collated with its exemplar (*aṣl*), dated 3 Jumādā II 453/25 June 1061, which in turn had been copied from a manuscript dated Dhū l-Qaʿda 328/Aug.–Sept. 940. The collation was undertaken by ʿAbd al-Ḥusayn al-Ḥusaynī al-Khātūnābādī[259] and completed between the 20th and 30th (*al-ʿashr al-thālith*) of Ramaḍān 1076/26 March to 5 April 1666. In the manuscript, traditions are often separated by a full stop. Corrections usually appear in the text, and at times are indicated by *ẓāʾ* (for *al-ẓāhir*). *Ibn* is as a rule written without the initial *alif* even at the beginning of a sentence, and *mimman* is consistently written as *min man*. In several places there are errors which may indicate that at some stage in the transmission the text was read out to the copyist. These errors include *mā kān* for *makān* (*KQ*, no. 91), *ʿādaka l-ʿurjūn* for *ʿāda ka-l-ʿurjūn* (*KQ*, no. 442) and *innahā ulāʾ* for *inna hāʾulāʾ* (*KQ*, no. 500).

(2) Tehran University Mishkāt no. 842 (= ms. L), comprising 54 folios, 16 lines per page. Neither the name of the copyist nor the date is provided. At the upper left-hand corner of the first page there appears the title *Kitāb al-tanzīl wa-l-taḥrīf li-Aḥmad b. Muḥammad al-Sayyārī min al-qudamāʾ*. This was written by the manuscript's owner, al-Nūrī al-Ṭabarsī/Ṭabrisī.[260] Underneath the title al-Nūrī noted that he had made a copy of this manuscript in 1282/1865–1866 (*istaktabtuhu li-nafsī wa-anā al-mudhnib al-musīʾ Ḥusayn b. Muḥammad Taqī al-Ṭabrisī fī 1282*). Ms. L is the one from which he cites in his *Faṣl al-khiṭāb* and *Mustadrak al-wasāʾil*.[261] Al-Nūrī, who describes this manuscript as defective,[262] added some marginal notes comprising emendations, references to parallel texts or comments on places where a Qurʾānic verse is not cited in the appropriate chapter. The beginning of each tradition is indicated by a line above the first words. The last word (or several words) of each folio are copied at the beginning of the following folio. This is not

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[258] See Ṭihrānī, *Ṭabaqāt*, V, p. 290.

[259] I.e. ʿAbd al-Ḥusayn b. Muḥammad Bāqir al-Ḥusaynī al-Khātūnābādī (d. 1105/1693–1694), author of (*Taʾrīkh*) *waqāʾiʿ al-ayyām wa-l-sinīn wa-l-aʿwām* (see *Dharīʿa*, III, p. 295, no. 1093, XXV, p. 128, no. 738; Ṭihrānī, *Ṭabaqāt*, VI, pp. 419–420; Pampus, p. 21).

[260] In the catalogue which al-Nūrī prepared of his library, the title likewise appears as *al-Tanzīl wa-l-taḥrīf*; see Modarressi, "Fihrist", p. 136.

[261] Cf. Amir-Moezzi, *Guide divin*, p. 226, note 470 = *Divine Guide*, p. 205.

[262] *Kadhā fī nuskhatī wa-hiya saqīma* (*Faṣl*, p. 235, l. 3, p. 307, l. 7); *kadhā fī l-nuskha wa-lā takhlū min saqṭ* (*Faṣl*, p. 308, l. 17); *kadhā fī l-nuskha wa-hiya saqīma jiddan* (*Faṣl*, p. 350, ll. 1–2).

indicated in the apparatus. In the photocopy at our disposal, fol 38 is missing. This covers *KQ*, no. 483 (from *wa-lā taḥzanū*) to the end of *KQ*, no. 494. Some passages at the beginning of the manuscript are misplaced. The correct order is: (a) fol 1a–2a l. 15 (= nos. 1–10); (b) fol 7a l. 2–8b l. 12 (= nos. 10–31); (c) fol 2a l. 15–5a l. 13 (= nos. 31–76); (d) fol 8b l. 12–11b l. 12 (= nos. 76–115); (e) fol 5a l. 13–7a l. 2 (= nos. 115–131); (f) fol 11b l. 12ff. (= nos. 131ff.). Presumably, the copyist (of ms. L or of an antecedent copy) used an exemplar in which the folios were misbound in the following sequence: 1; 7–8; 2–4; 9–12; 5–6; 13ff. The copyist was either unaware of the problem or unable (or unwilling) to set it right. Judging by the misplaced passages, in the misbound copy (as later in ms. L) the last word (or several words) of each folio were copied at the beginning of the following folio.

(3) Marʿashī no. 12341 (= ms. T), comprising 66 folios, between 15 and 19 (mostly 17 or 18) lines per page. The title of the work is not recorded on the first page; instead, this page contains biographical notices on al-Sayyārī. At the beginning of the text a later hand added: *Kitāb al-tafsīr li-Aḥmad b. Muḥammad al-Sayyārī ʿalā mā wajadnāhu*. In the colophon the work is called *Kitāb al-tafsīr*. The manuscript was copied in 1311/1893–1894. The copyist is Muḥammad Bāqir al-Hamadānī.[263] His name is immediately preceded by that of Muḥammad al-Mūsawī al-Khwānsārī,[264] but the latter name is crossed out. This indicates that al-Hamadānī used a copy written by al-Khwānsārī. The copy in question is probably the Fayḍiyya-Qumm manuscript copied in Najaf in Rabīʿ II 1282/August–Sept. 1865 (unavailable to us; see below, p. 51). A peculiarity of ms. T is that the *thāʾ* in *mithluhu, mathalan* etc. often has two, or even three, teeth. Also, the final *hāʾ* is occasionally written with two dots above it, making it indistinguishable from a *tāʾ marbūṭa*. This

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[263] I.e. Muḥammad Bāqir b. Muḥammad Jaʿfar al-Bahārī al-Hamadānī, who in 1302/1884–1885 received an *ijāza* from al-Nūrī al-Ṭabarsī/Ṭabrisī and died in Hamadān (Hamadhān) at the end of Shaʿbān 1333/July 1915 (see *Dharīʿa*, I, pp. 79–80, no. 379; Ṭihrānī, *Muṣaffā*, pp. 87–88; Kaḥḥāla, III, pp. 155–156). He is the author of a number of works, including *Abhā al-durar fī takmilat ʿiqd al-durar*, *al-Ijtināb* (in Persian, completed in 1307/1889–1890), *al-Durra al-najafiyya fī l-uṣūl al-dīniyya* and *al-Daʿwa al-ḥusayniyya* (see *Dharīʿa*, I, pp. 79–80, no. 379, p. 269, no. 1414, VIII, p. 113, no. 414, p. 207, no. 850).

[264] He is presumably Muḥammad Bāqir b. Zayn al-ʿĀbidīn al-Mūsawī al-Khwānsārī (d. 1313/1895), author of *Rawḍāt al-jannāt* (see Ṭihrānī, *Muṣaffā*, p. 89). The editor of al-Ḥurr al-ʿĀmilī's *Wasāʾil* quotes a number of traditions (= *KQ*, nos. 1, 2, 5, 6, 7) which Muḥammad al-Mūsawī al-Khwānsārī cited from *KQ* in the year 1287/1870–1871 (see *Wasāʾil*, II/2, p. 822, note).

manuscript was collated with one or more other manuscripts. Variants are indicated (in the margin or in the text) by the letters *khāʾ/nūn khāʾ* (for *nuskha*) or *khāʾ lām* (for *nuskha badal*) and corrections, by the letter *ẓāʾ*. Some corrections are accompanied by the word "Muḥammad", evidently the name of the copyist (e.g. at *KQ* nos. 101, 128, 155, 160, 297, 421). The manuscript has the same misplacements as those of ms. L.

(4) Markaz Iḥyāʾ al-turāth al-islāmī (Qumm) no. 3889 (= ms. B), comprising 46 folios, mostly 18 lines per page. This is a xerox copy of a manuscript in a private collection in Najaf. The first page contains the following text: *Kitāb al-qirāʾāt li-l-Sayyārī min maṣādir Mustadrak al-wasāʾil wa-yuqāl lahu al-Tanzīl wa-l-taḥrīf fī khātimat al-Mustadrak ṣ 309*. The name of the copyist is not recorded. The date given in the colophon is 3 Jumādā II 1319/17 Sept. 1901, i.e. less than two months after the completion of al-Nūrī's *Mustadrak al-wasāʾil* referred to on the first page. The first word of each tradition is written in a larger script. The misplacements in mss. L and T are also found here. In addition, comments in the margins of ms. L are occasionally incorporated in the text of ms. B (see e.g. *KQ* nos. 81, 87, 478, 494, 505, 592), making the latter a (direct?) descendant of ms. L. Names such as *Abī Jaʿfar* or *Abī Ḥamza* are at times written as one word, and several abbreviations are employed, e.g. *kk* for *kadhālika*. These are not noted in the apparatus.

The fact that ms. M preserves the correct sequence of folios indicates that it does not derive from the misbound exemplar to which mss. L, T and B go back. At the same time, the four manuscripts have many errors in common.[265] In addition, the author's name appears in all four manuscripts in the same places and in the same form: at the beginning of the text (*KQ* no. 1: *Abū ʿAbdallāh Aḥmad b. Muḥammad al-Sayyārī*), and at the opening of the chapters on Sūrat al-māʾida (*KQ* no. 162: *qāla Abū ʿAbdallāh*), Sūrat al-tawba (*KQ* no. 213: *al-Sayyārī qāl*) and Sūrat Ṭāhā (*KQ* no. 337: *qāl Abū ʿAbdallāh*).[266] The word *qāla*, presumably added by a scribe and referring to al-Sayyārī, likewise often appears in the same

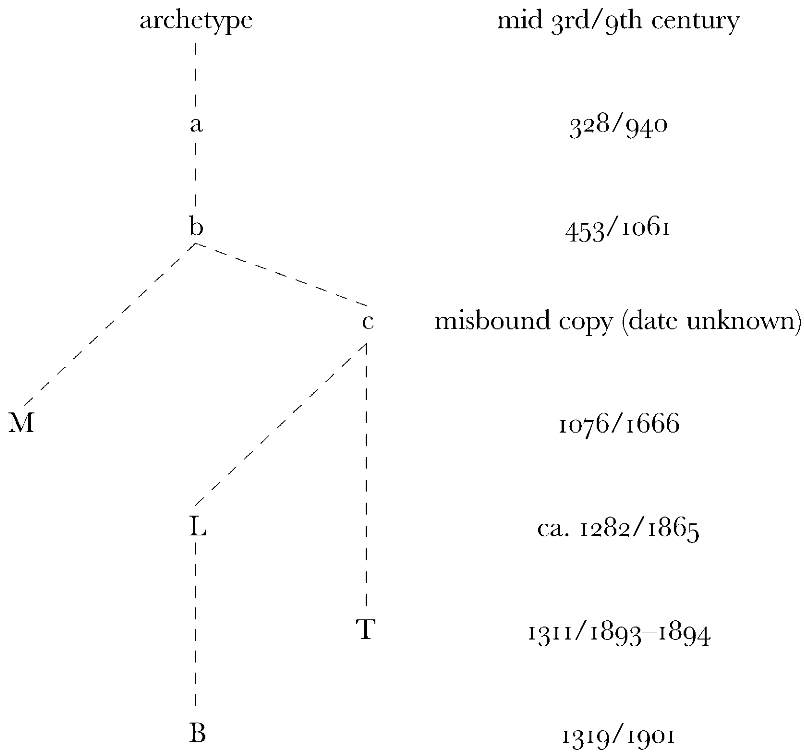
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[265] E.g. *wa-ātūhunna* for *wa-ātūhu* at *KQ* no. 176; *yaqūl* for *taqūlū* at *KQ* no. 193; *yajūz* for *taḥzan* at *KQ* no. 221; the addition of *al-Umawī* at *KQ* no. 298 and of *Mūsā* at *KQ* no. 391; the omission of the latter half of *KQ* no. 379; the omission of *basharan fa-jaʿalahu* at *KQ* no. 384 and the beginning of *KQ* no. 568; *Ḥ-w-y-za* for *Juwayriya* at *KQ* no. 460; *akhīhi* for *al-janna* at *KQ* no. 532; *qawl* for *fuʾād* at *KQ* no. 543; *farāsh* for *farāshan* at *KQ* no. 547; the misplacement of *fī isnādihi* at *KQ* no. 651; *wa-khilāfihim* for *wa-ḥālafahum* at *KQ* no. 715.

[266] The "Abū ʿAbdallāh" at *KQ* no. 52 may also refer to him; see the Notes.

places.[267] All of this points to a common ancestor, of a later date than the archetype.

The transmission of the text may provisionally be given as follows:



6.2. *Other Sources*

In addition to the manuscripts, this edition is also based on quotations from *KQ* found in later sources. As already noted, these sources are:

(1) Ibn al-Juḥām, as cited in al-Najafī, *Taʾwīl al-āyāt al-ẓāhira* (= N) (see *KQ*, nos. 305, 321, 333, 347, 378, 406, 428, 461, 482, 483, 490, 494, 497, 498, 505, 513, 542, 592, 595, 601, 605, 617, 651, 665, 668, 677, 678, 689, 693). There are two traditions which Ibn al-Juḥām cites from al-Sayyārī but which are not found in any of the manuscripts.[268]

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[267] E.g. *KQ*, nos. 175, 200, 225, 227, 232, 242, 253, 275, 279, 313, 345, 402, 409, 410, 465, 537, 549, 558, 588, 641, 664, 692, 725; cf. nos. 197, 651.

[268] See *KQ*, apparatus to nos. 383, 572 = Najafī, p. 373, no. 5, p. 693, no. 4.

Some errors found in all four manuscripts[269] do not appear in Ibn al-Juḥām. Also, a number of traditions for which the manuscripts provide partial *isnād*s are cited in Ibn al-Juḥām with full *isnād*s. Ibn al-Juḥām evidently used a very early exemplar; he may even have had access to the archetype.

(2) Ḥasan b. Sulaymān al-Ḥillī, *Mukhtaṣar* (or *Muntakhab*) *baṣāʾir al-darajāt* (= Ḥ) (see *KQ*, nos. 689–691).

(3) Al-Nūrī al-Ṭabarsī/Ṭabrisī, *Faṣl al-khiṭāb* (= F) (see *KQ*, passim).

(4) Al-Nūrī al-Ṭabarsī/Ṭabrisī, *Mustadrak al-wasāʾil* (= K) (see *KQ*, nos. 3, 18–27, 30, 31, 33, 37, 43, 67, 68, 86, 91, 97, 121, 122, 127, 148, 157, 158, 160, 166, 172, 173, 176, 228, 310–312, 331, 360, 366–368, 372, 376, 390, 393, 444, 452, 460, 506, 518, 530, 555, 556, 559, 602, 614, 643, 650, 654, 660, 661, 699, 700, 705–712, 717, 719–722).

6.3. *Further Manuscripts*

We were unable to consult the following manuscripts:

(1) *Madrasa-i čihil sutūn*, *majmūʿa* 296, copied probably in the 11th/17th or 12th/18th century.

(2) *Tehran markazī* (University of Tehran Central Library), no. 7165, copied in the 12th/18th century.

(3) *Fayḍiyya-Qumm*, *tafāsīr* 36, no. 68, copied in Najaf in Rabīʿ II 1282/August–Sept. 1865 by Muḥammad al-Mūsawī al-Khwānsārī.[270]

(4) *Maktabat Āyat Allāh al-Ḥakīm al-ʿāmma* in Najaf, no. 462m, comprising 35 folios, copied in 1346/1927–1928.[271]

6.4. *Principles of the Edition*

6.4.1. Text

The text incorporates material from all four manuscripts, as well as conjectural emendations and emendations based on other sources. Material from F, K, N and Ḥ is usually noted only when it is not found in any of the manuscripts.[272] Ms. M has been followed throughout as

[269] E.g at *KQ*, no. 542.
[270] For these three manuscripts see Ḥujjatī, *Kashshāf*, pp. 277–278.
[271] See *GAS*, IX, p. 114. This may be the manuscript which was in the possession of the scholar and poet Muḥammad b. Ṭāhir al-Samāwī (d. 1370/1950); see *Dharīʿa*, XVII, p. 52, no. 284.
[272] As already mentioned, al-Nūrī was the owner of ms. L, and it is from there that

regards the blessing formulas after the name of God, the archangel Gabriel, the prophets (including Muḥammad), Fāṭima and the Imams. Where no such formula appears in ms. M, none appears in the edition. Blessing formulas in the other manuscripts have not been noted. Where two different readings of the same Qurʾānic text are recorded, the reading of ms. M has been preferred,[273] except where this reading appears to be erroneous.[274]

As a rule, quotations from the Qurʾān are vocalized in accordance with the standard Egyptian text (which reproduces the reading of ʿĀṣim in the recension of Ḥafṣ). Where it is unclear whether the text cited conforms to the Egyptian text, it has not been vocalized.[275] When a Qurʾānic verse that has an initial *wāw* or *fāʾ* is quoted without it, the form as it appears in the Qurʾān is given in the apparatus.[276] When the deviation from the text of the Qurʾān appears to be the result of an error, the correct form is provided in the text of *KQ* and the form as it appears in the manuscripts is given in the apparatus.[277] *Qirāʾāt* are printed in colour. Where a *qirāʾa* occurs, first the text of the ʿUthmānic codex and then the *qirāʾa* are cited within square brackets. This practice is not followed when the *qirāʾa* consists of an addition, or when both the ʿUthmānic codex and the variant reading appear in the

all his quotations from *KQ* are taken. Yet F and K at times have independent value, mainly because they include emendations to the text of ms. L. These are of two kinds: first, emendations which al-Nūrī wrote down in the margin (or over a particular word) of ms. L and later incorporated in the text of F or K (see e.g. *KQ* nos. 57, 77, 87, 123, 136, 164, 173, 307, 328, 371); such emendations are always noted in the edition. Second, silent emendations which do not appear in the margin of ms. L (see e.g. *KQ* nos. 2, 17, 103, 119, 198, 282, 289, 311, 349, 380, 413, 464, 512, 559, 572, 584, 588, 602, 613, 653, 657). Such emendations are only noted in the edition when they do not conform to the text of any of the other three manuscripts.

[273] E.g. at *KQ* nos. 91, 132, 165, 166, 174, 434, 435.

[274] E.g. at *KQ* nos. 111, 277, 344, 379, 425, 511, 522.

[275] E.g. *yaṭṭawwafa / yaṭūfa* at *KQ* no. 50, *yuẓāhirūn / yaẓẓāharūn* at *KQ* no. 566.

[276] For the omission of *wāw al-ʿaṭf* see *KQ* nos. 99, 101, 122, 123, 125, 186, 204, 235, 245, 248, 258, 263, 319, 343, 440, 482, 487, 496, 589, 592, 600, 603; for the omission of *wāw al-qasam* see *KQ* no. 672, cf. no. 641; for the omission of *fāʾ al-ʿaṭf* see *KQ* nos. 274, 320, 367, 371, 388, 666, 682.

[277] The following deviations appear in the manuscripts: (a) addition of *wāw al-ʿaṭf* (*KQ* nos. 93, 168, 374, 478, 592, 635); (b) addition of *fāʾ al-ʿaṭf* (*KQ* nos. 567, 635); (c) substitution of *wāw al-ʿaṭf* by *fāʾ al-ʿaṭf* (*KQ* nos. 123, 165, 407, 469, 499, 514); (d) substitution of *fāʾ al-ʿaṭf* by *wāw al-ʿaṭf* (*KQ* nos. 137, 475, 622); (e) substitution of *qad* by *wāw al-ʿaṭf* (*KQ* no. 582); (f) substitution of *wāw al-ʿaṭf* by *qad* (*KQ* no. 277); (g) omission of *wāw al-ʿaṭf* in mid-sentence (*KQ* no. 471); (h) omission of *fāʾ al-ʿaṭf* in mid-sentence (*KQ* no. 344).

text of *KQ*. *Shadda*s are provided throughout, except after sun letters. In the apparatus, *shadda*s are only given when they also appear in the manuscripts.

The following signs are used:

< >	enclose an emendation or addition based either on sources other than the manuscripts or on conjecture.
< … >	indicates that something seems to be missing from the text.
…	indicates that a word or a passage from the Qurʾān has been omitted.

6.4.2. Technical Apparatus

The manuscripts and other sources on which the edition is based are cited in the following order: ms. M, ms. L, ms. T, ms. B, F, K, N, Ḥ. Unless otherwise indicated, a note in the apparatus refers to a single word in the text. When this is not so, the relevant passage from the text is given between square brackets (or, in the case of emendations or additions, between angle brackets). Additions to the text are indicated by a plus sign (+); omissions, by the words *saqaṭa min*. An obscure or unclear passage in the manuscripts is indicated by a question mark within parentheses (?). When an emendation is based on another text, an abbreviated title of this text is given in the apparatus, the full reference being provided in the Notes.

NOTES

Each note consists of one or more of the following elements, in the following order:

- A number in bold which refers to a paragraph in the Arabic text.
- References to works in which the tradition that appears in the Arabic text is cited from al-Sayyārī's *Kitāb al-qirā'āt* (= *KQ*) (i.e. *Faṣl*; Ḥillī, *Mukhtaṣar*; *Mustadrak*; Najafī). These references are not preceded by "see" or "cf.".
- References to other sources in which the tradition in question appears. Such references are preceded by "see" or "cf.". Where no such references are given, this indicates that the tradition does not appear to be recorded elsewhere.
- Explication of the text. Cross-references to paragraphs in the Arabic text are indicated by a number in bold. Cross-references to entries in the Notes are indicated by a number in bold followed by an asterisk.
- Brief biographical details of persons named in the *isnād*. These details are provided when a name first appears in the text. References to Imāmī biographical works are for the most part restricted to Quhpā'ī and Ardabīlī.

1 *Faṣl*, p. 212, ll. 8–11. For this tradition see Kulīnī, II, p. 630, no. 12 > *Ṣāfī*, I, p. 53, Ḥuwayzī, I, pp. 167–168, no. 572; Ibn Bābawayh, *I'tiqādāt*, p. 100 (*wa-qāl al-Ṣādiq 'alayhi l-salām al-qur'ān wāḥid nazala min 'ind wāḥid 'alā nabī wāḥid wa-innamā l-ikhtilāf min jihat al-ruwāt*) = Fyzee, p. 87; Bar-Asher, "Readings", p. 48. Cf. the statement ascribed to the third caliph 'Uthmān: *a-lā wa-inna l-qur'ān wāḥid jā'a min 'ind wāḥid* (Ṭabarī, *Ta'rīkh*, first series, p. 2952). See **7**, **10**.

Isnād: al-Barqī: Abū 'Abdallāh Muḥammad b. Khālid al-Barqī (fl. early 3rd/9th century), a transmitter from al-Riḍā and al-Jawād (*EI*², Suppl., art. "al-Barḳī" [Ch. Pellat]; Newman, *Formative Period*, index). In the manuscripts of *KQ*, al-Barqī appears as a direct authority of al-Sayyārī in over seventy traditions (see Introduction, p. 32). The number rises to over eighty traditions if *isnād*s cited via Ibn al-Juḥām are also

counted (see **347**, **378**, **406**, **461**, **490**, **494**, **513**, **542**, **595**, **665**, **677**).—Ibn Abī ʿUmayr: Abū Aḥmad Muḥammad b. Abī ʿUmayr Ziyād b. ʿĪsā al-Azdī (d. 217/832), a transmitter from al-Kāẓim and al-Riḍā (van Ess, *TG*, I, pp. 384–386).—Ṣafwān b. Yaḥyā: Abū Muḥammad Ṣafwān b. Yaḥyā al-Bajalī Bayyāʿ al-Sāburī (d. Medina 210/825–826), a transmitter from al-Kāẓim, al-Riḍā and al-Jawād (Quhpāʾī, III, pp. 216–222; Ardabīlī, I, pp. 413–417). A number of Imāmī transmitters were known as *bayyāʿ al-sāburī* (seller of Shāpūrī cloth) (see e.g. **72***, **130***, **503***, **650***, Modarressi, *TS*, p. 388).—Aḥmad b. Muḥammad b. Abī Naṣr: Abū Jaʿfar Aḥmad b. Muḥammad b. ʿAmr b. Abī Naṣr Zayd al-Bazanṭī (d. 221/836–837), a transmitter from al-Kāẓim and al-Riḍā (van Ess, *TG*, I, p. 384).—Jamīl b. Darrāj: Jamīl b. Darrāj b. ʿAbdallāh (d. late 2nd/8th century), a transmitter from al-Ṣādiq and al-Kāẓim (Kohlberg, "Uṣūl", p. 145; van Ess, *TG*, I, pp. 335–336; Modarressi, *TS*, pp. 307–308).—Zurāra: Abū l-Ḥasan (or Abū ʿAlī) Zurāra b. Aʿyan b. Sunsun (d. 148/765 or 149/766), the most distinguished member of the Āl Aʿyan family and a transmitter from al-Bāqir and al-Ṣādiq (Kohlberg, "Barāʾa", pp. 158–161; van Ess, *TG*, I, pp. 321–330 and index, s.v.; Modarressi, *TS*, pp. 404–405).

2 *Faṣl*, p. 212, ll. 11–13. See Kulīnī, II, p. 630, no. 13 > *Ṣāfī*, I, p. 53, Ḥuwayzī, I, p. 168, no. 573; Bar-Asher, "Readings", p. 48. For the term *aḥruf* as referring to Qurʾānic readings see Goldziher, *Richtungen*, p. 37; Gilliot, *Exégèse*, pp. 112–133; Shnizer, *Qurʾān*, pp. 96–99 and the references given there. For early Imāmī opposition to the notion of "seven readings" see Bar-Asher, "Readings", pp. 47–48; for the Sunnī material see Shnizer, *Qurʾān*, p. 131. Contrast Ibn Bābawayh, *Khiṣāl*, pp. 327–328, no. 44 > *Ṣāfī*, I, p. 53, al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 822, no. 7638, *Biḥār*, LXXXV, p. 65, no. 55, XCII, pp. 49–50, no. 11. Cf. **5**, **6**.

Isnād: Ḥammād b. ʿĪsā: Ḥammād b. ʿĪsā al-Juhanī al-Baṣrī (d. 209/824–825), a transmitter from al-Ṣādiq, al-Kāẓim and al-Riḍā (Quhpāʾī, II, pp. 228–231; Ardabīlī, I, pp. 273–276).—Jābir b. Yazīd: Abū ʿAbdallāh (or Abū Muḥammad) Jābir b. Yazīd b. al-Ḥārith al-Juʿfī (d. 128/745–746), a Kūfan transmitter from al-Bāqir and al-Ṣādiq (*EI*[2], Suppl., art. "Djābir al-Djuʿfī" [W. Madelung]; Halm, *Gnosis*, pp. 96–112; Kohlberg, "Uṣūl", pp. 145, 151, 154, 157; van Ess, *TG*, I, pp. 294–298 and index; Modarressi, *TS*, pp. 86–102).

3 *Faṣl*, p. 239, ll. 18–21, *Mustadrak*, XVII, p. 335, no. 21515. For the ending cf. Kulīnī, VIII, pp. 311–312, no. 485 > *Ṣāfī*, I, p. 21, *Burhān*, III, p. 347, no. 1, *Biḥār*, XXIV, pp. 237–238, no. 6, XLVI, pp. 349–350, no. 2, Ḥuwayzī, IV, p. 332, no. 50; **186**.

Isnād: Muḥammad b. Sulaymān: Muḥammad b. Sulaymān al-Baṣrī al-Daylamī, a transmitter from al-Kāẓim, al-Riḍā and al-Jawād (Quhpāʾī, V, pp. 219–220; Ardabīlī, II, pp. 120–122; for Sulaymān [Muḥammad's father] see Modarressi, *TS*, pp. 373–374).—Hārūn b. al-Jahm: Hārūn b. al-Jahm b. Thuwayr b. Abī Fākhita (d. late 2nd/8th century), a Kūfan transmitter from al-Ṣādiq (Modarressi, *TS*, pp. 248–249).—Muḥammad b. Muslim: Abū Jaʿfar Muḥammad b. Muslim b. Rabāḥ al-Thaqafī al-Ṭaḥḥān (d. 150/767), a prolific Kūfan transmitter from al-Bāqir and al-Ṣādiq (Kohlberg, "Barāʾa", pp. 159–160; Modarressi, *TS*, pp. 344–345). For the *isnād* Muḥammad b. Sulaymān < Hārūn b. al-Jahm < Muḥammad b. Muslim see e.g. Kulīnī, I, p. 302, no. 3 > Ṭabrisī, *Iʿlām*, p. 215; Kulīnī, VII, p. 266, no. 31.

4 See ʿAyyāshī, I, p. 16, no. 9 (al-Ḥakam b. ʿUyayna < al-Ṣādiq) > *Burhān*, I, p. 17, no. 21, *Biḥār*, XCII, p. 96, no. 57; cf. *Baṣāʾir*, pp. 11–12, nos. 1–3; Kulīnī, I, pp. 398–399, no. 2 > *Biḥār*, XLV, pp. 93–94, no. 34; Ibn Shahrāshūb, *Manāqib*, IV, p. 11 (… *inna l-Ḥasan b. ʿAlī kallama rajulan fa-qāl: min ayy balad anta? qāl min al-Kūfa qāl law kunta bi-l-Madīna la-araytuka manāzil Jabraʾīl min diyārinā*).

Isnād: Muḥammad b. ʿĪsā: probably Muḥammad b. ʿĪsā b. ʿAbdallāh b. Saʿd b. Mālik al-Ashʿarī al-Qummī, chief of the Ashʿarī clan in Qumm and a transmitter from al-Riḍā and al-Jawād (Quhpāʾī, VI, pp. 15–16; Ardabīlī, II, pp. 165–166; Newman, *Formative Period*, p. 41 and index).—ʿAbdallāh b. Ibrāhīm al-Madanī: probably ʿAbdallāh b. Ibrāhīm b. Abī ʿAmr al-Ghifārī al-Muzanī al-Anṣārī, a transmitter from al-Ṣādiq and the author of a *kitāb* which was transmitted by al-Ḥasan b. ʿAlī b. Faḍḍāl (Quhpāʾī, III, pp. 255–256; Ardabīlī, I, p. 465). Like other members of the Muzayna, he resided in Medina. The *nisba* "al-Madanī" is however not attested elsewhere; it may be a corruption of "al-Muzanī".—al-Ḥakam b. ʿUtayba: Abū Muḥammad al-Ḥakam b. ʿUtayba/ʿUyayna al-Kindī al-Kūfī (d. 114/732 or 115/733), a transmitter from Zayn al-ʿĀbidīn, al-Bāqir and al-Ṣādiq (Quhpāʾī, II, pp. 219–221; Ardabīlī, I, p. 266). He is variously reported to have been a Sunnī, a Murjiʾī or a Batrī Zaydī (Kohlberg, "Muḥaddath", pp. 45–46). His father's name was probably ʿUtayba (not ʿUyayna). This is how it appears in Ibn Ḥajar's *Tahdhīb* (II, p. 433) and in other Sunnī sources;

cf. also the editor's note at *Biḥār*, XIV, p. 192. Al-Tustarī, however (*Rijāl*, III, p. 620), maintains that the correct form of the name cannot be established.

5 *Faṣl*, p. 212, ll. 13–15. Cf. **2**, **6**.

Isnād: AL-KHAYBARĪ: Abū Saʿīd (al-) Khaybarī b. ʿAlī al-Ṭaḥḥān, a Kūfan follower of Mufaḍḍal al-Juʿfī (Modarressi, *TS*, pp. 314–315). There are a number of examples for the corruption of al-Khaybarī to al-Ḥimyarī; see e.g. Kulīnī, IV, p. 582, no. 9, note 1, p. 583, note 1 (the latter cited in Modarressi, *TS*, p. 314); **107**.—AL-ḤUSAYN B. SAYF B. ʿAMĪRA: Abū ʿAbdallāh al-Ḥusayn b. Sayf b. ʿAmīra al-Nakhaʿī, author of two *kitāb*s, one of which he transmitted from his older brother ʿAlī, who was a transmitter from al-Riḍā (Quhpāʾī, II, p. 180; Ardabīlī, I, pp. 242–244).—SAYF B. ʿAMĪRA AL-NAKHAʿĪ: a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, p. 371). The string *Ibn Sayf ʿan akhīhi ʿan abīhi* occurs some forty times in *KQ*.—YAḤYĀ B. ṢĀLIḤ: unidentified. He may be the person who appears in the *isnād* Muḥammad b. Jumhūr < Yaḥyā b. Ṣāliḥ < ʿAlī b. Asbāṭ (Najafī, p. 868, no. 6 > *Biḥār*, XXXIX, p. 289, no. 84). Alternatively, "Yaḥyā" may be a corruption of "Jamīl"; Jamīl b. Ṣāliḥ was a frequent transmitter from Abū Baṣīr.—ABŪ BAṢĪR: the two best known scholars bearing this *laqab* are Abū Muḥammad Yaḥyā b. al-Qāsim al-Asadī (d. 149–150/766–767), a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Modarressi, *TS*, p. 395); and Abū Muḥammad Layth b. al-Bakhtarī al-Murādī, a Kūfan transmitter from al-Ṣādiq (van Ess, *TG*, I, pp. 331–332; Modarressi, *TS*, pp. 315–316).

6 *Faṣl*, p. 212, ll. 15–17. Cf. **2**, **5**.

7 *Faṣl*, p. 212, ll. 17–18. See **1**, **10**.

8 *Faṣl*, p. 246, ll. 11–12. Cf. Qummī, II, p. 451 (the Prophet: *law anna l-nās qaraʾū l-qurʾān kamā anzala llāh mā ʾkhtalafa ʾthnān*).

Isnād: ABŪ BAKR B. MUḤAMMAD: there is some doubt as to whether the correct form of the name is Bakr b. Muḥammad (for whom see **237***) or Abū Bakr b. Muḥammad (see Kulīnī, VIII, p. 290, note 2; *Faṣl*, p. 257, ll. 16–17). If the latter, then the person in question may be Abū Bakr ʿAbdallāh b. Muḥammad al-Ḥaḍramī, a transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, IV, p. 45; Ardabīlī, I, pp. 501–503, II, p. 369).

9 *Faṣl*, p. 239, ll. 21–23. See ʿAyyāshī, I, p. 13, no. 4 > *Ṣāfī*, I, p. 37 (whence Lawson, "Approaches", p. 183), al-Ḥurr al-ʿĀmilī, *Ithbāt*, III, p. 43, no. 686, *Biḥār*, XCII, p. 55, no. 24, Ḥuwayzī, IV, p. 12, no. 43; Mufīd, *Sarawiyya*, p. 79 > *Biḥār*, XCII, p. 74, *Faṣl*, p. 27, ll. 1–2 (al-Ṣādiq: *a-mā wa-llāhi law quriʾa l-qurʾān kamā unzila la-alfaytumūnā fīhi musammayna kamā summiya man kāna qablanā*); cf. *GdQ*, II, p. 98.

10 *Faṣl*, p. 212, ll. 18–22. See **1**, **7**.

Isnād: Abū Bakr b. al-Rabīʿ al-Asadī: Abū Bakr Muḥammad b. al-Rabīʿ Ibn Abī al-Sammāl al-Asadī, whose sons Ibrāhīm and Ismāʿīl transmitted from al-Kāẓim and joined the Wāqifa after the Imam's death (Modarressi, *TS*, pp. 283–285).—al-Ḥasan al-Ṣayqal: Abū l-Walīd al-Ḥasan b. Ziyād al-Ṣayqal al-Kūfī, a transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, II, p. 110; Ardabīlī, I, pp. 199–200).

11 *Faṣl*, p. 247, ll. 8–10. See Ḥibarī, *Tafsīr*, p. 233; Furāt, I, pp. 46–47, no. 2; ʿAyyāshī, I, p. 9, no. 1 (Abū l-Jārūd < al-Bāqir) > *Ṣāfī*, I, pp. 22–23 (whence Lawson, "Approaches", p. 182), *Burhān*, I, p. 21, no. 4, *Biḥār*, XCII, p. 114, no. 1; Nuʿmān, *Sharḥ*, III, p. 11, no. 937; Irbilī, I, p. 321; Najafī, p. 18, no. 1; Goldziher, *Richtungen*, p. 288. Cf. Kulīnī, II, p. 628, no. 4; Mufīd, *Sarawiyya*, p. 80 > *Biḥār*, XCII, p. 74, *Faṣl*, p. 27, ll. 2–3; Ḥaskānī, I, pp. 43–45, nos. 57–60; Irbilī, I, p. 321; Bayāḍī, I, p. 249; ʿĀmilī, *Mirʾāt*, p. 7; **227**.

Isnād: Abū Ḥamza al-Thumālī: Abū Ḥamza Thābit b. Dīnār al-Thumālī (d. between 148/765 and 150/767), a Kūfan transmitter from Zayn al-ʿĀbidīn, al-Bāqir and al-Ṣādiq and the author of a commentary on the Qurʾān (Kohlberg, "Uṣūl", p. 147; van Ess, *TG*, I, pp. 302–304; Modarressi, *TS*, pp. 377–379).

12 Two of the titles by which Sūra 47 is known are Muḥammad and Alladhīna kafarū (see Paret, *Kommentar*, p. 552). In the manuscripts of *KQ* these titles appear consecutively; one is probably an interpolation. The tradition emphasizes that in this Sūra passages dealing with believers alternate with passages dealing with unbelievers. This presumably refers to the first twelve verses, not to the entire Sūra. Cf. Qummī, II, p. 301 (the Prophet declares concerning Sūrat Muḥammad: *āya fīnā wa-āya fī aʿdāʾinā*) > Najafī, p. 583, no. 5 (*āya fīnā wa-āya fī ʿaduwwinā*), *Ṣāfī*, V, p. 21, Ḥuwayzī, V, pp. 27–28, no. 12; Ṭabrisī, XXVI, p. 27 > *Ṣāfī*, V, p. 32, Ḥuwayzī, V, p. 25, no. 2; Suyūṭī, *Durr*, VI, p. 19 (ʿAlī: *sūrat Muḥammad āya fīnā wa-āya fī banī Umayya*); Najafī, p. 582, no. 1 (> *Burhān*,

IV, p. 180, no. 3, *Biḥār*, XXIII, p. 384, no. 84, XXXI, p. 643, no. 166), pp. 582–583, no. 2 (> *Burhān*, IV, p. 180, no. 5, *Biḥār*, XXIII, p. 385, no. 85), p. 583, no. 3 (> *Burhān*, IV, p. 180, no. 4, *Biḥār*, XXIII, p. 385, no. 86).

Isnād: Muḥammad b. Jumhūr: Abū ʿAbdallāh Muḥammad (b. al-Ḥasan) b. Jumhūr al-ʿAmmī al-Baṣrī (fl. first half of 3rd/9th century), described as an extremist (*ghālī*) supporter of al-Riḍā (Halm, "Schatten", p. 242; Kohlberg, *Muslim Scholar*, pp. 379–380, no. 642; Modarressi, *Crisis*, p. 23 and note 26; Newman, *Formative Period*, p. 56 and index). Ibn Jumhūr appears in a number of traditions as a direct authority of al-Sayyārī (see e.g. Barqī, II, p. 471, no. 464, p. 478, no. 499; Kulīnī, II, p. 190, no. 9, VII, p. 404, no. 8; Raḍī, *Khaṣāʾiṣ*, p. 34; Ṭūsī, *Tahdhīb*, VI, p. 278, no. 763). In *KQ* he is one of the most frequently cited authorities, appearing in the *isnād*s of over thirty traditions. There are two noteworthy features about these traditions. First, all have incomplete *isnād*s that do not contain the name of any transmitter between Ibn Jumhūr and the Imam. Second, most of these traditions are not attested in any other source.

13 See *Aṣl ʿĀṣim b. Ḥumayd*, p. 40; Furāt, I, pp. 187–188, no. 238, pp. 189–190, no. 242 (to Q 11:17) > *Biḥār*, XXXV, p. 391, no. 11. Cf. Ḥibarī, *Tafsīr*, p. 278; *Baṣāʾir*, pp. 132–133, no. 2, p. 139, no. 1 > *Biḥār*, XXXV, pp. 387–388, no. 5, XCII, p. 87, no. 22, p. 88, no. 25; Furāt, I, pp. 187–188, no. 238 > *Biḥār*, XXXV, p. 391, no. 11; Raḍī, *Khaṣāʾiṣ*, p. 23; Ḥaskānī, I, pp. 281–282, no. 386; Ibn Abī l-Ḥadīd, *Sharḥ*, II, p. 287, VI, p. 137 (ʿAlī: *mā aḥad jarat ʿalayhi l-mawāsī illā wa-qad anzala llāh fīhi qurʾānan*). In these sources (all on the authority of ʿAlī) the word *mawāsī* ("razors") appears in the plural. (For the expression *jarat ʿalayhi l-mawāsī* ["he reached puberty"] see Ibn al-Athīr, *Nihāya*, IV, p. 372, *Biḥār*, XIX, p. 167 [*bayān*].) The reading *mūsā* which appears in the manuscripts of *KQ* is also possible, since this word is regarded by some grammarians as feminine (see *Lisān*, s.v. *mws*).

14 *Faṣl*, p. 240, ll. 2–3. See *Baṣāʾir*, pp. 195–196, no. 6 (Ibrāhīm b. ʿUmar < al-Ṣādiq) > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, IX/1, p. 145, no. 33556; ʿAyyāshī, I, p. 12, no. 10 (Ibrāhīm b. ʿUmar < al-Ṣādiq) > *Ṣāfī*, I, p. 37, *Burhān*, I, p. 20, no. 14, *Biḥār*, XCII, p. 55, no. 23, p. 95, no. 50, Ḥuwayzī, IV, pp. 12–13, no. 44 (the latter in connection with Q 25:28–29), ʿĀmilī, *Mirʾāt*, p. 37; cited in Modarressi, "Debates", p. 26.

Isnād: Ibrāhīm b. ʿUmar: Ibrāhīm b. ʿUmar al-Ṣanʿānī al-Yamānī, a

transmitter from al-Bāqir and al-Ṣādiq. Virtually all quotations from this author in Shīʿī works of Ḥadīth are through Ḥammād b. ʿĪsā (Modarressi, *TS*, pp. 291–293). The form "Ibrāhīm b. ʿUmayr al-Nakhaʿī" found in the manuscripts is incorrect. ʿUmayr is a corruption of ʿUmar. As for "al-Nakhaʿī", this may have been inserted by a copyist who mistook the person in the *isnād* for the well-known Kūfan Ibrāhīm al-Nakhaʿī (d. 96/714–715). The problem is that al-Nakhaʿī's name is Ibrāhīm b. Yazīd, not b. ʿUmayr. Alternatively, "al-Nakhaʿī" may be a corruption of "al-Yamanī"; here the problem is that Ibrāhīm b. ʿUmar is consistently referred to as "al-Yamānī", not "al-Yamanī".

15 *Faṣl*, p. 240, ll. 3–5. See ʿAyyāshī, I, p. 13, no. 6 (Muyassir < al-Bāqir) > *Ṣāfī*, I, p. 37 (whence Lawson, "Approaches", p. 183), al-Ḥurr al-ʿĀmilī, *Ithbāt*, III, p. 43, no. 687, *Burhān*, I, p. 22, no. 5, *Biḥār*, XCII, p. 55, no. 25, p. 115, no. 9, ʿĀmilī, *Mirʾāt*, p. 37.

Isnād: ʿAlī b. al-Nuʿmān: Abū l-Ḥasan ʿAlī b. al-Nuʿmān al-Aʿlam al-Nakhaʿī, a Kūfan transmitter from al-Riḍā and younger brother of Dāwūd b. al-Nuʿmān (for whom see **27***) (Quhpāʾī, IV, pp. 231–232; Ardabīlī, I, pp. 606–607). ʿAlī b. al-Nuʿmān transmitted from ʿAbdallāh b. Muskān directly (see e.g. **467**; Kulīnī, IV, p. 555, no. 6, VIII, p. 189, no. 216) and not via his father (who is unknown to the biographers). The words *ʿan abīhi* found in the manuscripts are probably an error.—ʿAbdallāh b. Muskān: Abū Muḥammad ʿAbdallāh b. Muskān, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim; predeceased al-Kāẓim (Modarressi, *TS*, pp. 150–155). In one tradition, Ibn Muskān transmits directly from al-Bāqir (Ṭūsī, *Tahdhīb*, VII, p. 250, no. 1080; idem, *Istibṣār*, III, p. 141, no. 508); but as noted by al-Khūʾī (XI, p. 351), the *isnād* is incomplete and should in fact be Ibn Muskān < ʿAbdallāh b. Sulaymān < al-Bāqir, as attested in a parallel tradition (Kulīnī, V, p. 448, no. 2). It may be assumed that in *KQ*, too, the name of the person from whom Ibn Muskān transmitted is missing.

16 *Faṣl*, p. 235, ll. 1–3. The expression *ʿasharat alf* found in mss. M, L and T is grammatically wrong. Al-Nūrī points to two ways in which it may be emended: (i) *sabʿata ʿashara alf*. This is in conformity with the parallel tradition in Kulīnī, II, p. 634, no. 28 (ʿAlī b. al-Ḥakam < Hishām b. Sālim) > *Faṣl*, p. 234, ll. 19–21, cited in Amir-Moezzi, *Guide divin*, p. 206 = *Divine Guide*, p. 82; cf. Modarressi, "Debates", p. 31; (ii) *thamāniyata ʿashara alf*. This is in conformity with a passage from *Kitāb Sulaym b. Qays* cited in Māzandarānī, XI, p. 87 > *Faṣl*, p. 234, l. 21–

p. 235, l. 1. (In the 1424/2003 edition of Sulaym's *Kitāb* the passage appears [on p. 146] without the reference to the number of verses.) Al-Nūrī prefers to emend the text of *KQ* in accordance with Kulīnī, since the *isnād* and the *matn* are identical in the two sources (see *Faṣl*, p. 235, ll. 3–5). He notes the two numbers in the margin of ms. L; in ms. B the number 18000 (presumably copied from ms. L) appears in the body of the text. According to Ibn Bābawayh (d. 381/991), if all traditions of divine origin that are not embodied in the Qurʾān (*al-waḥy alladhī laysa bi-qurʾān*; often called *ḥadīth qudsī*) were to be collected, they would equal in length 17000 verses (*Iʿtiqādāt*, p. 99 = Fyzee, p. 86). Ibn Bābawayh does not reveal the source of this statement, yet it is probably related to the tradition in Kulīnī. It may well have been Ibn Bābawayh's intention to interpret this tradition in a way that would conform to his view about the integrity of the ʿUthmānic codex (see Brunner, *Koranfälschung*, p. 7; idem, "Falsification", p. 10; cf. Kohlberg, "Qurʾān", p. 214; McDermott, *Theology*, p. 355). The Qurʾān consists of between 6000 and 6600 verses, depending on how it is divided into verses (cf. Suyūṭī, *Itqān*, I, pp. 231–232). According to the Kūfans, it comprises 6236 verses; according to the Baṣrans, it comprises 6204 verses (Shahrastānī, *Mafātīḥ*, p. 160; cf. Cook, *Koran*, p. 117). Ibn al-Nadīm (*Fihrist*, p. 40) has preserved the titles of some twenty books which dealt with the number of verses in the Qurʾān.

Isnād: ʿAlī b. al-Ḥakam: Abū l-Ḥasan ʿAlī b. al-Ḥakam b. al-Zubayr al-Nakhaʿī al-Kūfī al-Ḍarīr, a transmitter from al-Riḍā and al-Jawād (Quhpāʾī, IV, pp. 192–193; Ardabīlī, I, pp. 575–577).—Hishām b. Sālim: Abū Muḥammad Hishām b. Sālim al-Jawālīqī al-Juʿfī, a *mutakallim* and transmitter from al-Ṣādiq and al-Kāẓim (van Ess, *TG*, I, pp. 342–348 and index; Modarressi, *TS*, pp. 269–271).

17 *Faṣl*, p. 240, ll. 5–6. Cf. Kishshī, p. 247 > *Biḥār*, XCII, p. 54, no. 21 (Ibn Faḍḍāl < Yūnus b. Yaʿqūb < Burayd al-ʿIjlī < al-Ṣādiq); Nuʿmānī, *Ghayba*, p. 452, no. 5, cited in Amir-Moezzi, *Guide divin*, p. 209, note 423 = *Divine Guide*, p. 200.

Isnād: Ibn Faḍḍāl: Abū Muḥammad al-Ḥasan b. ʿAlī b. Faḍḍāl al-Kūfī al-Taymulī (d. 224/838–839), a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, II, pp. 131–137; Ardabīlī, I, pp. 214–217).—Dāwūd b. Abī Yazīd: Dāwūd b. Abī Yazīd Farqad al-Kūfī al-ʿAṭṭār, a transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, p. 214). In the manuscripts of *KQ* the name appears as Dāwūd b. Zayd. A person of this name is listed by al-Ṭūsī (*Rijāl*, p. 120, no. 2 > Ardabīlī, I, p. 304) as

a disciple of al-Bāqir; yet it is Dāwūd b. Abī Yazīd who both transmitted from Burayd (see Ardabīlī, I, p. 117) and transmitted to Ibn Faḍḍāl (see Ardabīlī, I, p. 306).—Burayd: Abū l-Qāsim Burayd b. Muʿāwiya al-ʿIjlī (d. 150/767), a transmitter from al-Bāqir and al-Ṣādiq (van Ess, *TG*, I, p. 331; Modarressi, *TS*, pp. 213–214).

18 *Mustadrak*, IV, p. 166, no. 4393. See ʿAyyāshī, I, p. 19, no. 5 (Ṣafwān al-Jammāl < al-Ṣādiq) (ending: *ibtidāʾan li-l-ukhrā*) > *Ṣāfī*, I, p. 70, *Burhān*, I, p. 42, no. 16, *Biḥār*, LXXXV, p. 20, no. 10, XCII, p. 236, no. 29, Ḥuwayzī, I, p. 6, no. 13. Cf. the statement (on the authority of Saʿīd b. Jubayr) that during the Prophet's lifetime the Companions only knew that one Sūra had ended and another had begun when the *basmala* was revealed (see ʿAbd al-Razzāq, *Muṣannaf*, II, p. 92, no. 2617; Abū ʿUbayd, *Faḍāʾil*, II, p. 19, no. 381; Shahrastānī, *Mafātīḥ*, p. 209; Sprenger, *Moḥammad*, III, p. xxv [citing Ibn Masʿūd]). Cf. Barqī, I, pp. 40–41, no. 49 > *Biḥār*, XCII, p. 234, no. 17; Kulīnī, III, p. 313, no. 3 (*awwal kull kitāb nazala min al-samāʾ bi-sm allāh al-raḥmān al-raḥīm*) > *Ṣāfī*, I, p. 70; Suyūṭī, *Durr*, I, pp. 26–27. The Ḥanafīs and Mālikīs hold that the *basmala* does not form a part of the Qurʾān but only serves as a mark of separation between consecutive Sūras. This view was rejected by the Imāmīs (see Haider, *Sectarian Identity*, pp. 37, 42, 59; *EQ*, art. "Basmala" [William H. Graham]; *DC*, art. "Basmala" [François Déroche]; cf. Zamakhsharī, I, pp. 24–25). Cf. **19**.

Isnād: Muḥammad b. Khalaf: judging by the names of those from whom and to whom he transmitted (see Khūʾī, XVII, p. 79, no. 10734), he lived in the early 3rd/9th century. Al-Ardabīlī (II, p. 111) identifies him with the Imāmī *mutakallim* Abū Bakr Muḥammad b. Khalaf al-Rāzī (for whom see Najāshī, II, p. 298, no. 1035); but al-Khūʾī (XVII, p. 80, no. 10735) regards al-Rāzī as a different person.—Ṣafwān al-Jammāl: Abū Muḥammad Ṣafwān b. Mihrān b. al-Mughīra al-Jammāl, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, p. 365).

19 *Mustadrak*, IV, pp. 166–167, no. 4394. The words *illā wa-l-raḥmān mamdūda* hark back to the following Prophetic tradition (on the authority of Anas b. Mālik): *idhā kataba aḥadukum bi-sm allāh al-raḥmān al-raḥīm fa-l-yamudda l-raḥmān* ("whenever any of you writes the words *bi-sm allāh al-raḥmān al-raḥīm* he should lengthen *al-raḥmān*") (see Sahmī, *Taʾrīkh Jurjān*, p. 397; al-Khaṭīb al-Baghdādī, *Jāmiʿ*, I, p. 267; Shīrawayh, *Firdaws*, I, p. 296, no. 1168; Qalqashandī, *Ṣubḥ al-aʿshā*, VI, p. 213; Suyūṭī, *Durr*, I, p. 32; al-Shahīd al-Thānī, *Munya*, p. 180 > *Biḥār*, XCII, pp.

34–35, *Mustadrak*, VIII, p. 433, no. 9914; al-Muttaqī al-Hindī, *Kanz*, X, p. 244, no. 29299). The same instruction is said to have been given by ʿUmar b. ʿAbd al-ʿAzīz to his governors (Qalqashandī, *Ṣubḥ al-aʿshā*, VI, p. 213; Suyūṭī, *Itqān*, IV, p. 182). What this means is that the scribe should draw a long stroke between two of the letters which make up the word *al-raḥmān*, thus increasing the distance between them. According to al-Munāwī (*Fayḍ*, I, p. 554, no. 834), the letters in question are *mīm* and *nūn*. Al-Qalqashandī, in contrast (VI, p. 213), identifies them as *ḥāʾ* and *mīm*, adding that this convention was only followed by Maghribī scribes. This Maghribī feature is quite common; see for example Thomas, *Scribes*, pp. 94, 95 (photos of a Maghribī Qurʾān from Valencia dated 596/1199–1200); Schimmel, *Calligraphy*, p. 33 (photo of a 14th-century Qurʾān from Spain); Cook, *Koran*, p. 72 (photo of a Moroccan Qurʾān in the British Library [ms. Or. 1405]); see also an 8th/14th or 9th/15th century Qurʾān on display in the Musée d'art islamique at the Jardin Majorelle in Marrakesh. In contrast, the prevalent practice outside the Maghreb is to introduce the elongation between the *sīn* and *mīm* of *bi-sm* (see *DC*, art. "Basmala" [François Déroche]). Since the tradition cited in *KQ* does not deal with calligraphic matters, the final three words in it may be an interpolation. Cf. **18**.

Isnād: ʿUBAYDALLĀH B. ABĪ ʿABDALLĀH: all that seems to be known about him is that he was a direct authority of al-Sayyārī; see Barqī, II, p. 493, no. 585, *Baṣāʾir*, p. 69, no. 2 (for ʿUbayd read ʿUbaydallāh, cf. **202***), Kulīnī, VI, p. 307, no. 13, p. 336, no. 4. In these sources (except Kulīnī, VI, p. 307) he is called "al-Fārisī". See also Ardabīlī, I, p. 527; Khūʾī, XII, p. 70, nos. 7448, 7449.

20 *Mustadrak*, IV, p. 157, no. 4362. See Ibn Ṭāwūs, *Muhaj*, p. 379 (al-Ṣādiq: *bi-sm allāh al-raḥmān al-raḥīm ism allāh al-akbar aw qāl al-aʿẓam*). Ibn Ṭāwūs's source is *Kitāb faḍl al-duʿāʾ* of al-Ṣaffār al-Qummī (d. 290/902–903) (cf. Kohlberg, *Muslim Scholar*, p. 159, no. 136). The claim that the *basmala* is the Greatest Name of God was also made by the poet Jāmī (see Schimmel, *Culture*, p. 194, note 128). Similarly, ʿAlī is said to have stated that the *basmala* is "closer to the Greatest Name of God than the black of the eye is to the white of the eye" (*aqrabu ilā ʾsm allāh al-aʿẓam min sawād al-ʿayn ilā bayāḍihā*) (*Aṣl ʿĀṣim b. Ḥumayd*, p. 28). This statement is also ascribed to al-Riḍā (ʿAyyāshī, I, p. 21, no. 13; Ibn Bābawayh, *Amālī*, p. 573 > *Biḥār*, X, p. 395; Ibn Bābawayh, *ʿUyūn*, II, p. 5; Ṭabrisī, I, pp. 38–39) and to al-Ḥasan al-ʿAskarī (Ibn Shuʿba, *Tuḥaf*, p. 361 > *Biḥār*, LXXVIII, p. 371, no. 6; Irbilī, III, p. 216). See also **395** (*al-ism*

al-aʿẓam). For *al-mathānī* or *sabʿan min al-mathānī* as referring to Sūrat al-fātiḥa see Rubin, “Exegesis”, especially pp. 141–145; **30**, **32**, **33**.

21 *Mustadrak*, IV, p. 167, no. 4395. See ʿAyyāshī, I, p. 19, no. 4 (Abū Ḥamza < al-Bāqir: *saraqū akram āya fī kitāb allāh*) > *Ṣāfī*, I, p. 70, *Burhān*, I, p. 42, no. 15, *Biḥār*, LXXXV, p. 20, no. 10, XCII, p. 236, no. 28, Ḥuwayzī, I, p. 6, no. 12. See also Abū Ḥātim, *Zīna*, II, p. 2 (Ibn ʿAbbās: *bi-sm allāh al-raḥmān al-raḥīm āya min kitāb allāh saraqahā l-shayṭān*); Bayhaqī, *Sunan*, II, p. 50 (Ibn ʿAbbās: *inna l-shayṭān istaraqa min ahl al-qurʾān aʿẓam āya fī l-qurʾān: bi-sm allāh al-raḥmān al-raḥīm*); Shahrastānī, *Mafātīḥ*, I, p. 211. Cf. Abū ʿUbayd, *Faḍāʾil*, II, p. 19, no. 382; Ibn Muḥakkam, I, p. 76 (*dhakarū ʿan Ibn ʿAbbās annahu kāna yajharu bi-bi-sm allāh al-raḥmān al-raḥīm fī l-ṣalāt wa-yaqūl: man tarakahā fa-qad taraka āyatan min kitāb allāh*); Thaʿlabī, I, p. 104. Cf. the account according to which Muʿāwiya, during his visit to Medina, omitted the *basmala* while leading the prayer; the Muhājirūn and Anṣār called out to him: “You have stolen (i.e. suppressed the recitation of) your prayer (*saraqta ṣalātaka*)! Where is *bi-sm allāh al-raḥmān al-raḥīm*?” (Bayhaqī, *Sunan*, II, pp. 49–50; see also ʿAbd al-Razzāq, *Muṣannaf*, II, p. 92, no. 2618; Shāfiʿī, *Umm*, I, p. 212; Haider, *Sectarian Identity*, p. 49). All traditions in *KQ* dealing with *jahr* (**21**–**27**) endorse the position that the *basmala* should be recited audibly. For a comprehensive discussion of this and related issues see Haider, *Sectarian Identity*, chapter 2 (pp. 35–81); see also Lalani, *Thought*, pp. 122–123.

Isnād: Muḥammad b. ʿAlī: he is probably Abū Sumayna Muḥammad b. ʿAlī b. Ibrāhīm al-Qurashī al-Ṣayrafī al-Kūfī (fl. mid-3rd/9th century), who came from Kūfa to Qumm, whence he was expelled by the Imāmī leader Aḥmad b. Muḥammad b. ʿĪsā al-Ashʿarī after being accused of extremism (*ghuluww*) (Quhpāʾī, V, pp. 263–264; Ardabīlī, II, pp. 150–151; Halm, “Schatten”, pp. 241–242; Kohlberg, “Barāʾa”, p. 165; idem, “Uṣūl”, p. 151, note 133; Modarressi, *Crisis*, p. 23, note 26). There are two arguments in favour of this identification: first, Abū Sumayna is known to have transmitted from Muḥammad b. Sinān (Ardabīlī, II, p. 125); and the *isnād* Muḥammad b. ʿAlī < Ibn Sinān is attested five times in *KQ*. Second, at two places (**378**, **490**) the name as preserved in Najafī is Muḥammad b. ʿAlī al-Ṣayrafī. Some uncertainty remains, however: in a tradition which is cited in a number of sources, al-Sayyārī transmits from Muḥammad b. ʿAlī al-Hamdānī/Hamād(h)ānī (Kulīnī, IV, p. 106, no. 5; Ibn Bābawayh, *ʿIlal*, p. 388, no. 1 > *Biḥār*, XCVI, p. 290, no. 6; Ṭūsī, *Tahdhīb*, IV, p. 263, no. 789). While

the Qummī traditionist Muḥammad b. Jaʿfar b. Aḥmad b. Baṭṭa (fl. late 3rd/9th–early 4th/10th century) identifies this person with Abū Sumayna (Ṭūsī, *Fihrist*, p. 173, no. 609), other Rijāl experts regard them as two different persons (see Khūʾī, XVII, p. 323, no. 11285; cf. Najāshī, II, pp. 216–217, no. 895, pp. 236–237, no. 929, p. 243, no. 940).—Muḥammad b. al-Fuḍayl al-Azdī: Abū Jaʿfar Muḥammad b. (al-) Fuḍayl b. Kathīr al-Ṣayrafī al-Kūfī al-Azdī al-Azraq, a transmitter from al-Ṣādiq, al-Kāẓim and al-Riḍā (Quhpāʾī, VI, p. 23; Ardabīlī, II, pp. 174–175). In *KQ* the *isnād* Muḥammad b. ʿAlī < (Muḥammad) b. (al-) Fuḍayl < Abū Ḥamza occurs eleven times.

22 *Mustadrak*, IV, p. 167, no. 4396 and partially IV, pp. 185–186, no. 4447. See ʿAyyāshī, I, p. 20, no. 6 (Abū Ḥamza < al-Bāqir) > *Burhān*, I, p. 42, no. 17, *Biḥār*, LXXXV, p. 82, no. 24, XCII, p. 236, no. 30; *Kutub Abī ʿAbdallāh Muḥammad b. Sallām b. Sayyār al-Kūfī* (for which see Madelung, "Sources", p. 35) > Nuʿmān, *Īḍāḥ*, fol 124b (Abū Ḥamza < al-Bāqir). Cf. al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, pp. 757–758, no. 7387; **24**, **27**.

23 *Mustadrak*, IV, p. 167, no. 4397. See ʿAyyāshī, I, p. 20, no. 7 (al-Ḥasan b. Khurzād/Khurrazād < al-Ṣādiq) > *Burhān*, I, p. 42, *Biḥār*, LXXXV, p. 20, no. 10.

Isnād: Sahl b. Ziyād: Abū Saʿīd Sahl b. Ziyād al-Ādamī al-Rāzī, a transmitter from al-Jawād, al-Hādī and al-ʿAskarī, expelled from Qumm by Aḥmad b. Muḥammad b. ʿĪsā al-Ashʿarī after being accused of extremism (*ghuluww*) (Quhpāʾī, III, pp. 179–180; Ardabīlī, I, pp. 393–394; Kohlberg, "Barāʾa", p. 166; Modarressi, *Crisis*, p. 23, note 26; Newman, *Formative Period*, pp. 101–102 and index). In *KQ* he appears twelve times as a direct authority of al-Sayyārī.

24 *Mustadrak*, IV, p. 186, no. 4448. See Qummī, I, p. 28 > *Ṣāfī*, I, p. 70, Ḥuwayzī, I, p. 10, no. 34; ʿAyyāshī, II, p. 295, no. 86 (Zurāra < *aḥaduhumā* [i.e. al-Bāqir or al-Ṣādiq]; *nafarū wa-dhahabū* for *yanfirūn wa-yadhhabūn*) > *Burhān*, II, p. 423, no. 4, *Biḥār*, LXXXV, p. 74, no. 3; Muḥammad b. ʿAlī b. Ibrāhīm, *Kitāb al-ʿilal* (for which see *Dharīʿa*, XV, pp. 312–313, no. 1997) > *Biḥār*, LXXXV, p. 51, no. 43. Cf. **22**, **27**, **33**.

Isnād: Ibn Udhayna: ʿUmar b. Udhayna, a transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, p. 387).—Fuḍayl: Abū l-Qāsim Fuḍayl b. Yasār al-Nahdī, a Kūfan transmitter from al-Bāqir and al-Ṣādiq; predeceased al-Ṣādiq (Modarressi, *TS*, pp. 225–226).

25 *Mustadrak*, IV, pp. 167–168, no. 4398. See ʿAyyāshī, I, p. 21, no. 12 (ʿĪsā b. ʿAbdallāh < his father < his grandfather < ʿAlī) > *Burhān*, I, p. 42, no. 23, *Biḥār*, LXXXV, p. 21, no. 10, XCII, pp. 237–238, no. 36; *Kutub Abī ʿAbdallāh Muḥammad b. Sallām b. Sayyār al-Kūfī* > Nuʿmān, *Īḍāḥ*, fol 125a (ʿĪsā b. ʿAbdallāh < his father < his grandfather < ʿAlī).

Isnād: ʿĪsā b. ʿAbdallāh: Abū Bakr ʿĪsā b. ʿAbdallāh b. Muḥammad b. ʿUmar b. ʿAlī b. Abī Ṭālib, known as Mubārak, a great-nephew of al-Ṣādiq, transmitted mostly from him and from his own father ʿAbdallāh, known as Dāfin (Modarressi, *TS*, pp. 294–298). Both here and at **76**, Muḥammad b. ʿAlī (i.e. Abū Sumayna) transmits from ʿĪsā; cf. Modarressi, *TS*, p. 295.

26 *Mustadrak*, IV, p. 186, no. 4449. See Ṭūsī, *Istibṣār*, I, pp. 310–311, no. 1154; idem, *Tahdhīb*, II, p. 68, no. 246 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 745, no. 7338, *Biḥār*, LXXXV, p. 35; cf. Kulīnī, III, p. 315, no. 20. For the view that during silent prayers (i.e. the *ẓuhr* and the *ʿaṣr*) it is recommended (*mustaḥabb*) to recite the *basmala* audibly see Ṭūsī, I, p. 25; Ṭabrisī, I, p. 38; Rāwandī, *Fiqh*, I, p. 119 (*fa-in kānat al-ṣalāt mimmā lā yujhar fīhā ʾstuḥibba l-jahr bi-bi-sm allāh al-raḥmān al-raḥīm*); Ibn Idrīs, *Sarāʾir*, I, pp. 218–220. See also the discussion in Haider, *Sectarian Identity*, pp. 59–65.

27 *Mustadrak*, IV, p. 186, no. 4450. See ʿAyyāshī, II, p. 295, no. 87 (Manṣūr b. Ḥāzim < al-Ṣādiq; for *fa-yakhlufu* read *fa-takhallafa*) > *Ṣāfī*, III, p. 196 (*fa-takhallafa*), *Burhān*, II, p. 423, no. 5 (*fa-yakhlufu*), *Biḥār*, LXXXV, p. 74, no. 3 (*fa-takhallafa*). Cf. **22**, **24**.

Isnād: Dāwūd b. al-Nuʿmān: Dāwūd b. al-Nuʿmān al-Anbārī, a transmitter from al-Ṣādiq and al-Kāẓim and elder brother of ʿAlī b. al-Nuʿmān (for whom see **15***) (Quhpāʾī, II, pp. 293–294; Ardabīlī, I, pp. 309–310).—Manṣūr b. Ḥāzim: Abū Ayyūb Manṣūr b. Ḥāzim al-Bajalī, a Kūfan transmitter from al-Ṣādiq (Modarressi, *TS*, pp. 317–318).

28 See Barqī, I, p. 238, no. 213 (… *wa-l-mīm majd allāh wa-qāla baʿḍu-hum mulk allāh*); Qummī, I, pp. 27–28 > *Burhān*, I, pp. 43–44, no. 1, *Biḥār*, XCII, pp. 228–229, no. 8, Ḥuwayzī, I, p. 19, no. 75; ʿAyyāshī, I, p. 22, nos. 18–19 (ʿAbdallāh b. Sinān < al-Ṣādiq) (… *wa-l-mīm majd allāh wa-rawaw* [sic] *ghayruhu ʿanhu mulk allāh*) > *Ṣāfī*, I, p. 69, *Burhān*, I, p. 45, no. 9; Muḥammad b. ʿAlī b. Ibrāhīm, *Kitāb al-ʿilal* > *Biḥār*, LXXXV, p. 51, no. 43; Abū Ḥātim, *Zīna*, II, p. 3 (Ibn ʿAbbās); Ibn Abī Ḥātim, I, p. 25, no. 2; Kulīnī, I, p. 114, no. 1 > *Burhān*, I, p. 44, no. 2; Samarqandī,

I, p. 14; Ibn Bābawayh, *Maʿānī*, p. 3, no. 1, idem, *Tawḥīd*, p. 230, no. 2 (> Ḥuwayzī, I, p. 12, no. 47), both > *Ṣāfī*, I, p. 69, *Biḥār*, XCII, p. 231, no. 12. Similarly in the Ṣūfī tradition; see Tustarī, *Tafsīr*, p. 6 (as a saying of al-Tustarī); Sulamī, *Ḥaqāʾiq*, I, p. 25 (as a Prophetic *ḥadīth*: *al-bāʾ bahāʾuhu wa-l-sīn sanāʾuhu wa-l-mīm majduhu*); cf. Nwyia, "Tafsīr", p. 188, no. 4; Qushayrī, *Laṭāʾif*, I, p. 44; Schimmel, *Culture*, p. 83 (where the three letters are said to represent the words *bahāʾ allāh*, *sanāʾ allāh* and *mamlakat allāh* respectively). Cf. also the interpretation ascribed to Jesus (Ṭabarī, I, p. 53; Shahrastānī, *Mafātīḥ*, p. 213; Ibn al-Jawzī, *Mawḍūʿāt*, I, p. 204; Suyūṭī, *Durr*, I, p. 29). For the ending see Ṭabarī, I, p. 55 (*al-raḥmān bi-jamīʿ al-khalq al-raḥīm qāl bi-l-muʾminīn*); Ibn Abī Ḥātim, I, p. 28, no. 20; Ṭūsī, I, p. 29; **485**. See **29**.

Isnād: Yūnus: Abū ʿAlī Yūnus b. Yaʿqūb al-Duhnī, a transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, pp. 399–400).—ʿAlī b. ʿĪsā: ʿAlī b. ʿĪsā al-Qammāṭ, a transmitter from disciples of al-Ṣādiq (Ardabīlī, I, p. 595). An *isnād* similar to the one recorded here is Yūnus b. Yaʿqūb < ʿAlī b. ʿĪsā al-Qammāṭ < his paternal uncle < al-Ṣādiq (see Kulīnī, IV, p. 159, no. 10 > *Biḥār*, XXVIII, p. 77, no. 36, Ḥuwayzī, IV, p. 65, no. 87, V, p. 621, no. 42).

29 See **28**.

Isnād: al-Qāsim b. Yaḥyā: al-Qāsim b. Yaḥyā b. al-Ḥasan b. Rāshid al-Rāshidī, transmitted exclusively from his grandfather al-Ḥasan (Quhpāʾī, V, p. 53; Ardabīlī, II, p. 22; Khūʾī, XV, pp. 67–70, no. 9589).—al-Ḥasan b. Rāshid: Abū Muḥammad al-Ḥasan b. Rāshid, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim who resided in Baghdād and was a client (*mawlā*) of the ʿAbbāsid al-Manṣūr and an aide to his successors down to Hārūn al-Rashīd (Modarressi, *TS*, pp. 255–256).—ʿAbdallāh b. Sinān: a transmitter from al-Ṣādiq and a treasury official under a number of ʿAbbāsid caliphs (van Ess, *TG*, I, pp. 334–335; Modarressi, *TS*, pp. 157–161). The name ʿAlī b. Sinān appearing in ms. T is probably an error, since no-one of this name is attested elsewhere as a transmitter from al-Ṣādiq.

30 *Mustadrak*, IV, p. 168, no. 4399. Cf. Kulīnī, III, pp. 312–313, no. 1; **20**, **32**, **33**.

Isnād: Saʿd b. ʿUmar al-Jallāb: for this form of the name see Khūʾī, IX, p. 91, no. 5061. He is more usually known as Saʿīd Abū ʿAmr or Saʿd b. Abī ʿAmr (or Abī ʿUmar) al-Jallāb. He was a transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, III, p. 100; Ardabīlī, I, pp. 352–353).

31 *Mustadrak*, VIII, p. 434, no. 9918. For the latter part of this tradition cf. Barqī, I, p. 204, no. 50; Ahwāzī, *Zuhd*, p. 52, no. 37; ʿAyyāshī, I, p. 194, no. 120 (Abū Baṣīr < al-Ṣādiq) > *Ṣāfī*, I, p. 337, *Burhān*, I, p. 305, no. 5, *Biḥār*, LXVIII, p. 232; Ibn Shuʿba, *Tuḥaf*, p. 266 (as a saying of al-Ṣādiq) > *Biḥār*, LXXVIII, p. 244, no. 108 (item no. 52); Ibn Bābawayh, *Maʿānī*, p. 228 > *Ṣāfī*, I, p. 337, *Burhān*, I, p. 304, no. 1, *Biḥār*, LXX, pp. 291–292, no. 31, Ḥuwayzī, I, p. 376, no. 299; Ṭūsī, II, p. 544; Ṭabrisī, IV, pp. 156–157; Warrām, *Tanbīh*, II, p. 224; Ṭabrisī, *Mishkāt*, p. 50; Ibn al-ʿAtāʾiqī, *Nāsikh*, p. 39. In all these sources the tradition is related to Q 3:102 (*ittaqū llāha ḥaqqa tuqātihi*), which al-Ṣādiq (in Ibn al-ʿAtāʾiqī: the Prophet) glosses as "He should be obeyed and not disobeyed, remembered and not forgotten, thanked and not treated with ingratitude" (*yuṭāʿ fa-lā yuʿṣā wa-yudhkar fa-lā yunsā wa-yushkar fa-lā yukfar*, or a variant thereof). This sentence is also ascribed to Ibn Masʿūd (see Thawrī, *Tafsīr*, p. 79, no. 156, Ibn Muḥakkam, I, p. 303, Māturīdī, II, p. 443, all to Q 3:102), or is cited without attribution (see Muqātil, I, p. 184). It is quoted further in connection with Q 4:1 (*ittaqū rabbakum*); see Shaybānī, *Nahj*, II, p. 107 > *Burhān*, I, p. 335, no. 1.

Title *Fātiḥat al-kitāb* is an alternative name for *al-fātiḥa*.

32 See ʿAyyāshī, I, p. 21, no. 11 (Abū Bakr al-Ḥaḍramī < al-Ṣādiq; ending: *qāl fātiḥat al-kitāb bi-sm allāh al-raḥmān al-raḥīm al-ḥamd li-llāh rabb al-ʿālamīn*) > *Burhān*, I, p. 42, no. 22, *Biḥār*, LXXXV, pp. 20–21, no. 10, XCI, p. 348, no. 10, XCII, p. 236, no. 25. Cf. **20**, **30**, **33**.

Isnād: Abū Bakr al-Ḥaḍramī: two persons are known by this name, both Kūfan transmitters from al-Bāqir and al-Ṣādiq: (i) Abū ʿAbdallāh Muḥammad b. Shurayḥ (Quhpāʾī, V, p. 234; Ardabīlī, II, p. 130); (ii) ʿAbdallāh b. Muḥammad (Quhpāʾī, IV, p. 45; Ardabīlī, I, pp. 501–503, II, p. 369). As Muḥammad b. Shurayḥ transmitted to Sayf b. ʿAmīra, he may be the person referred to here.

33 *Faṣl*, p. 253, ll. 2–3, *Mustadrak*, IV, p. 168, no. 4400. See ʿAyyāshī, I, p. 22, no. 17 (Muḥammad b. Muslim < al-Ṣādiq) > Ṭabrisī, I, p. 65, *Burhān*, I, p. 51, no. 29, *Biḥār*, XCII, pp. 238–239, no. 40. In all these sources (except Ṭabrisī), the reading of Q 1:7 is *wa-ghayr al-ḍāllīn*, for which see **35**. Cf. **20**, **24**, **30**, **32**, **36***.

Isnād: ʿAlāʾ: ʿAlāʾ b. Razīn al-Qallāʾ, a Kūfan transmitter from al-Ṣādiq (Modarressi, *TS*, pp. 180–181).

34 *Faṣl*, p. 252, ll. 10–12. For this reading see Jeffery, pp. 25, 220, 227, 240, 269 (Ibn Masʿūd, Ibn al-Zubayr, al-Aswad [i.e. Abū ʿAmr al-Aswad b. Yazīd al-Nakhaʿī, a disciple of Ibn Masʿūd (d. 75/694–695); see Ibn al-Jazarī, I, p. 171, no. 796], ʿIkrima, ʿUmar, Zayd b. ʿAlī); Abū ʿUbayd, *Faḍāʾil*, II, p. 106, no. 567 (Ibn al-Zubayr); Qummī, I, p. 29 > *Biḥār*, XXIV, p. 20, no. 34, XCII, p. 230, no. 6, Ḥuwayzī, I, p. 24, no. 106; Ibn Abī Dāwūd, pp. 50–51, 83 (ʿUmar, Ibn al-Zubayr); Thaʿlabī, I, p. 122 (ʿAlī, al-Ṣādiq, ʿAmr b. al-Zubayr [the brother and opponent of ʿAbdallāh b. al-Zubayr; see Ibn al-Kalbī-Caskel, II, p. 189; *EI*², art. "ʿAbd Allāh b. al-Zubayr" (H.A.R. Gibb)]); Māwardī, I, p. 60 (ʿUmar, ʿAbdallāh b. al-Zubayr); Ṭūsī, I, p. 43 (ʿUmar b. al-Khaṭṭāb, ʿAbdallāh b. al-Zubayr, the *ahl al-bayt*); Zamakhsharī, I, p. 69 (Ibn Masʿūd) > *Faṣl*, p. 138, ll. 18–19; Ṭabrisī, I, p. 60 (ʿUmar b. al-Khaṭṭāb, ʿAmr b. ʿAbdallāh [sic; the writer must have intended to refer either to ʿAmr b. al-Zubayr or to ʿAbdallāh b. al-Zubayr] al-Zubayrī, the *ahl al-bayt*); Qurṭubī, I, p. 149 (ʿUmar, Ibn al-Zubayr); Suyūṭī, *Durr*, I, p. 42 (ʿUmar); **35**, **38–40**.

Isnād: Muʿallā b. Khunays: Abū ʿAbdallāh Muʿallā b. Khunays, a Kūfan confidant of al-Ṣādiq, executed in 133/750 by order of the ʿAbbāsid governor of Medina Dāwūd b. ʿAlī (van Ess, *TG*, I, pp. 320–321; Kohlberg, "Taqiyya", pp. 355–357; Modarressi, *TS*, p. 326).

35 *Faṣl*, p. 252, ll. 13–14. For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 62 (when someone recites the version of the ʿUthmānic codex al-Ṣādiq tells him to read *ṣirāṭ man anʿamta ʿalayhim ghayr al-maghḍūb ʿalayhim wa-ghayr al-ḍāllīn*); Ibn Abī Dāwūd, p. 90 (ʿAlqama b. Qays [i.e. Abū Shibl ʿAlqama b. Qays al-Nakhaʿī, d. 62/681–682; see Ibn al-Kalbī-Caskel, II, p. 154; Ibn Saʿd, *Ṭabaqāt*, VI, pp. 86–92, Ibn al-Jazarī, I, p. 516, no. 2135] and al-Aswad b. Yazīd); Suyūṭī, *Durr*, I, p. 42 (Ibn al-Zubayr, ʿIkrima, al-Aswad); **38–40**. For the reading *man anʿamta ʿalayhim* see **34**. For the reading *wa-ghayr al-ḍāllīn* see Jeffery, pp. 117, 185, 220, 227, 240, 269, 332 (Ubayy, ʿAlī, al-Aswad, Ibn al-Zubayr, ʿIkrima, al-Ṣādiq, ʿUmar); idem, "Variant Text", pp. 161–162; Abū ʿUbayd, *Faḍāʾil*, II, p. 105, no. 566, Ibn Abī Dāwūd, p. 51, Māwardī, I, p. 61, Qurṭubī, I, p. 84 (ʿUmar); Qummī, I, p. 29 (al-Ṣādiq) > *Biḥār*, XXIV, p. 20, no. 35; ʿAyyāshī (see **33***); Thaʿlabī, I, p. 123, Zamakhsharī, I, p. 73, Ṭabrisī, I, p. 60 (ʿUmar, ʿAlī); Ibn Ṭāwūs, *Saʿd*, p. 146; **36**.

Isnād: Ḥarīz: Abū Muḥammad (or Abū ʿAbdallāh) Ḥarīz/Ḥurayz b. ʿAbdallāh al-Azdī al-Sijistānī (fl. first half of 2nd/8th century), a

Kūfan transmitter from al-Ṣādiq (Kohlberg, "Uṣūl", pp. 144, 149–150; Modarressi, *TS*, pp. 244–247). Occasionally he is also reported to have transmitted from al-Bāqir (Ardabīlī, I, p. 183; Khūʾī, V, pp. 441, 442; **432**, **695**). The main transmitter of Ḥarīz's works was Ḥammād b. ʿĪsā (Modarressi, *TS*, pp. 245–246). In twenty-four traditions of *KQ* Ḥammād transmits from Ḥarīz.

36 *Faṣl*, p. 253, ll. 1–2. For this reading see **35**, **38–40**; cf. Qummī, I, p. 29 (Ibn Abī ʿUmayr < Ibn Udhayna < al-Ṣādiq) (*fī qawlihi "ghayr al-maghḍūb ʿalayhim wa-ghayr al-ḍāllīn" qāl al-maghḍūb ʿalayhim al-nuṣṣāb wa-l-ḍāllīn al-shukkāk* [printed erroneously as *al-shukkāk wa-l-ḍāllīn*] *alladhīn lā yaʿrifūn al-imām*) > *Burhān*, I, p. 47, no. 8, *Biḥār*, XXIV, p. 20, no. 35. For *al-shukkāk* as *alladhīn lā yaʿrifūn al-imām* see also ʿAyyāshī, I, p. 24, no. 28 > *Burhān*, I, p. 52, no. 37, *Biḥār*, LXXXV, p. 23, no. 12 (ending); cf. Ibn Shahrāshūb, *Manāqib*, III, p. 73; Bar-Asher, *Scripture*, p. 109. In mss. L, T and B the *ḍāllūn* are the Jews; cf. Qummī, I, p. 29 (*al-maghḍūb ʿalayhim al-nuṣṣāb wa-l-ḍāllīn al-yahūd wa-l-naṣārā*) > *Burhān*, I, p. 47, no. 7, *Biḥār*, XXIV, p. 20, no. 34, XCII, p. 230, no. 6. More usually, it is the Jews who are said to be the *maghḍūb ʿalayhim*, while the Christians are the *ḍāllūn* (see e.g. **33**; Ṭabarī, I, pp. 79–80, 82–84; Ibn Abī Ḥātim, I, p. 31, no. 40; Sijistānī, *Gharīb*, p. 173; Qurṭubī, I, p. 149; Suyūṭī, *Mufḥamāt*, pp. 38–39 and the sources cited therein).

37 *Mustadrak*, IV, p. 220, no. 4541. For the reading *ṣirāṭa* (for *al-ṣirāṭa*) see Jeffery, pp. 117, 332 (Ibn ʿUmar, al-Ṣādiq, Ubayy); Ṭabrisī, *Jawāmiʿ*, I, p. 18 (al-Ṣādiq); **42**. These authorities must have vocalized the following word as *al-mustaqīmi*; cf. Hopkins, *Studies*, p. 90, no. 20, p. 182. In ʿAyyāshī (I, p. 24, no. 25 [Dāwūd b. Farqad < al-Ṣādiq] > *Burhān*, I, p. 52, no. 34, *Biḥār*, LXXXV, p. 23, no. 12, XCII, p. 24, no. 45), Dāwūd b. Farqad cites al-Ṣādiq as follows: *ihdinā l-ṣirāṭ al-mustaqīm yaʿnī amīr al-muʾminīn ṣalawāt allāh ʿalayhi.*

38 *Faṣl*, p. 252, ll. 12–13. For this reading see **35**, **39**, **40**.

Isnād: AL-NAḌR B. SUWAYD: al-Naḍr b. Suwayd al-Ṣayrafī, a Kūfan transmitter from al-Kāẓim (Quhpāʾī, VI, pp. 179–180; Ardabīlī, II, pp. 292–293).—YAḤYĀ AL-ḤALABĪ: Yaḥyā b. ʿImrān b. ʿAlī b. Abī Shuʿba al-Ḥalabī, a nephew of both Muḥammad al-Ḥalabī and ʿUbaydallāh al-Ḥalabī. He was a Kūfan transmitter from al-Ṣādiq and his disciples (Modarressi, *TS*, pp. 394–395).—ʿABD AL-ḤAMĪD AL-ṬĀʾĪ: ʿAbd al-Ḥamīd b. Ghawāḍ/Ghawwāḍ/ʿAwwāḍ al-Ṭāʾī, a Kūfan transmit-

ter from al-Bāqir and al-Ṣādiq (Quhpāʾī, IV, p. 69; Ardabīlī, I, p. 440; Māmaqānī, III, p. 136, no. 6307); executed by order of Hārūn al-Rashīd (Najāshī, II, p. 377, s.v. Murāzim b. Ḥakīm).

39 See Qummī, I, p. 29 > *Burhān*, I, p. 47, no. 7. See **35**, **36**, **38**, **40**.
Isnād: Ribʿī: Abū Nuʿaym Ribʿī b. ʿAbdallāh b. al-Jārūd b. Abī Sabra al-Hudhalī, a Baṣran transmitter from al-Bāqir and al-Ṣādiq (Modarressi, *TS*, pp. 361–362). According to the manuscripts of *KQ* at **320** and **695**, Ḥarīz transmits from Ribʿī. This is probably an error: such a transmission is not mentioned by al-Khūʾī (V, p. 235); and the single such *isnād* adduced by al-Ardabīlī (I, p. 316, from Kulīnī) is in all likelihood an error (in the printed edition of Kulīnī [II, p. 182, no. 16], it is Ḥammād, not Ḥarīz, who transmits from Ribʿī). It is therefore likely that *Ḥarīz ʿan Ribʿī* is an error for *Ḥarīz wa-Ribʿī*. For another example of the *isnād* Ḥammād < Ḥarīz and Ribʿī see Barqī, I, p. 272, no. 371 > *Biḥār*, II, p. 170, no. 6; cf. **100***.

40 See **35**, **38**, **39**. For the reading *wa-ghayr al-ḍāllīn* see **36**.

41 Cf. **43**.
Isnād: Manṣūr: he is perhaps Abū l-Ḥusayn Manṣūr b. al-ʿAbbās al-Rāzī (see **121**).—Ibn Qārin: he is probably al-Ḥasan b. Qārin, a transmitter from al-Riḍā (Ardabīlī, I, pp. 219–220).—Jaʿfar b. Bashīr: Abū Muḥammad Jaʿfar b. Bashīr al-Bajalī al-Washshāʾ (d. 208/823–824), a transmitter from al-Riḍā (Quhpāʾī, II, pp. 24–25; Ardabīlī, I, pp. 150–151).—Abān b. ʿUthmān: Abū ʿAbdallāh Abān b. ʿUthmān al-Aḥmar, a transmitter from al-Ṣādiq and his disciples and the author of a work on the life of the Prophet (Kohlberg, "Uṣūl", p. 143; Jarrar, "Sources", pp. 102–112; Modarressi, *TS*, pp. 129–131).—Bukayr b. Aʿyan: Abū l-Jahm (or Abū ʿAbdallāh) Bukayr b. Aʿyan b. Sunsun al-Shaybānī al-Kūfī, a transmitter from al-Bāqir and al-Ṣādiq; predeceased al-Ṣādiq (Quhpāʾī, I, pp. 279–280; Ardabīlī, I, pp. 129–130).

42 For this reading see **37**. Translation: "I recited (Q 1:6 in the version of the ʿUthmānic codex) to the man (i.e. the Imam) and he faulted me for it (and recited): *ihdinā ṣirāṭ al-mustaqīm*".
Isnād: Abū ʿAlī b. Rāshid: Abū ʿAlī al-Ḥasan b. Rāshid, a Baghdādī transmitter from al-Riḍā, al-Jawād and al-Hādī. He was a financial agent (*wakīl*) of al-Hādī (Quhpāʾī, II, pp. 107–108, VII, p. 74; Ardabīlī,

I, p. 197, II, pp. 403–405; Modarressi, *Crisis*, p. 15, note 73). Al-Sayyārī cites from him directly (Kulīnī, VI, p. 303, no. 9).

43 *Mustadrak*, IV, p. 175, no. 4415. Shīʿī jurists reject the Sunnī practice (which they attribute to ʿUmar; see Kūfī, *Istighātha*, p. 61) of pronouncing *āmīn* after the leader of the prayer has finished reciting Sūrat al-fātiḥa. They prefer the formula *al-ḥamdu li-llāh rabb al-ʿālamīn* (see Kulīnī, III, p. 313, no. 5 [*idhā kunta khalfa imām fa-qaraʾa l-ḥamd wa-faragha min qirāʾatihā fa-qul anta l-ḥamdu li-llāh rabb al-ʿālamīn wa-lā taqul āmīn*] > Ḥuwayzī, I, p. 25, no. 113; Ṭūsī, *Istibṣār*, I, pp. 318–319, nos. 1185–1188; idem, *Tahdhīb*, II, p. 74, no. 275; Ṭabrisī, I, p. 65 > *Biḥār*, LXXXVIII, p. 93, no. 60; al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, pp. 752–753, nos. 7364–7369). *Al-ḥamd* is an alternative name for Sūrat al-fātiḥa (see e.g. Ṭabrisī, I, p. 35; Paret, *Kommentar*, p. 556). Cf. **41**.

44 The interpretation of the *kitāb* of Q 2:2 as "the period of (the rising of) the Qāʾim" seems to be based on an understanding of *kitāb* as "an appointed term" (cf. *WKAS*, I, p. 42a). Cf. accounts in which the *ghayb* of Q 2:3 is taken to refer to the rising of the Qāʾim (Ibn Bābawayh, *Ikmāl*, p. 17; Ṭabrisī, I, p. 82).

Isnād: ʿAbdallāh b. ʿĀṣim: a transmitter from al-Ṣādiq (Ardabīlī, I, p. 494) who also transmitted from a contemporary of al-Riḍā, the *mutakallim* ʿAlī b. Ismāʿīl al-Mīthamī/Maythamī (Kulīnī, VI, p. 436, no. 9; cited in Ardabīlī, I, p. 559, Khūʾī, XI, p. 244, no. 6948; for ʿAlī b. Ismāʿīl see **244***). It is not clear whether al-Sayyārī transmitted from him directly or via an intermediary.—Bakr b. Ṣāliḥ: Bakr b. Ṣāliḥ al-Rāzī al-Ḍabbī, a transmitter from al-Kāẓim, al-Riḍā and al-Jawād (Quhpāʾī, I, pp. 274–275; Ardabīlī, I, p. 127).

45 *Faṣl*, p. 138, ll. 19–20. For this reading see Jeffery, p. 25 (Ibn Masʿūd); Zamakhsharī, I, p. 112 (Ibn Masʿūd) > *Faṣl*, p. 138, ll. 19–20; Rāzī, II, p. 18. Cf. Q 32:1–2. This is the first of eleven readings from Ibn Masʿūd attested in *KQ* (see Introduction, p. 44).

46 *Faṣl*, p. 261, ll. 19–21. This is the first of seven traditions providing readings of *āyat al-kursī* (Q 2:255). Shīʿī scholars refer to the original version of this verse as *āyat al-kursī ʿalā l-tanzīl*, "the verse of the throne as it was revealed" (see Aḥmad b. ʿAlī al-Qummī, *Kitāb al-ʿarūs* [for which see *Dharīʿa*, XV, pp. 253–254, no. 1633] > *Biḥār*, LXXXIX, p. 355, no. 33, *Faṣl*, p. 260, ll. 17–21; Ṭabrisī, *Makārim*, p. 402 > *Biḥār*,

XCV, p. 29, no. 12 [in the printed edition of Ṭabrisī, erroneously: *ʿalā l-tartīb*; in *Biḥār*: *ʿalā l-tanzīl*]; Ṭabrisī, *Makārim*, p. 417 > *Biḥār*, XCIV, p. 194, no. 3; Ibn Ṭāwūs, *Muhaj*, p. 52 > *Faṣl*, p. 261, l. 6; the sources cited in *Faṣl*, p. 261, ll. 7–15). For *wa-mā taḥta l-tharā* see Q 20:6. For the reading *ʿālim al-ghayb wa-l-shahāda al-raḥmān al-raḥīm* see **47**, **82**, **85**. Cf. the readings *ʿālim al-ghayb wa-l-shahāda man dhā lladhī* (see Jeffery, p. 122 [Ubayy]) and *lahu mā fī l-samawāt wa-mā fī l-arḍ wa-mā baynahumā wa-mā taḥta l-tharā ʿālim al-ghayb wa-l-shahāda fa-lā yuẓhiru ʿalā ghaybihi aḥadan man dhā lladhī yashfaʿu* etc. (Aḥmad b. ʿAlī al-Qummī, *Kitāb al-ʿarūs* > *Faṣl*, p. 260, ll. 15–17). Cf. **48**, **49**, **83**.

Isnād: Ḥamza b. ʿUbayd: he is mentioned twice in *KQ*, but otherwise only in a single tradition in Kulīnī (see **48***; Khūʾī, VII, p. 286, no. 4050).—Ismāʿīl b. ʿAbbād al-Qaṣrī: a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, I, p. 214; Ardabīlī, I, p. 97).

47 *Faṣl*, p. 261, ll. 21–22. For this reading (with the addition of *wa-mā baynahumā* after *wa-mā fī l-arḍ*) see Qummī, I, p. 84 (> Ḥuwayzī, I, p. 261, no. 1043), Kulīnī, VIII, pp. 289–290, no. 437 (ʿAlī b. Ibrāhīm < Aḥmad b. Muḥammad [i.e. al-Sayyārī?] < Muḥammad b. Khālid < Muḥammad b. Sinān < Abū Jarīr al-Qummī *wa-huwa Muḥammad b. ʿUbaydallāh wa-fī nuskha ʿAbdallāh* < al-Riḍā) (> *Biḥār*, XCII, p. 57, no. 36), both > *Ṣāfī*, I, p. 259. For the reading *ʿālim al-ghayb wa-l-shahāda al-raḥmān al-raḥīm* see **46**, **82**, **85**. Cf. **48**, **49**, **83**.

Isnād: Ibn Sinān: Muḥammad b. Sinān al-Zāhirī (d. 220/835), a Kūfan transmitter from al-Kāẓim and al-Riḍā who was accused of extremism (*ghuluww*) (Quhpāʾī, V, pp. 222–231; Ardabīlī, II, pp. 123–128; Halm, "Schatten", pp. 236–241; idem, *Gnosis*, pp. 242–243).—Abū Jarīr al-Qummī: three transmitters from al-Riḍā are referred to by this name: (i) Zakariyyā b. Idrīs b. ʿAbdallāh b. Saʿd al-Ashʿarī (Quhpāʾī, III, pp. 58–59; Ardabīlī, I, p. 332); (ii) Zakariyyā b. ʿAbd al-Ṣamad (Quhpāʾī, III, p. 61; Ardabīlī, I, p. 332); (iii) Muḥammad b. ʿUbaydallāh/ʿAbdallāh. This last name appears only in the above-mentioned tradition in Kulīnī (where the name may have been added by a copyist). According to al-Tustarī (*Rijāl*, IV, pp. 465–466, no. 2935), when the name appears as "Abū Jarīr al-Qummī", the reference is throughout to Zakariyyā b. Idrīs. See also Quhpāʾī, VII, p. 14; Ardabīlī, II, pp. 371–372.

48 *Faṣl*, p. 262, ll. 5–6. The readings *wa-mā yuḥīṭūn min ʿilmihi min shayʾ* and *wa-ṣallā llāh ʿalā Muḥammad wa-ʿalā ahl baytihi* do not appear to

be recorded elsewhere. For *wa-l-ḥamdu li-llāh rabb al-ʿālamīn* see Kulīnī, VIII, p. 290, no. 438 (*isnād*: Muḥammad b. Khālid < Ḥamza b. ʿUbayd < Ismāʿīl b. ʿAbbād < al-Ṣādiq) > *Biḥār*, XCII, pp. 57–58, no. 37, Ḥuwayzī, I, p. 262, no. 1049. For various interpretations of *wa-āyatayn baʿdahā* in *KQ* and Kulīnī see *Faṣl*, p. 262, l. 10–p. 263, l. 5. Cf. **46**, **47**, **49**, **82**, **83**, **85**.

Isnād: in the parallel tradition in Kulīnī, Ismāʿīl b. ʿAbbād transmits directly from al-Ṣādiq. Since Ismāʿīl is not known to have transmitted from this Imam (cf. **46***), the assumption must be that a name is missing. This assumption is borne out by the *isnād* in *KQ* in which *ʿan rajul* intervenes between Ismāʿīl and al-Ṣādiq. See al-Nūrī's comment in *Faṣl*, p. 263, ll. 5–7.

49 *Faṣl*, p. 262, l. 7. Cf. **46**–**48**, **82**, **83**, **85**.

50 See ʿAyyāshī, I, pp. 69–70, no. 131 (Abū Baṣīr < al-Bāqir) > *Ṣāfī*, I, p. 187, *Burhān*, I, p. 170, no. 6, *Biḥār*, XCIX, pp. 236–237, no. 13; cf. Ṭabrisī, II, p. 45. Al-Bāqir's reading does not appear to be recorded elsewhere, so it is not clear whether it was *an yaṭṭawwafa* (as in the ʿUthmānic codex) or *an yaṭūfa*. Ibn Masʿūd and Ubayy are said to have read *an lā yaṭūfa* (with a pleonastic *lā*) (Jeffery, pp. 28, 120), while the reading of ʿAlī and Ibn ʿAbbās is given as *an lā yaṭṭawwafa* (Jeffery, p. 185) (though Ibn ʿAbbās's reading is also said to have been *an lā yaṭūfa* [Jeffery, p. 195]). According to Ibn Jinnī (I, p. 115), the reading of ʿAlī, Ibn ʿAbbās, Ibn Masʿūd, Ubayy and others was *allā yaṭṭawwafa*; similarly Ibn Abī Dāwūd, p. 73 (*an lā yaṭṭawwafa* as the reading of Ibn ʿAbbās), Samarqandī, I, p. 106 (ascribing the reading *allā yaṭṭawwafa* to Ubayy, Ibn ʿAbbās and Anas b. Mālik), Māwardī, I, p. 213 (*an lā yaṭṭawwafa* as the reading of Ibn Masʿūd and Ibn ʿAbbās) and Abū Ḥayyān, I, p. 631 (stating that *an lā* was the reading of Anas and others and is also found in the codices of Ubayy and Ibn Masʿūd). All readings with *lā* are rejected by al-Ṭabarī (II, p. 51).

Isnād: Ibn Abī Najrān: Abū l-Faḍl ʿAbd al-Raḥmān b. Abī Najrān ʿAmr b. Muslim al-Tamīmī, a Kūfan transmitter from al-Riḍā and al-Jawād (Quhpāʾī, IV, pp. 73–74, VII, p. 156; Ardabīlī, I, pp. 444–445, II, p. 429). Al-Sayyārī also transmits from him directly in Kulīnī, VI, p. 8, no. 5.—ʿĀṣim b. Ḥumayd al-Ḥannāṭ: Abū l-Faḍl ʿĀṣim b. Ḥumayd al-Ḥannāṭ, a Kūfan transmitter from al-Ṣādiq and his disciples (Kohlberg, "Uṣūl", pp. 143, 152, 164; Modarressi, *TS*, p. 210).

51 See Kulīnī, I, p. 418, no. 31 (*a-fa-kullamā jāʾakum Muḥammad bi-mā lā tahwā anfusukum bi-muwālāt ʿAlī fa-ʾstakbartum fa-farīqan min āl Muḥammad kadhdhabtum wa-farīqan taqtulūn*) > Najafī, p. 76, no. 53 (*a-fa-kullamā … istakbartum*), *Biḥār*, XXIII, p. 374, no. 54 (without *a-fa-kullamā*, with *fa-ʾstakbartum*), XXIV, p. 307, no. 7 (*a-fa-kullamā … istakbartum*), Ḥuwayzī, I, p. 99, no. 276 (without *a-fa-kullamā*, with *fa-ʾstakbartum*); tr. Amir-Moezzi, "Walāya", p. 723. Cf. ʿAyyāshī, I, p. 49, no. 68 (*dhālika tafsīruhā fī l-bāṭin*) > *Ṣāfī*, I, p. 142, *Burhān*, I, p. 125, no. 3, *Biḥār*, XXIV, p. 307, no. 8; Ibn Shahrāshūb, *Manāqib*, III, p. 206 > *Biḥār*, XXXIX, p. 262, no. 33; Bayāḍī, I, p. 289. It is not clear whether the absence of *a-fa-kullamā* and the addition of *fāʾ* before *istakbartum* point to the existence of a *qirāʾa* in which the sentence begins with *jāʾakum*. The evidence in Kulīnī is inconclusive, as there are various versions of this text. Cf. the discussion in Māzandarānī, VII, pp. 68–69; *Biḥār*, XXIII, p. 374.

Isnād: ʿAMMĀR B. MARWĀN: ʿAmmār b. Marwān al-Thawbānī al-Yashkurī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, pp. 198–199).—ʿUTHMĀN B. ZAYD: Abū ʿAdī ʿUthmān b. Zayd b. ʿAdī al-Juhanī, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, IV, p. 131; Ardabīlī, I, p. 533). He also transmitted from Jābir al-Juʿfī (in addition to *KQ*, see *Baṣāʾir*, p. 404, no. 4; Qummī, II, pp. 111–112; Furāt, I, p. 291, no. 393). The form "ʿAlī b. Zayd" found in the manuscripts is an error. In the parallel tradition in Kulīnī, Munakhkhal appears instead of ʿUthmān b. Zayd. See similarly **87**, **135**.

52 According to the marginal note in ms. T, it is not unlikely that "Abū ʿAbdallāh" is al-Sayyārī himself, and that this *kunya* was added by a copyist. If so, then the whole sentence *qāla Abū … dhālika* must be an addition. This in turn would mean that the formula *ʿalayhi l-salām* found (in all manuscripts) after "Abū ʿAbdallāh" was inserted by a later copyist who took this *kunya* to refer to al-Ṣādiq. Cf. **54**.

53 *Faṣl*, p. 255, ll. 15–16. For this reading see ʿAyyāshī, I, p. 51, no. 71 (Jābir < al-Bāqir) > *Burhān*, I, p. 130, no. 2; Bar-Asher, "Readings", p. 52. In the Qumm, 1380/1960–1961 edition of ʿAyyāshī the Qurʾānic verse begins as follows: *wa-idhā qīla lahum mādhā anzala rabbukum fī ʿAlī*; this version is reproduced in *Burhān*. Al-Nūrī states that it contains an error (*wa-fīhi sahw immā min al-nussākh aw min qalam al-ʿAyyāshī*) and that the correct version is the one cited from ʿAyyāshī in the lithograph edition of the *Biḥār*; there the verse is reproduced as it appears in the ʿUthmānic codex, with the addition of *fī ʿAlī* (*Faṣl*, p. 255, ll. 16–20).

The text of the *Biḥār* as reproduced in the printed edition (XXXVI, pp. 98–99, no. 38) mistakenly contains the words *min rabbikum* (*āminū bi-mā anzala llāh min rabbikum fī ʿAlī*).

54 *Faṣl*, p. 257, l. 10. See ʿAyyāshī, I, p. 101, no. 290 (Abū Isḥāq al-Sabīʿī < ʿAlī) > *Burhān*, I, p. 205, no. 4, *Biḥār*, IX, pp. 189–190, no. 24, LXXV, p. 315, no. 37; Kulīnī, VIII, p. 289, no. 435 > *Ṣāfī*, I, p. 220, *Burhān*, I, p. 205, no. 1, *Biḥār*, XCII, p. 57, no. 34, Ḥuwayzī, I, p. 204, no. 753, *Faṣl*, p. 257, ll. 7–10, cited in Amir-Moezzi, *Guide divin*, p. 210, with note 426 = *Divine Guide*, p. 201. According to al-Qummī (I, p. 71), this verse was revealed concerning *fulān* or, in the view of others, concerning Muʿāwiya. The Najaf edition of al-Qummī's *Tafsīr* was censored (see Bar-Asher, *Scripture*, pp. 39–45). The uncensored version is cited in *Burhān*, I, p. 206, no. 7; here *fulān* is replaced by *al-thānī*, i.e. ʿUmar. See also ʿAyyāshī, I, p. 100, no. 287 (al-Ḥusayn b. Bashshār < Abū l-Ḥasan) > *Burhān*, I, p. 205, no. 2 (*fulān wa-fulān*). Cf. **52**, **600***.

Isnād: Ibn Maḥbūb: al-Ḥasan b. Maḥbūb al-Sarrād/al-Zarrād (d. 224/838–839), a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, II, pp. 143–146; Ardabīlī, I, pp. 221–224).—Muḥammad b. Sulaymān al-Azdī: Muḥammad b. Sulaymān b. ʿAmmār al-Azdī, a transmitter from al-Ṣādiq (Quhpāʾī, V, p. 220; Ardabīlī, II, pp. 119–120).—Abū l-Jārūd: Abū l-Jārūd Ziyād b. al-Mundhir al-Hamdānī al-Khārifī, leader of the Jārūdī branch of Zaydī Shīʿism and a transmitter from al-Bāqir (Bar-Asher, *Scripture*, pp. 46–56; Modarressi, *TS*, pp. 121–125).—Abū Isḥāq: he may be Abū Isḥāq al-Hamdānī, a transmitter from ʿAlī (Ṭūsī, *Rijāl*, p. 64, no. 24). In the parallel tradition in ʿAyyāshī the transmitter's name is given as Abū Isḥāq al-Sabīʿī. Now it is highly unlikely that the person usually known by this name transmitted directly from ʿAlī (see **71***). Either of the following possibilities suggests itself: (i) the transmitter is the person usually known as Abū Isḥāq al-Sabīʿī; he transmitted this tradition from ʿAlī via an intermediary, but the name of the intermediary was omitted by al-ʿAyyāshī (or by a copyist). The fact that in *KQ*, too, there is no intermediary renders this possibility problematic (unless al-ʿAyyāshī and al-Sayyārī drew from a common source; see Introduction, p. 45). (ii) The transmitter is ʿAlī's disciple Abū Isḥāq al-Hamdānī, who was also known as al-Sabīʿī, Sabīʿ being a sub-tribe of Hamdān.

55 *Faṣl*, p. 257, ll. 13–15. For this tradition, with a different *isnād*, see **66**. Cf. the reading in the codex of Ibn Masʿūd: *wa-zulzilū thumma zulzilū wa-yaqūlu l-rasūl* (Ibn ʿAṭiyya, I, p. 288, Qurṭubī, III, p. 35, Abū Ḥayyān,

II, p. 149). The context demands that the verb in *thumma zulzilū* (both in Ibn Masʿūd and in *KQ*) be vocalized in the passive. Jeffery (p. 30) adduces two versions of Ibn Masʿūd's reading: (i) *wa-zulzilū fa-zalzalū* (read: *fa-zulzilū*) (*wa*)*-yaqūl ḥaqīqat* (sic) *al-rasūl* (see Ibn Abī Dāwūd, p. 57); (ii) *wa-zulzilū thumma zalzalū* (read: *zulzilū*) *wa-yaqūl*.

Isnād: ʿAlī b. ʿAṭiyya: ʿAlī b. ʿAṭiyya al-Ḥannāṭ al-Aṣamm, a Kūfan transmitter from al-Ṣādiq and his disciples (Modarressi, *TS*, pp. 187–188).—Abū l-ʿAbbās: Abū l-ʿAbbās al-Faḍl b. ʿAbd al-Malik al-Baqbāq, a Kūfan transmitter from al-Ṣādiq (Modarressi, *TS*, pp. 220–221).

56 The text of the ʿUthmānic codex is *Jibrīl wa-Mīkāl*. Al-Ṣādiq endorsed the reading *Jabraʾīl* (see **78**); there seems to be no record of his reading of the second word. In the manuscripts of *KQ*, the readings which were rejected by al-Ṣādiq appear as *Jabraʾīl wa-Mīkāʾīl*; this is probably an error, since these words do not contain a *shadda*. The readings meant here are presumably those given in the edition. They are: (i) *Jabraʾill*. This is ascribed to ʿĀṣim (i.e. b. Abī l-Najūd) in the transmission of Abān (i.e. Abū Yazīd Abān b. Yazīd b. Aḥmad al-Baṣrī al-ʿAṭṭār al-Naḥwī, alive in 160/776–777; see Ibn al-Jazarī, I, p. 4, no. 2, Ibn Ḥajar, *Tahdhīb*, I, pp. 101–102) (Ibn al-Jawzī, I, p. 104) and to the Baṣran Yaḥyā b. Yaʿmar (d. 129/746; see Ibn Khallikān, *Wafayāt*, VI, pp. 173–176; Ibn al-Jazarī, II, p. 381, no. 3873; Blachère, *Introduction*, p. 82; Sellheim, *Materialien*, I, pp. 43–44) (Ṭabarī, I, p. 437; Ibn Jinnī, I, p. 97; Ibn ʿAṭiyya, I, p. 183; Ibn al-Jawzī, I, p. 104; Abū Ḥayyān, I, p. 486). (ii) *Mīkāʾill*. This *qirāʾa* is mentioned by al-Ṭabarī (I, pp. 437–438), who does not identify those who upheld it.

57 *Faṣl*, p. 262, ll. 7–8. For this tradition (with the reading *al-ṭawāghīt*) see Kulīnī, VIII, p. 289, no. 436 (Sahl b. Ziyād < Ibn Maḥbūb < Ibn Riʾāb < Ḥumrān b. Aʿyan < al-Bāqir) > *Ṣāfī*, I, p. 262, *Biḥār*, LXVII, p. 23, XCII, p. 57, no. 35. In *KQ*, *al-ṭawāghīt* is attested only in the margin of ms. L as an emendation of al-Nūrī based on Kulīnī. For this reading see also Jeffery, p. 31 (Ibn Masʿūd, al-Ḥasan); Ibn Jinnī, I, p. 131, Thaʿlabī, II, p. 237, Abū l-Futūḥ, II, p. 332, Abū Ḥayyān, II, p. 294 (al-Ḥasan); ʿUkbarī, p. 100 (*wa-qad quriʾa*). Cf. Ibn Shahrāshūb, *Manāqib*, III, p. 107 (*wa-lladhīna kafarū bi-walāyat ʿAlī b. Abī Ṭālib awliyāʾuhum al-ṭāghūt*, with the comment: *nazala Jabraʾīl bi-hādhihi l-āya kadhā*) > *Biḥār*, XXXV, p. 58, no. 12. See in general Jeffery, *Vocabulary*, pp. 202–203; Hawting, *Idolatry*, pp. 55–56; *DC*, art. "Jibt et Ṭāghūt" (Meir M. Bar-Asher); cf. Kohlberg, "Barāʾa", pp. 148–149.

Isnād: Ibn Ri’āb: Abū l-Ḥasan ʿAlī b. Ri’āb/Rabāb al-Ṭaḥḥān al-Saʿdī, a Kūfan transmitter from al-Ṣādiq, al-Kāẓim and their disciples (van Ess, *TG*, I, pp. 382–383; Modarressi, *TS*, pp. 189–191).—Ḥumrān: Ḥumrān b. Aʿyan al-Shaybānī al-Kūfī, brother of Zurāra and a transmitter from al-Bāqir and al-Ṣādiq (Quhpā’ī, II, pp. 233–237; Ardabīlī, I, pp. 278–279; van Ess, *TG*, index, s.v.; Modarressi, *TS*, p. 239). In the *isnād*s cited in *KQ*, Ḥumrān invariably transmits from al-Bāqir. In four of these *isnād*s (**57**, **258**, **302**, **434**) he transmits to Ibn Ri’āb.

58 *Faṣl*, p. 256, l. 15. For this tradition see Kulīnī, VIII, p. 290, no. 440 (first part) (*bi-walāyat al-shayāṭīn*) > *Biḥār*, XCII, p. 58, no. 39 (first part), *Faṣl*, p. 256, ll. 13–15, cited in Amir-Moezzi, *Guide divin*, p. 210, with note 425 = *Divine Guide*, p. 201. For an explication of *walāyat al-shayāṭīn* see Majlisī, *Mir’āt*, XXVI, pp. 316–317 > *Faṣl*, p. 256, ll. 15–23.

Isnād: Ibn Asbāṭ: Abū l-Ḥasan ʿAlī b. Asbāṭ b. Sālim al-Kindī Bayyāʿ al-Zuṭṭī al-Muqri’ (d. ca. 250/864), a Kūfan transmitter from al-Riḍā and al-Jawād (Quhpā’ī, IV, pp. 165–166; Ardabīlī, I, pp. 554–557; Kohlberg, “Uṣūl”, pp. 143, 156). Al-Sayyārī cites from him either directly (see e.g. Kulīnī, I, p. 543, no. 5, VI, p. 303, no. 4; Ibn Bābawayh, *Khiṣāl*, p. 12, no. 38; Ṭūsī, *Tahdhīb*, VI, pp. 294–295, no. 820 [for Muḥammad b. Aḥmad read Aḥmad b. Muḥammad]) or via one transmitter.—ʿAlī b. Abī Ḥamza: Abū l-Ḥasan ʿAlī b. Abī Ḥamza Sālim al-Baṭā’inī (d. 201/816–817 or 202/817–818), a Kūfan transmitter from al-Ṣādiq and al-Kāẓim and a leader of the Wāqifa, reportedly the first to suggest that al-Kāẓim did not die and to oppose al-Riḍā’s claim to the succession (Kohlberg, “Uṣūl”, p. 143; Modarressi, *TS*, pp. 183–187).

59 *Faṣl*, p. 257, ll. 3–4. See Kulīnī, VIII, pp. 290–291, no. 440 (second part) (ʿAlī b. Ibrāhīm < his father < ʿAlī b. Asbāṭ < ʿAlī b. Abī Ḥamza < Abū Baṣīr < al-Ṣādiq) > *Ṣāfī*, I, p. 223, *Biḥār*, XCII, p. 58, no. 39 (second part), *Faṣl*, p. 257, ll. 1–3, cited in Amir-Moezzi, *Guide divin*, pp. 210–211, with note 427 = *Divine Guide*, p. 201. Cf. ʿAyyāshī, I, p. 103, no. 304 > *Ṣāfī*, I, p. 223, *Burhān*, I, p. 209, no. 2, *Biḥār*, IX, p. 190, no. 26.

60 *Faṣl*, p. 136, ll. 12–13.

61 *Faṣl*, p. 255, ll. 12–13. See ʿAyyāshī, I, p. 50, no. 70 (towards the end; Jābir < al-Bāqir) > *Ṣāfī*, I, p. 146, *Burhān*, I, p. 129, no. 3, *Biḥār*, XXXVI, p. 98, no. 38; Kulīnī, I, p. 417, no. 25 > *Ṣāfī*, I, p. 146, *Faṣl*, p. 255, ll. 9–11, tr. Lawson, “Note”, p. 286; Ibn Shahrāshūb, *Manāqib*,

III, p. 107 (cf. I, p. 284) > *Biḥār*, XXXV, p. 58, no. 12. In all these sources the reading is *bi-mā anzala llāh fī ʿAlī* (for which see Bar-Asher, "Readings", p. 51); and this appears to be the reading in *KQ* as well (with *allāh* omitted by the copyists). It is also possible, however, that *KQ* has preserved an otherwise unattested reading, namely *unzila fī ʿAlī*.

Isnād: al-Munakhkhal: (al-) Munakhkhal b. Jamīl al-Asadī al-Raqqī Bayyāʿ al-Jawārī, a Kūfan transmitter from al-Ṣādiq and especially from Jābir al-Juʿfī (Modarressi, *TS*, pp. 351–352). In *KQ* al-Munakhkhal appears in four traditions, in all of which he transmits from Jābir. According to Modarressi (*TS*, p. 352), exegetical traditions with an *isnād* as in this *ḥadīth* were included in al-Munakhkhal's *Kitāb al-tafsīr*. See further **112***.

62 Cf. Nuʿmān, *Sharḥ*, I, p. 240, no. 255, where Q 2:6 is glossed as *alladhīna kafarū bi-walāyat ʿAlī wa-awṣiyāʾ rasūl allāh.*

63 *Faṣl*, p. 254, ll. 1–3. See ʿAyyāshī, I, p. 45, no. 49 (Zayd al-Shaḥḥām < al-Bāqir) > *Ṣāfī*, I, p. 121, *Burhān*, I, p. 104, no. 5, *Biḥār*, XXIV, p. 222, no. 8, *Faṣl*, p. 253, l. 23–p. 254, l. 1. Cf. Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64 (*wa-qāla l-ẓālimūn āl Muḥammad ḥaqqahum ghayr alladhī qīla lahum fa-anzalnā ʿalā lladhīna ẓalamū āl Muḥammad rijzan min al-samāʾ bi-mā kānū yafsuqūn*); Qummī, I, p. 48 (ending) > *Biḥār*, XIII, p. 174, no. 2. For this reading see also Bar-Asher, "Readings", p. 51. See **64**, **81**.

Isnād: Zayd al-Shaḥḥām: Abū Usāma Zayd b. Yūnus al-Shaḥḥām, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Modarressi, *TS*, pp. 401–402).

64 *Faṣl*, p. 254, l. 3. See Kulīnī, I, pp. 423–424, no. 58 > Najafī, p. 63, no. 41, al-Ḥurr al-ʿĀmilī, *Ithbāt*, II, p. 278, no. 59, *Burhān*, I, p. 104, no. 2, *Biḥār*, XXIV, p. 224, no. 15, Ḥuwayzī, I, p. 83, no. 214, *Faṣl*, p. 253, ll. 20–23, tr. Lawson, "Note", p. 286; **63**, **81**. (At **81** the same *isnād* recurs, with the addition of Muḥammad b. ʿAlī as the transmitter to al-Sayyārī.)

65 *Faṣl*, p. 308, ll. 4–5. For this tradition see *Baṣāʾir*, p. 71, no. 4 (*hākadhā wa-llāhi unzilat ʿalā Muḥammad*) > *Biḥār*, XXIV, p. 176, no. 7; Kulīnī, I, p. 416, no. 23 > Najafī, p. 319, no. 17, *Ṣāfī*, III, p. 323, *Burhān*, III, p. 45, no. 3, *Biḥār*, XI, pp. 195–196, no. 49, XXIV, p. 351, no. 66, Ḥuwayzī, III, p. 400, no. 150; Ibn Shahrāshūb, *Manāqib*, III, p. 320 (*kadhā nazalat ʿalā Muḥammad*) > *Burhān*, III, pp. 45–46, no. 5, cited

in Amir-Moezzi, *Guide divin*, p. 212, with note 434 = *Divine Guide*, p. 202; Bar-Asher, "Readings", p. 64. In most of these sources, *wa-ʿAlī* is followed by *wa-Fāṭima*; thus Ibn Shahrāshūb cites this reading in the chapter on the merits of Fāṭima. A possible reason for the inclusion of Q 20:115 in the chapter on Sūrat al-baqara is the similarity in subject matter between the beginning of this verse and the beginning of Q 2:37 (*fa-talaqqā Ādam min rabbihi kalimāt*). Could the words *fī Muḥammad … wa-l-aʾimma min dhurriyyatihim* have also been included as a reading of Q 2:37 (after *kalimāt*)? Cf. Kulīnī, VIII, p. 305, no. 472, where the Imam comments on the beginning of Q 2:37 by stating: *saʾalahu bi-ḥaqq Muḥammad wa-ʿAlī wa-l-Ḥasan wa-l-Ḥusayn wa-Fāṭima*. Similarly Furāt, I, pp. 57–58, no. 16; Ibn Bābawayh, *Maʿānī*, p. 124, no. 2.

Isnād: Jaʿfar b. Muḥammad b. ʿUbaydallāh: a transmitter from al-Riḍā and the author of a *kitāb* which was transmitted by Muḥammad al-Barqī (Quhpāʾī, II, p. 40; Ardabīlī, I, pp. 159–160; Khūʾī, V, pp. 83–85, no. 2280). The *isnād* Muḥammad b. ʿĪsā al-Qummī < Muḥammad b. Sulaymān < ʿAbdallāh b. Sinān which is attested in the *Baṣāʾir* and in Kulīnī also appears in mss. T and B. According to mss. M and L and the variant reading of ms. T, Muḥammad b. ʿĪsā al-Qummī transmitted from Sulaymān (i.e. Muḥammad's father). At **339**, Muḥammad b. Sulaymān transmits from his father who in turn transmits from ʿAbdallāh b. Sinān.

66 *Faṣl*, p. 257, ll. 15–16. For this tradition (with the same *isnād*) see Kulīnī, VIII, p. 290, no. 439 > *Ṣāfī*, I, p. 225, *Biḥār*, LXVII, p. 198, XCII, p. 58, no. 38. See **55**.

67 *Faṣl*, p. 259, ll. 17–19, *Mustadrak*, III, p. 22, no. 2918. Cf. Ibn Ṭāwūs, *Falāḥ*, pp. 94–95 (possibly citing *KQ*; see Introduction, pp. 35–36). Commentators are divided over the meaning of *al-ṣalāt al-wusṭā* at Q 2:238 (see Paret, *Kommentar*, pp. 50–51; Gilliot, *Exégèse*, pp. 149–150). Many identify it with *ṣalāt al-ʿaṣr* (see e.g. Ṭabarī, II, pp. 554–561, Ibn Abī Ḥātim, II, p. 448, no. 2374, Sijistānī, *Gharīb*, p. 125, Ibn Abī Zamanīn, I, p. 84); others, including many (but not all) Shīʿī exegetes, reject this identification and claim that *al-ṣalāt al-wusṭā* is the noon prayer (*ṣalāt al-ẓuhr*) (for this view see Ṭabarī, II, pp. 561–563; Ibn Abī Ḥātim, II, p. 448, no. 2373; Ibn Bābawayh, *Maʿānī*, pp. 313–315; Ibn Ṭāwūs, *Falāḥ*, pp. 93–95; see in general the discussion in *Biḥār*, LXXXII, pp. 277–281). The claim that *al-ṣalāt al-wusṭā* and *ṣalāt al-ʿaṣr* are two distinct prayers finds support in the reading *wa-l-ṣalāt al-wusṭā*

wa-ṣalāt al-ʿaṣr (but see al-Naḥḥās's counter-argument in his *Iʿrāb*, I, p. 321). *KQ* contains a number of traditions (**67**, **69**, **70**, **79**) in which this reading is cited on the authority of al-Bāqir. In all of them the Imam states that this is how the Prophet recited the verse. For such a statement by al-Bāqir see also *Aṣl ʿAlāʾ b. Razīn*, p. 156; ʿAyyāshī, I, p. 127, no. 415 (Muḥammad b. Muslim < al-Bāqir) > *Ṣāfī*, I, p. 246, Ḥuwayzī, I, p. 237, no. 936; cf. Ibn Bābawayh, *ʿIlal*, pp. 354–355, no. 1 > *Biḥār*, LXXXII, p. 283, no. 3. In addition to the Prophet and al-Bāqir, those who read the verse with the words *wa-ṣalāt al-ʿaṣr* are reported to have included (i) Ibn ʿAbbās (see the references in **71***); (ii) ʿĀʾisha (see Jeffery, p. 232; Ibn Abī Dāwūd, pp. 83–85; Ibn Bābawayh, *Maʿānī*, pp. 313–314, nos. 2, 4 > *Biḥār*, LXXXII, p. 287, nos. 5–6; Zamakhsharī, I, p. 376 > Ibn Ṭāwūs, *Saʿd*, p. 129; Ibn al-ʿArabī, *Nāsikh*, p. 61); (iii) Ḥafṣa (see Jeffery, p. 214; Abū ʿUbayd, *Faḍāʾil*, II, p. 109, nos. 577–578; Ṭabarī, II, pp. 563, 564; Ibn Abī Dāwūd, pp. 85–87; Ibn Bābawayh, *Maʿānī*, p. 314, no. 3 > *Biḥār*, LXXXII, p. 287, no. 7; Bayhaqī, *Sunan*, I, p. 462); (iv) Umm Salama (see Jeffery, p. 235; Ibn Abī Dāwūd, *Maṣāḥif*, pp. 87–88); (v) Ubayy (see Jeffery, p. 122); (vi) ʿUbayd b. ʿUmayr (see Jeffery, p. 237; Abū ʿUbayd, *Faḍāʾil*, II, p. 111, no. 583; Ṭabarī, II, p. 564); (vii) al-Ḥasan b. ʿAlī (see Ibn Ṭāwūs, *Falāḥ*, p. 93 [where a line is missing] > *Biḥār*, LXXXII, p. 289, no. 17) and (viii) al-Ṣādiq (see **80**; Qummī, I, p. 79 [the printed edition has *ṣalāt al-ʿaṣr* but this text as cited in *Ṣāfī*, I, p. 247, *Burhān*, II, p. 231 and *Faṣl*, p. 257, l. 19 has *wa-ṣalāt al-ʿaṣr*]; Ibn Ṭāwūs, *Falāḥ*, p. 93). Cf. Wansbrough, *Quranic Studies*, p. 204 (on *ṣalāt al-ʿaṣr* vs. *wa-ṣalāt al-ʿaṣr*).

68 *Faṣl*, p. 259, ll. 19–20, *Mustadrak*, III, p. 22, no. 2919. For a similar explication of *qānitīn* see ʿAyyāshī, I, p. 127, no. 416 (Zurāra < al-Bāqir) (*muṭīʿīn rāghibīn*) > *Ṣāfī*, I, p. 247, *Burhān*, I, p. 231, no. 5, *Biḥār*, LXXXV, p. 201, no. 14. See **67**, **69**–**71**, **79**, **80**.

69 *Faṣl*, p. 259, ll. 20–22. See **67**, **68**, **70**, **71**, **79**, **80**.

70 See **67**–**69**, **71**, **79**, **80**.

71 *Faṣl*, p. 259, l. 23–p. 260, l. 1. For the ascription of this reading to Ibn ʿAbbās see Jeffery, p. 196; Ibn Abī Dāwūd, p. 77; Ṭabarī, II, p. 564; Bayhaqī, *Sunan*, I, p. 463; Zamakhsharī, I, p. 376 > Ibn Ṭāwūs, *Saʿd*, p. 129. For another tradition going back to Ibn ʿAbbās see **626**. Both traditions are unusual in that they are not cited on the authority of an Imam. See **67**–**70**, **79**, **80**.

Isnād: ʿAbd al-Malik b. Ḥusayn: Abū Mālik ʿAbd al-Malik b. Ḥusayn al-Nakhaʿī al-Wāsiṭī (see Mizzī, XXXIV, pp. 247–249, no. 7599 and the references given by the editor). Al-Ṭūsī (*Rijāl*, p. 233, no. 166) lists him as a disciple of al-Ṣādiq. Although ʿAbd al-Malik (assuming he lived to a great age) could conceivably have transmitted directly from Hubayra b. Yarīm (d. 66/685–686), he is nowhere said to have done so. Instead, he is known to have transmitted from Abū Isḥāq al-Sabīʿī (see Mizzī, XXXIV, p. 248), who in turn was reportedly the sole transmitter from Hubayra b. Yarīm (see idem, XXII, pp. 110–111, XXX, p. 151). It can be taken that Abū Isḥāq's name was omitted by a copyist.—Abū Isḥāq: ʿAmr b. ʿAbdallāh b. ʿAlī Abū Isḥāq al-Hamdānī al-Sabīʿī al-Kūfī (d. between 126/743–744 and 129/746–747), a Successor (*tābiʿī*) and a transmitter from al-Ṣādiq (Ibn al-Kalbī-Caskel, II, p. 167; Ṭūsī, *Rijāl*, p. 246, no. 375; Mizzī, XXII, pp. 102–113, no. 4400, s.v. ʿAmr b. ʿAbdallāh b. ʿUbayd/ʿAlī and the references given by the editor; Modarressi, *TS*, p. 46). Birth-dates given for him are 29/649–650 (Samʿānī, *Ansāb*, VII, p. 70), two years before the death of the caliph ʿUthmān (i.e. 33/653) (Mizzī, XXII, p. 103), or the night of ʿAlī's murder (i.e. 19 Ramaḍān 40/26 Jan. 661) (Mufīd, *Ikhtiṣāṣ*, p. 79). See **54***.—Hubayra b. Yarīm: in the manuscripts, the name of the transmitter from Ibn ʿAbbās is given as ʿAlī b. Maryam. This is probably an error. In other sources, the person who transmits Ibn ʿAbbās's reading of Q 2:238 is ʿUmayr b. Yarīm (see Ṭabarī, II, p. 564 [for Maryam read Yarīm]; Ibn Abī Dāwūd, p. 77) or Hubayra b. Yarīm (see Bayhaqī, *Sunan*, I, p. 463). Only the latter name is known to the Rijāl experts; see e.g. Ibn Saʿd, *Ṭabaqāt*, VI, pp. 170–171; Mizzī, XXX, pp. 150–151, no. 6552 and the references given by the editor. He is probably identical with Hubayra b. Maryam (sic) al-Ḥimyarī whom al-Ṭūsī (*Rijāl*, p. 61, no. 2) mentions as a disciple of ʿAlī.

72 *Faṣl*, p. 256, ll. 1–4. See ʿAyyāshī, I, p. 56, no. 78 (ʿUmar b. Yazīd < al-Ṣādiq) > *Burhān*, I, p. 140, no. 3, *Biḥār*, XXIII, p. 208, no. 10. For the reading without *aw* see also Qummī, I, p. 58 (the word *minhā* is missing from the printed edition but appears in *Faṣl*, p. 256, ll. 4–5). Al-ʿAyyāshī's text contains a final sentence (missing from *KQ*) in which the inner meaning of this reading is explained. See also the discussion in *Faṣl*, p. 256, ll. 5–13.

Isnād: ʿAmr b. ʿUthmān: Abū ʿAlī ʿAmr b. ʿUthmān al-Thaqafī al-Khazzāz/al-Kharrāz, a Kūfan transmitter from disciples of al-Ṣādiq and al-Kāẓim (Quhpāʾī, IV, p. 289; Ardabīlī, I, pp. 624–626).—ʿAb-

DALLĀH B. ḤAMMĀD B. ʿABDALLĀH: this name is not attested elsewhere. Perhaps the reference is to ʿAbdallāh b. Ḥammād al-Anṣārī, a transmitter from al-Ṣādiq and al-Kāẓim (Quhpāʾī, III, p. 279; Ardabīlī, I, p. 482; Kohlberg, "Uṣūl", p. 143).—ʿUMAR B. YAZĪD: there are two Kūfan transmitters from al-Ṣādiq by that name: (i) Abū l-Aswad ʿUmar b. (Muḥammad b.) Yazīd Bayyāʿ al-Sāburī, who also transmitted from al-Kāẓim (Quhpāʾī, IV, pp. 264–265, 267; Ardabīlī, I, pp. 637, 638–639; Modarressi, *TS*, p. 388); (ii) Abū Mūsā ʿUmar b. Yazīd b. Dhubyān al-Ṣayqal (Quhpāʾī, IV, pp. 267–268; Ardabīlī, I, pp. 639–640).

73 *Faṣl*, p. 263, ll. 9–11. This tradition appears to conform to the view of a number of Sunnī commentators, who explain the *ghayra ikhrāj* as a circumstantial clause (*ḥāl*) in the sense of *ghayra mukhrajāt*; see Zamakhsharī, I, p. 377; Bayḍāwī, p. 54; Qurṭubī, III, p. 228; Jalālayn, I, p. 39; Abū l-Suʿūd, I, p. 276. Al-Nūrī assumed that *mukhrajāt* was a *qirāʾa*, but this is unlikely. It may be that the tradition is incomplete, and that the original text was similar or identical to the one at **96**.

Isnād: ʿUMAR B. ḤANẒALA: Abū Ṣakhr ʿUmar b. Ḥanẓala al-ʿIjlī al-Bakrī al-Kūfī, a transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, IV, p. 257; Ardabīlī, I, pp. 633–634).

74 The sentence *wa-naḥnu lahu muslimūn* also occurs at Q 3:84, 29:46. *KQ* contains six traditions that include Qurʾānic references to *muslimūn* (**74**, **76**, **120**, **129**, **361**, **363**) and a seventh (**285**) that includes a Qurʾānic reference to *muslimīn*. In all of these traditions the Shīʿī reading is presumably *musallimūn* or *musallimīn* respectively. This is based on the following considerations: at **74** and **76** ms. T has a *shadda* over the *lām*; at **120** the reading *musallimūn* is supported by other sources, as is the reading *musallimīn* at **285**; at **129** ms. L has a *shadda* over the *lām*; at **361**, **363** there is strong evidence in support of *musallimūn* (see the notes to the relevant traditions). The reading *musallimūn/musallimīn* reflects the Shīʿī adherence to the concept of *taslīm* (for which see Kohlberg, "Community", p. 34; Amir-Moezzi, *Guide divin* [= *Divine Guide*], index, s.v.). Cf. further **107***.

75 Since no *qirāʾa* appears to be cited here, it can be taken that the ending of this tradition is missing. In a tradition going back to ʿAbdallāh b. ʿAlī b. al-Ḥasan/al-Ḥusayn < his father < al-Ṣādiq, the Imam interprets the sentence *hiya mawāqīt li-l-nās wa-l-ḥajj* ("they [i.e. the new moons] are appointed times for the people and for the pil-

grimage") as referring to "their fast, their breaking of the fast and their pilgrimage" (*li-ṣawmihim wa-fiṭrihim wa-ḥajjihim*) (Ṭūsī, *Tahdhīb*, IV, p. 166, no. 472 > *Ṣāfī*, I, p. 208, al-Ḥurr al-ʿĀmilī, *Wasāʾil*, IV/2, pp. 186–187, no. 13364). This may be the content of the text that is missing here.

Isnād: ʿAMR B. SHAMIR/SHIMR: Abū ʿAbdallāh ʿAmr b. Shamir/Shimr b. Yazīd al-Juʿfī, a Kūfan transmitter from al-Ṣādiq and Jābir al-Juʿfī (Modarressi, *TS*, pp. 204–205).

76 See Ibn Shahrāshūb, *Manāqib*, III, p. 95 (*li-walāyat ʿAlī*) > *Burhān*, I, p. 156, no. 2 (*bi-walāyat ʿAlī*); Najafī, p. 79, no. 59 (*bi-walāyat ʿAlī*) > *Biḥār*, XXIII, p. 371, no. 48, XXXV, p. 341, no. 11. Cf. **25***, **74**, **120**, **129**, **285**, **361**, **363**.

77 *Faṣl*, p. 257, ll. 5–7. See ʿAyyāshī, I, p. 71, no. 136 (Ibn Abī ʿUmayr < unidentified transmitter < al-Ṣādiq) > *Burhān*, I, p. 170, no. 1, *Biḥār*, II, p. 76, no. 53; Ibn Shahrāshūb, *Manāqib*, III, p. 107 (*inna lladhīna yaktumūn mā anzalnā min al-bayyināt fī ʿAlī b. Abī Ṭālib*; the Imam adds: *nazala Jabraʾīl bi-hādhihi l-āya hākadhā*) > *Biḥār*, XXXV, p. 58, no. 12. In the version cited by Ibn Shahrāshūb the word *wa-l-hudā* is missing, as it also is in the manuscripts of *KQ* (it is attested only in the margin of ms. L as an emendation of al-Nūrī). It is not clear whether the text without *al-hudā* is a Shīʿī reading or the result of a copyist's error.

Isnād: YAʿQŪB B. YAZĪD: Abū Yūsuf Yaʿqūb b. Yazīd b. Ḥammād al-Kātib al-Anbārī al-Sulamī, secretary to the ʿAbbāsid caliph al-Muntaṣir (r. 247–248/861–862) and a transmitter from al-Riḍā and al-Jawād (Quhpāʾī, VI, pp. 276–277; Ardabīlī, II, pp. 349–350).

78 The reading *Jibrīl* conforms to the ʿUthmānic codex (at Q 2:97, 2:98, 66:4). "Jabraʾīl" was the *qirāʾa* of Tamīm, Qays and most Kūfan readers (see Ṭabarī, I, p. 436), including Ḥamza, al-Kisāʾī and ʿĀṣim in the transmission of Abū Bakr (i.e. Shuʿba b. ʿAyyāsh al-Asadī al-Ḥannāṭ al-Kūfī, d. 193/808–809 or 194/809–810; see Ibn al-Jazarī, I, pp. 325–327, no. 1421) (Ibn Mujāhid, p. 167). Cf. Abū Ḥātim, *Zīna*, II, pp. 164–165; **56**.

Isnād: ʿUTHMĀN: Abū ʿAmr ʿUthmān b. ʿĪsā al-ʿĀmirī al-Kilābī al-Ruwāsī, a leading Wāqifī and a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, IV, pp. 133–135; Ardabīlī, I, pp. 534–536). He transmitted Samāʿa b. Mihrān's *kitāb* (Modarressi, *TS*, p. 370).—SAMĀʿA: Samāʿa b. Mihrān b. ʿAbd al-Raḥmān Bayyāʿ al-Qazz, a Kūfan transmitter from al-Ṣādiq, al-Kāẓim and their disciples (Modarressi, *TS*, pp. 369–370).

79 *Faṣl*, p. 260, ll. 1–2. See **67–71**, **80**.

80 *Faṣl*, p. 260, l. 3. See **67–71**, **79**.

81 *Faṣl*, p. 254, ll. 3–4. See **63**, **64**.

82 *Faṣl*, p. 261, l. 23–p. 262, l. 1. For the reading *ʿālim al-ghayb wa-l-shahāda al-raḥmān al-raḥīm* see **46**, **47**, **85**. Cf. **48**, **49**, **83**.

Isnād: Manṣūr b. Yūnus: Abū Yaḥyā Manṣūr b. Yūnus Buzurj al-Sarrāj, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim. One of the transmitters of his *kitāb* was Ibn Abī ʿUmayr (Modarressi, *TS*, pp. 318–319). For Ibn Abī ʿUmayr < Manṣūr b. Yūnus see also **290**.

83 *Faṣl*, p. 262, ll. 1–2. The words *ʿālim al-ghayb wa-l-shahāda al-ʿazīz al-ḥakīm* constitute the final verse of Sūrat al-taghābun (Q 64:18). They do not appear to be recorded elsewhere as a reading of *āyat al-kursī*. Cf. **46–49**, **82**, **85**.

Isnād: al-Minqarī ʿan Jābir b. Rāshid: Jābir b. Rāshid is only known from a single *isnād*: Abū Jaʿfar al-Muqriʾ *imām masjid al-Kūfa* < Jābir b. Rāshid < al-Ṣādiq (Ibnā Bisṭām, *Ṭibb*, p. 146 > *Biḥār*, LXXVI, p. 298, no. 33, Ḥuwayzī, IV, p. 394, no. 82). Perhaps this is also the *isnād* in *KQ*; if so, then "al-Minqarī" is probably a corruption of "al-Muqriʾ".

84 *Faṣl*, p. 282, ll. 2–3. Scholars dealing with the word which in the ʿUthmānic codex (at Q 5:95) takes the form *dhawā* focus inter alia on the following points: (i) The reading *dhū* (occasionally spelled with a "separating *alif*" [*al-alif al-fāṣila*, cf. Wright, I, p. 11]). This reading is ascribed to al-Bāqir (ʿAyyāshī, I, pp. 343–344, nos. 197–198), to al-Ṣādiq (Jeffery, pp. 270, 332; Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64; Ibn Khālawayh, p. 35; Zamakhsharī, I, p. 645), to al-Bāqir and al-Ṣādiq (Ibn Jinnī, I, p. 219; Ṭabrisī, VI, p. 193; Rāwandī, *Fiqh*, I, p. 313) or to the *ahl al-bayt* (Nuʿmān, *Daʿāʾim*, I, p. 306), as well as to ʿIkrima (Jeffery, p. 270). Al-Bayḍāwī (p. 162) and al-ʿUkbarī (p. 204) do not identify the reader(s); al-ʿUkbarī calls this reading *shādhdh* (lit. "anomalous, irregular"), i.e. lacking a sufficient number of authoritative chains of transmitters and therefore not generally accepted (for this term see Beck, "ʿArabiyya", pp. 221–222; Gilliot, *Exégèse*, pp. 145–152; Kinberg, *Lexicon*, p. 376; *EQ*, art. "Readings of the Qurʾān" [Frederik Leemhuis]). (ii) The identity of *dhū ʿadl*. He is said to be the Imam (Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64; ʿAyyāshī, I, p. 344, no. 198 [> *Burhān*, I, p. 504, no. 19, *Biḥār*, XCIX,

p. 157, no. 47, Ḥuwayzī, I, p. 676, no. 375]; Nuʿmān, *Daʿāʾim*, I, p. 306; Zamakhsharī, I, p. 645 [*wa-qīl arāda l-imām*]), the Prophet and, following him, the Imam (ʿAyyāshī, I, pp. 343–344, no. 197 [Ḥarīz < Zurāra < al-Bāqir] [> *Burhān*, I, p. 504, no. 18, *Biḥār*, XCIX, pp. 156–157, no. 46, Ḥuwayzī, I, p. 676, no. 374]; Kulīnī, IV, p. 396, no. 3, p. 397, no. 5, both > *Ṣāfī*, II, p. 88), the Prophet and, following him, the *ulū l-amr* (i.e. the Imams) (Ṭabrisī, VI, p. 194 > *Faṣl*, p. 282, ll. 12–13), or someone appointed by the Imam (*man aqāmahu l-imām*) (Nuʿmān, *Daʿāʾim*, I, p. 306). Al-Zamakhsharī (I, p. 645) and al-Bayḍāwī (p. 162) state that *dhū ʿadl* refers either to the category of just persons or to the Imam, while al-ʿUkbarī (p. 204) only gives the former explanation (*wa-l-murād bihi l-jins*). (iii) The explanation of the dual form *dhawā* as arising from a scribal error (ʿAyyāshī, I, pp. 343–344, no. 197; Kulīnī, IV, p. 396, no. 3, p. 397, no. 5, VIII, p. 205, no. 247 [*hādhā mimmā akhṭaʾat bihi l-kuttāb*] > *Burhān*, I, p. 503, nos. 9–11, Ḥuwayzī, I, p. 676, nos. 371–373). According to Muḥsin al-Fayḍ (*Ṣāfī*, II, p. 88), the error arose when a final *alif* (i.e. the *alif al-fāṣila*) was introduced after the *wāw* of *dhū*. This was misconstrued as a dual form and was vocalized as *dhawā*. For scribal errors of this kind see Goldziher, *Richtungen*, pp. 31–32. All three points are found in *KQ*: the reading *dhū* (ascribed to al-Ṣādiq at **84** and to al-Bāqir at **167**; the form *dh-w-y* given in the manuscripts is probably an error); the identity of *dhū ʿadl* (at **84**); the explanation of the form *dhawā* (at **167**).

Isnād: Abū Jamīla: Abū Jamīla (al-) Mufaḍḍal b. Ṣāliḥ al-Nakhkhās (d. late 2nd/8th century), a Kūfan transmitter from al-Ṣādiq. He transmitted the *kitāb* of Zayd al-Shaḥḥām (Modarressi, *TS*, p. 333).

85 *Faṣl*, p. 262, ll. 2–5. For the reading *ʿālim al-ghayb wa-l-shahāda al-raḥmān al-raḥīm* see **46**, **47**, **82**. The word *wa-l-arḍ* (for *wa-mā fī l-arḍ*) recorded in ms. M appears to be the result of a scribal error (due perhaps to the fact that *lahu mā fī l-samawāt wa-l-arḍ* is found elsewhere [at Q 2:116]). Cf. **48**, **49**, **83**.

Isnād: ʿUmar b. Yaḥyā al-Qasrī/al-Tustarī: this could refer to either of the following transmitters from al-Ṣādiq, all mentioned in al-Ṭūsī's *Rijāl*: the Kūfan ʿUmar/ʿAmr b. Yaḥyā (b.) Zādhān al-Nakhaʿī (p. 248, no. 404, p. 253, no. 476); ʿAmr b. Yaḥyā b. Zakariyyā al-Kūfī (p. 247, no. 387); ʿAmr b. Yaḥyā b. Sālim al-Kūfī (p. 250, no. 431). None is known as al-Qasrī/al-Tustarī.—Ḥammād b. ʿUthmān: Ḥammād b. ʿUthmān al-Nāb/Dhū l-Nāb (d. 190/805–806), a Kūfan transmitter from al-Ṣādiq, al-Kāẓim and al-Riḍā (Kohlberg, *Muslim Scholar*, p. 223, no. 280; Modarressi, *TS*, p. 239).

86 *Mustadrak*, III, p. 455, no. 3978. Cf. Barqī, II, pp. 609–610, nos. 11–15 (*bāb al-bunyān*) > *Biḥār*, LXXVI, p. 151, nos. 18–21; Kulīnī, VI, pp. 528–529 (*bāb tashyīd al-binā'*); Ibn Bābawayh, *Khiṣāl*, p. 379, no. 8 > *Biḥār*, LXXVI, p. 149, no. 5; Ṭabrisī, *Makārim*, pp. 126–127 (*fī miqdār samk al-bayt*) > *Biḥār*, LXXVI, p. 154, no. 34; al-Ḥurr al-ʿĀmilī, *Wasā'il*, II/1, pp. 566–567, nos. 6641–6644 (*bāb istiḥbāb kitābat āyat al-kursī dūran ʿalā ra's thamāniyat adhruʿ min al-jidār idhā zāda 'rtifāʿuhu ʿanhā wa-law kāna masjidan*).

87 *Faṣl*, p. 253, l. 20. See Kulīnī, I, p. 417, no. 26 > Ibn Shahrāshūb, *Manāqib*, III, p. 106 (> *Burhān*, I, p. 70, no. 3, *Biḥār*, XXXV, p. 57, no. 12); tr. Lawson, "Note", pp. 285–286; referred to in Bar-Asher, "Readings", p. 51.

Isnād: in mss. M, L and T, the name of one of the transmitters is given as Ḥammād b. Marwān (i.e. Ḥammād b. Marwān al-Bakrī al-Kūfī, a transmitter from al-Ṣādiq [Ardabīlī, I, p. 276]). Al-Nūrī emended the Ḥammād of ms. L to ʿAmmār (i.e. ʿAmmār b. Marwān, for whom see **51***), and this reading is incorporated in ms. B. Al-Nūrī may well be right: ʿAmmār b. Marwān transmitted to Ibn Sinān and appears in the *isnād* of the parallel tradition in Kulīnī.

88 The interpretation of the suffix pronoun in *ḥubbihi* as referring to ʿAlī ("out of love for ʿAlī") is unusual. Elsewhere, this pronoun is said to refer to the *māl* (of which the righteous gives despite his love for it), to the act of giving or to God (the righteous gives of his possessions because he loves to do so, or out of love for God; see e.g. Ṭabarī, II, pp. 95–97; Zamakhsharī, I, p. 330; Ṭabrisī, II, pp. 96–97; Qurṭubī, II, p. 242).

89 Ibn Masʿūd was also known as Ibn Umm ʿAbd after his mother, Umm ʿAbd bint ʿAbd Wadd b. Sawā' b. Quraym b. Ṣāhila of the tribe of Hudhayl (see Ibn Saʿd, *Ṭabaqāt*, III, p. 151; Ibn Ḥazm, *Jamhara*, p. 197; Ibn ʿAbd al-Barr, *Istīʿāb*, II, p. 987, no. 1659; cf. Ḥākim, *Mustadrak*, II, pp. 601–602, IV, p. 371, no. 5416; Jeffery, p. 20). Of the six readings attributed to him here, only two appear to be recorded on his authority elsewhere: (i) *bi-shayāṭīnihim* (Q 2:14); see Jeffery, p. 25 (also ascribed to Ubayy and al-Shaʿbī [idem, p. 117]; cf. the discussion in Ṭabarī, I, pp. 130–131); (ii) *Wa-thūmihā* (for *wa-fūmihā* [Q 2:61], *thūm* being a dialectal variation of *fūm*, and both meaning "wheat"; see Sijistānī, *Gharīb*, p. 156, Lane, s.v. *thūm*); see Sprenger, *Moḥammad*, III, p. xxxviii, note 2;

GdQ, III, p. 61; Jeffery, p. 26; Ṭabarī, I, p. 312; Ibn Abī Dāwūd, *Maṣāḥif*, pp. 54, 55; Māturīdī, I, p. 481; Ibn Jinnī, I, p. 88; Samarqandī, I, p. 57; Thaʿlabī, I, p. 205; Māwardī, I, p. 129; Zamakhsharī, I, p. 285; Abū l-Futūḥ, I, p. 205; Ibn al-Jawzī, I, p. 77; *Lisān*, s.v. *fwm*; Abū Ḥayyān, I, p. 395; Suyūṭī, *Durr*, I, p. 141. This reading is also ascribed to Ibn ʿAbbās (Jeffery, p. 26; Ṭabrisī, I, p. 271; Rāzī, III, p. 93), to Ubayy (Ibn al-Jawzī, I, p. 77) and to ʿAlqama (Jeffery, p. 26; cf. Rāzī, III, p. 93 [*ʿan ʿAlqama ʿan Ibn Masʿūd*]).

90 Cf. ʿAskarī, *Tafsīr*, p. 586 (*mā ajraʾahum ʿalā ʿamal yūjib ʿalayhim ʿadhāb al-nār*); Ṭabarī, II, p. 92 (… *maʿa ʿilmihim bi-anna dhālika mūjib lahum sukhṭ allāh wa-alīm ʿiqābihi*); Ibn Muḥakkam, I, p. 167 (*mā ajraʾahum ʿalā l-ʿamal alladhī yudkhiluhum al-nār*); ʿAyyāshī, I, p. 75, no. 157 > *Burhān*, I, p. 175, no. 2; Kulīnī, II, pp. 268–269, no. 2 (al-Ṣādiq on Q 2:175: *mā aṣbarahum ʿalā fiʿl mā yaʿlamūn annahu yuṣayyiruhum ilā l-nār*) > *Ṣāfī*, I, p. 195, *Burhān*, I, p. 175, no. 1; Thaʿlabī, II, p. 48; Māwardī, I, p. 224; *Lisān*, s.v. *ṣbr* (*fa-mā aṣbarahum ʿalā l-nār ay mā ajraʾahum ʿalā aʿmāl ahl al-nār*). This is the only tradition in *KQ* explicitly transmitted on the authority of a Sunnī (*baʿḍ al-ʿāmma*).

91 *Mustadrak*, VII, p. 386, no. 8486. The reading preserved in ms. M may be rendered *yuṭawwaqūnahu* or *yaṭṭawwaqūnahu*; both are attested (see Ibn Jinnī, I, p. 118; Thaʿlabī, II, p. 64; Ibn ʿAṭiyya, I, p. 252; Abū l-Futūḥ, II, p. 56; Qurṭubī, II, pp. 286–287; Abū Ḥayyān, II, p. 41; Lane, s.v. *ṭawwaqa*; for the former reading see also Ṭabarī, II, pp. 132, 137, 138 [Ibn ʿAbbās, Saʿīd b. Jubayr, Mujāhid]; Ibn al-Jawzī, I, p. 161 [Abū Bakr, Ibn ʿAbbās]; idem, *Nawāsikh*, p. 64 [Ibn ʿAbbās]; ʿUkbarī, p. 77 [*wa-quriʾa*]; the word is unvocalized in Abū ʿUbayd, *Faḍāʾil*, II, pp. 106–107, nos. 569–570). ʿĀʾisha's reading is given as either *yuṭawwaqūnahu* (Ṭabarī, II, p. 138, Ibn Jinnī, I, p. 118) or *yaṭṭawwaqūnahu* (Abū Ḥayyān, II, p. 41); in the printed edition of Samarqandī (I, p. 122) her reading is given as *yaṭūqūnahu*, but it is not clear whether the vocalization was provided by al-Samarqandī or by the editor. The reading *yuṭawwaqūnahu* was rejected by al-Ṭabarī (II, pp. 132, 141) and by Ibn al-Jawzī (*Nawāsikh*, p. 65: *hādhihi l-qirāʾa lā yultafatu ilayhā*). See the discussion in Brockett, "Value", pp. 39–43. The tradition specifies several categories of persons who are required to feed a needy person for every day on which they do not fast. These categories include those who have reached an extreme old age (*al-fānī*), those afflicted by *ʿuṭāsh* (a disease that causes insatiable thirst) and young persons too weak to

partake of the *saḥūr* (the last meal before daybreak). See in general al-Ḥurr al-ʿĀmilī, *Wasāʾil*, IV/2, pp. 149–158, nos. 13243–13272. Cf. Ibn Muḥakkam, I, p. 175 (*kāna rukhkhiṣa fīhā li-l-shaykh al-kabīr wa-l-ʿajūz al-kabīra idhā kānā lā yuṭīqān al-ṣawm an yufṭirā wa-yuṭʿimā makān kull yawm miskīnan*).

92 For the Shīʿa as *ulū l-albāb* ("those possessed of understanding") see *Baṣāʾir*, pp. 54–56 (*bāb fī l-aʾimma annahum hum … wa-shīʿatuhum ulū l-albāb*) (most of these traditions are cited in *Biḥār*, XXIV, pp. 119–121); Kulīnī, I, p. 212, nos. 1–2 (*wa-shīʿatunā ulū l-albāb*); Ibn al-Juḥām > Najafī, p. 512, nos. 3–4. For ʿAlī and the other Imams as the gate (*al-bāb*) (or as the gates leading to God, *abwāb allāh*) see e.g. *Baṣāʾir*, pp. 61–62, nos. 1, 2, 9 (in the chapter entitled *fī l-aʾimma annahum ḥujjat allāh wa-bāb allāh*); Kulīnī, I, p. 193, no. 2 (in the chapter entitled *inna l-aʾimma khulafāʾ allāh fī arḍihi wa-abwābuhu llatī minhā yuʾtā*) > *Burhān*, I, p. 190, no. 2; Ibn Bābawayh, *Iʿtiqādāt*, p. 103 = Fyzee, p. 96 (*annahum abwāb allāh*) > *Biḥār*, XXVI, p. 262, no. 46; Ibn Shādhān, *Miʾat manqaba*, p. 94 (*manqaba* no. 41) (ʿAlī as the *bāb*) > Ibn Ṭāwūs, *Yaqīn*, p. 244 > *Biḥār*, XXXVI, p. 263, no. 84; ʿĀmilī, *Mirʾāt*, p. 91; Amir-Moezzi, *Guide divin* (= *Divine Guide*), index, s.v. *bāb* (*Allāh*). The concept of the Imams as *abwāb* is at times associated with Q 2:189 (*wa-ʾtū l-buyūt min abwābihā*); see e.g. ʿAyyāshī, I, p. 86, no. 210 (Saʿd < al-Bāqir) > *Burhān*, I, p. 190, no. 5, *Biḥār*, II, p. 104, no. 60; Ibn Jabr, *Nahj*, p. 343. A connection between Q 2:269 and ʿAlī as the *bāb* appears to be recorded only in *KQ*. It is probably based on the phonetic similarity between *al-albāb* and *al-bāb*. See **340***, **472**.

93 *Faṣl*, p. 263, ll. 7–8. For this reading see Jeffery, pp. 31, 343 (Ibn Masʿūd, Ṭalḥa b. Muṣarrif [i.e. the Successor Abū Muḥammad (or Abū ʿAbdallāh) Ṭalḥa b. Muṣarrif b. ʿAmr b. Kaʿb al-Hamdānī al-Yāmī al-Kūfī, d. 112/730–731; see Ibn al-Kalbī-Caskel, I, table 229, II, p. 555; Samʿānī, *Ansāb*, XIII, p. 478; Ibn al-Jazarī, I, p. 343, no. 1488; Ibn Ḥajar, *Tahdhīb*, V, pp. 25–26]); Abū Ḥayyān, II, p. 347 (Ibn Masʿūd). According to Abū ʿUbayd (*Faḍāʾil*, II, p. 112, no. 588), in Ibn Masʿūd's reading the words *yawm al-qiyāma* appeared at the end of the verse. In Samarqandī (I, p. 182), Thaʿlabī (II, p. 282), Māwardī (I, p. 348) and Ṭabrisī (II, p. 359), *yawm al-qiyāma* is an exegetical gloss on *lā yaqūmūna*; similarly in Abū l-Futūḥ, II, p. 397 (*rūz-i qiyāmat*).

94 *Faṣl*, p. 263, ll. 8–9. Cf. Ibn ʿAṭiyya, I, p. 355 > Qurṭubī, III, p. 304: *wa-qad yūjad fī sunbul al-qamḥ mā fīhi miʾat ḥabba wa-ammā fī sāʾir al-ḥubūb fa-akthar* ("at times, an ear of wheat contains one hundred grains; in other cereals there are more").

95 Cf. Qummī, I, p. 95 (to Q 2:285–286); ʿAyyāshī, I, pp. 159–160, no. 531; Najafī, p. 98, no. 90. According to these accounts, the Prophet received the last two verses of Sūrat al-baqara directly from God during the night of the *miʿrāj*. In *KQ* this point is underscored by the statement that "there was no messenger (i.e. angel) between them". On the merits of reciting these two verses see e.g. Ibn al-Ḍurays, *Faḍāʾil*, pp. 83–84, nos. 161–163, p. 85, no. 167; Qurṭubī, III, pp. 433–434; Suyūṭī, *Durr*, I, pp. 668–669 and the sources cited therein; Saleh, *Formation*, p. 103, note 5. The final two (or three) verses are occasionally referred to as the *khātima* (or *khawātīm*) of Sūrat al-baqara; see e.g. Ibn al-Ḍurays, *Faḍāʾil*, p. 86, no. 173; Samarqandī, I, p. 191; Zamakhsharī, I, p. 409; Suyūṭī, *Durr*, I, p. 669; *DC*, art. "Prières dans le Coran" (Michel Cuypers). For *mushāfaha* see also **542**.

96 *Faṣl*, p. 260, ll. 3–4. For *mukhrajāt* see **73**. According to this tradition, the beginning of Q 2:240 concerning the testament (*waṣiyya*) was abrogated by the "inheritance verse(s)" (*āyat al-mawārīth* or *āyat al-farāʾiḍ*, i.e. Q 4:11–12 or Q 4:176), while the next part, concerning the "provision for a year", was abrogated by Q 2:234, which prescribes four months and ten nights as the waiting period (*ʿidda*) of the widow. See also Muqātil, I, p. 127; Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 250 (fol 14a l. 8–fol 14b l. 1); Ṭabarī, II, pp. 579–580; Samarqandī, I, p. 158; Thaʿlabī, II, p. 201; Ṭabrisī, II, pp. 266–267; Rāwandī, *Fiqh*, II, p. 171; *Lisān*, s.v. *mtʿ* (from al-Azharī); Abū Ḥayyān, II, pp. 253–254; Suyūṭī, *Itqān*, III, p. 73. Cf. Nuʿmānī, *Tafsīr*, pp. 6–7 and the discussion in Powers, *Studies*, pp. 155–157, 179–182. For the view that (part of) Q 2:240 was abrogated by Q 2:234 see also Zuhrī, *Nāsikh*, pp. 20–21; Abū ʿUbayd, *Nāsikh*, p. 44; Ibn Muḥakkam, I, p. 225; Saʿd b. ʿAbdallāh, *Nāsikh*, p. 67; Ibn Abī Ḥātim, II, p. 452, no. 2391; Naḥḥās, *Nāsikh*, pp. 69–70; Hibat Allāh, *Nāsikh*, p. 26; Māwardī, I, p. 303; Abū l-Futūḥ, I, p. 4, II, pp. 251–252; Ibn al-Jawzī, *Nawāsikh*, pp. 82–83. Some exegetes comment on the fact that Q 2:234 (the abrogating verse) appears at an earlier point in the text than Q 2:240 (the abrogated verse). Thus Hibat Allāh (*Nāsikh*, p. 26) and Ibn al-ʿAtāʾiqī (*Nāsikh*, p. 37) note that this is one of only two such occurrences in the Qurʾān; and al-Ṭabrisī observes that Q 2:234

abrogates Q 2:240 "even though it precedes the latter in the recitation" (*wa-in kānat mutaqaddima fī l-tilāwa ʿalayhi*) (II, p. 251; similarly Ibn Muḥakkam, I, p. 225, Māturīdī, II, p. 185 [*wa-in kānat muqaddama fī l-dhikr*], Abū l-Futūḥ, II, p. 252). Saʿd b. ʿAbdallāh cites these two verses in a chapter in which he argues that the original arrangement (*taʾlīf*) of the Qurʾān followed a chronological order, and that the Qurʾān as we have it deviates from this order. The fact that Q 2:234 precedes Q 2:240 proves that the present position of these verses is different from what it was in the original text (*Nāsikh*, pp. 66–67; similarly *Ṣāfī*, I, pp. 44, 45, 248. ʿAlī's copy of the Qurʾān is reported to have followed the chronological order [*fa-minhum man rattabahā ʿalā l-nuzūl wa-huwa muṣḥaf ʿAlī*]; see Suyūṭī, *Itqān*, I, p. 216; idem, *Tanāsuq*, p. 68; Sprenger, *Moḥammad*, III, p. xliv, note 1; Goldziher, *Richtungen*, pp. 272–273; Jeffery, pp. 182–183). Cf. **654***.

97 *Mustadrak*, XIV, p. 97, no. 16190, p. 143, no. 16328. The sentences which include a citation of Q 2:181 and Q 2:182 may be an interpolation. For the beginning see ʿAyyāshī, I, p. 77, no. 167 (Ibn Muskān < Abū Baṣīr < *aḥaduhumā*, i.e. al-Bāqir or al-Ṣādiq) > *Biḥār*, CIII, p. 200, no. 33; ʿAyyāshī, I, p. 78, no. 173 (Yūnus < al-Ṣādiq) > *Burhān*, I, p. 179, no. 11. For the abrogation of the "bequest verses" (Q 2:180, 2:240) by the "inheritance verse(s)" see Coulson, *Succession*, p. 213; Powers, *Studies*, pp. 143–188. See also Zuhrī, *Nāsikh*, p. 20; Muqātil, I, p. 95 (Q 2:180 abrogated by Q 4:11); Abū ʿUbayd, *Nāsikh*, pp. 80–83 (with Burton's commentary, pp. 146–148 of the English section); Ṭabarī, II, pp. 116–120 (citing views for and against abrogation); Māturīdī, II, pp. 17–18; Naḥḥās, *Nāsikh*, p. 21 (Mujāhid states that Q 2:180 is abrogated by Q 4:11); Samarqandī, I, p. 120; Zamakhsharī, I, p. 334; Suyūṭī, *Itqān*, III, p. 73. Al-Ṭabrisī (II, p. 105) defends the position that Q 2:180 is not abrogated (*wa-huwa l-ṣaḥīḥ ʿinda l-muḥaqqiqīn min aṣḥābinā*); and this is also the position of al-Rāwandī (*Fiqh*, II, pp. 299–300, 306), Ibn Idrīs (*Sarāʾir*, III, p. 186), Ibn al-ʿAtāʾiqī (*Nāsikh*, pp. 30–31) and al-Ardabīlī (*Zubda*, pp. 469–470). Al-Barāʾ b. Maʿrūr, who died one month before the Prophet emigrated to Medina, asked to be buried facing the Prophet (see Ibn Bābawayh, *ʿIlal*, p. 301, no. 1). He also bequeathed to him one third of his estate (see *EI*^{2}, art. "al-Barāʾ b. Maʿrūr" [K.V. Zettersteen]; Powers, *Studies*, p. 129), and this became the accepted custom (*sunna*) (Kulīnī, III, pp. 254–255, no. 16; Ibn Bābawayh, *Faqīh*, IV, p. 137, no. 479; idem, *Khiṣāl*, p. 175, no. 267 > *Biḥār*, LXXXI, pp. 231–232, no. 4). The term *ṣāḥib hādhā l-amr* may refer to the Imam (as in the tradition cited here)

or to the Mahdī (though he is more usually known as *ṣāḥib al-amr*). The Imam is said to be entitled to a maximum of one third of the estate, the minimum being either one ninth (*thulth al-thulth*; see ʿAyyāshī, I, p. 77, no. 168 [Samāʿa < al-Ṣādiq] > *Biḥār*, CIII, p. 200, no. 34) or one sixth (*adnāhu l-suds wa-aktharuhu l-thulth*; see ʿAyyāshī, I, p. 76, no. 163 [ʿAmmār b. Marwān < al-Ṣādiq] > *Biḥār*, CIII, p. 199, no. 30). Translation of the final sentence: "The minimum (to which the Imam is entitled) is one third of one third (i.e. one ninth) of the estate; the rest is disposed of according to the wishes of the testator (up to the limit of one third of the estate)".

98 Cf. *Baṣāʾir* (missing from the printed edition) > *Burhān*, I, p. 273, no. 1, Ḥuwayzī, I, p. 323, no. 69; ʿAyyāshī, I, p. 166, no. 19 > *Burhān*, I, p. 273, no. 3, Ḥuwayzī, I, p. 323, no. 67. In these sources the words *qāʾiman bi-l-qisṭ* are said to refer to the Imam.

99 Since no *qirāʾa* appears to be cited here, it can be taken that the ending of this tradition is missing. The original text may well be identical with *Baṣāʾir*, p. 203, no. 4, which has the same *isnād* as *KQ*; here the *rāsikhūn fī l-ʿilm* (those firmly rooted in knowledge) are the Prophet and the Imams. For similar traditions (in all of which Burayd b. Muʿāwiya cites the Imam's interpretation of Q 3:7) see *Baṣāʾir*, p. 204, no. 8 (Burayd b. Muʿāwiya < *aḥaduhumā* [i.e. al-Bāqir or al-Ṣādiq]) > *Biḥār*, XXIII, p. 199, no. 33; Qummī, I, pp. 96–97 > *Burhān*, I, p. 271, no. 8; ʿAyyāshī, I, p. 164, no. 6 (Burayd b. Muʿāwiya < al-Bāqir) > *Burhān*, I, p. 271, no. 13; Kulīnī, I, p. 213, no. 2 > *Burhān*, I, p. 270, no. 4. See further Bar-Asher, *Scripture*, p. 100.

100 *Faṣl*, p. 268, ll. 12–13. Cf. Qummī, I, p. 122 > *Ṣāfī*, I, p. 348, *Biḥār*, XIX, p. 243, no. 1, Ḥuwayzī, I, p. 387, no. 338; ʿAyyāshī, I, p. 196, no. 135 (Ribʿī and Ḥarīz [not b./*ʿan* Ḥarīz; cf. **39***] < al-Ṣādiq) > *Ṣāfī*, I, p. 348, *Burhān*, I, p. 310, no. 4, *Biḥār*, XIX, p. 284, no. 23. For the reading *wa-antum ḍuʿafāʾ* see also Jeffery, p. 125 (Ubayy); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63; Ṭabrisī, IV, p. 188 (*baʿḍ al-ṣādiqīn*); Goldziher, *Richtungen*, p. 284; Bar-Asher, "Readings", p. 54, with notes 52, 53; idem, *Scripture*, p. 167; Kohlberg, "Praise", p. 150, note 11. Cf. the reading *wa-la-qad naṣarakum allāh bi-Badr bi-sayf ʿAlī wa-antum adhilla* which Abū Bakr Ibn al-Anbārī (d. 328/940) cites from an anonymous "deviator from the community" (*zāʾigh zāgha ʿan al-milla*) (Qurṭubī, I, pp. 81, 82). See **101**.

101 See ʿAyyāshī, I, p. 196, nos. 133 (Abū Baṣīr < al-Ṣādiq) (> Ḥuwayzī, I, p. 387, no. 339), 134 (ʿAbdallāh b. Sinān < al-Ṣādiq), both > *Ṣāfī*, I, pp. 348–349, *Burhān*, I, p. 310, nos. 2–3, *Biḥār*, XIX, p. 284, no. 22. For the reading *wa-antum qalīl* see also Bar-Asher, "Readings", p. 54, with note 52; Kohlberg, "Praise", p. 150, note 11. See **100**.

102 *Faṣl*, p. 267, l. 15. For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 60; Qummī, I, pp. 10, 110 > *Ṣāfī*, I, pp. 44–45, 342, *Burhān*, I, p. 308, no. 1, Ḥuwayzī, I, pp. 382–383, no. 327; ʿAyyāshī, I, p. 195, no. 128 (Ḥammād b. ʿĪsā < unidentified transmitter < al-Ṣādiq, as *qirāʾat ʿAlī*) > *Ṣāfī*, I, p. 342, *Burhān*, I, p. 309, no. 2, *Biḥār*, XXIV, p. 153, no. 1; Nuʿmānī, *Tafsīr*, p. 26; Goldziher, *Richtungen*, pp. 282–283; Kohlberg, "Qurʾān", p. 212; Bar-Asher, "Readings", p. 53; idem, *Scripture*, p. 102; Cook, *Commanding Right*, p. 261. Cf. **114**.

103 *Faṣl*, p. 269, ll. 3–4. Cf. Saʿd b. ʿAbdallāh, *Nāsikh*, p. 61, where al-Ṣādiq declares that God revealed the verse as follows: *laysa laka min al-amr shayʾ an yatūba ʿalayhim aw tuʿadhdhibahum fa-innahum ẓālimūn*. In ʿAyyāshī, I, p. 198, no. 141 (al-Jarmī < al-Bāqir) > *Ṣāfī*, I, p. 350, *Burhān*, I, p. 314, no. 4, Ḥuwayzī, I, p. 389, no. 349, al-Bāqir recites the verse as follows: *laysa laka min al-amr shayʾ an yatūba/tatūba ʿalayhim aw yuʿadhdhibahum/tuʿadhdhibahum* (variant: *in yatub ʿalayhim aw tuʿadhdhibhum/yuʿadhdhibhum*) *fa-innahum ẓālimūn*. In contrast, the version in Nuʿmānī, *Tafsīr*, p. 27 > *Faṣl*, p. 269, ll. 8–9 is identical with the ʿUthmānic codex, but with the addition of *li-āl Muḥammad* after *ẓālimūn*. See **125**.

Isnād: ʿAlī al-Jarmī: Abū l-Ḥasan ʿAlī b. al-Ḥasan b. Muḥammad al-Ṭāṭarī al-Jarmī, a Kūfan transmitter from al-Kāẓim (Quhpāʾī, IV, pp. 183–184; Ardabīlī, I, pp. 568–569; Modarressi, *Crisis*, p. 87, note 184).

104 *Faṣl*, p. 264, ll. 7–8. For this reading see ʿAyyāshī, I, pp. 169–170, no. 35 (Abū ʿAmr al-Zubayrī < al-Ṣādiq) > *Burhān*, I, p. 279, no. 14, Ḥuwayzī, I, p. 331, no. 109; Ṭūsī, *Amālī*, I, p. 306 (Ibrāhīm b. ʿAbd al-Ṣamad < al-Ṣādiq: *hākadhā unzilat*) > *Burhān*, I, p. 277, no. 1; Ṭabarī, *Bishāra*, p. 197; Bar-Asher, "Readings", pp. 52–53. Cf. Tisdall, p. 234 ("… and the family of Mohammed and his seed"). Tisdall's readings (given in translation only) are based on a manuscript of the Qurʾān discovered in Bankipur in 1912 (see idem, p. 228). See **106**.

Isnād: Abū Khālid al-Qammāṭ: Abū Khālid Yazīd al-Qammāṭ, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Modarressi, *TS*, p. 399).

105 *Faṣl*, p. 264, ll. 9–10. Cf. Furāt, I, p. 78, no. 52 (Ḥumrān < al-Bāqir) (*udkhila ḥarf makān ḥarf*; referred to in Kohlberg, "Qurʾān", p. 212); ʿAyyāshī, I, p. 168, no. 30 (Hishām b. Sālim < al-Ṣādiq: *fa-waḍaʿū ʾsman makāna ʾsm*) > *Ṣāfī*, I, p. 305, *Burhān*, I, p. 278, no. 9. For this reading see also Jeffery, p. 32 (Ibn Masʿūd); Thaʿlabī > *Faṣl*, p. 136, ll. 13–16 (the codex of Ibn Masʿūd; in the printed edition of Thaʿlabī [III, p. 53], the verse is cited as in the ʿUthmānic codex); Bar-Asher, "Readings", p. 53 ("Some sources read *wa-āl Muḥammad* instead of *wa-āl ʿImrān*"). Cf. Ḥaskānī, I, pp. 118–119, nos. 165–167; Modarressi, "Debates", pp. 25, 31. According to anon., *Alqāb* (p. 212), al-Ṭūsī (II, p. 441) and al-Ṭabrisī (III, p. 62 > Ḥuwayzī, I, p. 330, no. 107), the reading of the *ahl al-bayt* was *wa-āl Muḥammad ʿalā l-ʿālamīn*; it is not clear whether the reading to which they refer is the one with *wa-āl ʿImrān* (as in **104**, **106**) or without it (as in **105**).

106 *Faṣl*, p. 264, ll. 10–12. For this tradition see ʿAyyāshī, I, p. 169, no. 34 (Ayyūb < al-Ṣādiq) > *Ṣāfī*, I, p. 305, al-Ḥurr al-ʿĀmilī, *Ithbāt*, III, p. 46, no. 695 (Abū Ayyūb < al-Ṣādiq), *Burhān*, I, p. 279, no. 13, *Biḥār*, XXIII, p. 227, no. 48; cf. Qummī, I, p. 100 (*fa-asqaṭū āl Muḥammad min al-kitāb*) > Ḥuwayzī, I, p. 330, no. 104. See **104**.

Isnād: Abū Ayyūb al-Kharrāz: Abū Ayyūb Ibrāhīm b. ʿĪsā/ʿUthmān/Ziyād al-Kharrāz/al-Khazzāz, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, pp. 285–286). In ms. L, al-Nūrī corrected the name to Ayyūb al-Ḥurr (for whom see Modarressi, *TS*, pp. 212–213), and quoted this latter name in the *Faṣl*. Two considerations may have led him to make this emendation: (i) he clearly realized that "al-Ḥ-rām" in ms. L is an error; (ii) he may have relied on the parallel tradition in ʿAyyāshī, which is cited in most versions on the authority of Ayyūb. Both points are, however, problematic: (i) according to ms. M (which was not available to al-Nūrī), "al-Ḥ-rām" is an error for al-Kharrāz, not for al-Ḥurr; (b) in the version of ʿAyyāshī cited in the *Ithbāt*, the name appears as Abū Ayyūb, and this may well be the correct form. This possibility is reinforced by the fact that Abū Ayyūb is known to have transmitted to Dāwūd b. al-Nuʿmān (see e.g. Ardabīlī, I, p. 26), and this is probably also the case in the tradition cited by al-Sayyārī.

107 Cf. al-Bāqir's explication of *ghayr al-islām* as *ghayr al-taslīm li-walāyatinā* (Ibn Shahrāshūb, *Manāqib*, IV, p. 283 > *Biḥār*, XXIII, p. 358, no. 12). For the replacement of the fourth form of the root *slm* by the second form see **74***.

Isnād: ʿUmar b. ʿAbd al-ʿAzīz: Abū Ḥafṣ ʿUmar b. ʿAbd al-ʿAzīz b. Abī Yasār known as Zuḥal, a Baṣran transmitter from al-Kāẓim (Quhpāʾī, IV, p. 262; Ardabīlī, I, p. 635).—Yūnus: Yūnus b. Ẓabyān, a Kūfan transmitter from al-Ṣādiq, accused of extremism (*ghuluww*) (Quhpāʾī, IV, pp. 291–293; Ardabīlī, II, pp. 355–356; Modarressi, *TS*, p. 89). Khaybarī and Yūnus b. Ẓabyān are recorded as transmitting jointly from al-Ṣādiq (Kulīnī, I, p. 537, no. 2). More usually, however, Khaybarī transmits from Yūnus b. Ẓabyān (Ardabīlī, I, p. 299); the text of *KQ* should therefore perhaps be emended to *al-Khaybarī ʿan Yūnus*. For the corruption of al-Khaybarī to al-Ḥimyarī (as in the manuscripts of *KQ*) see **5***.

108 *Faṣl*, p. 269, l. 10.

109 *Faṣl*, p. 263, ll. 13–14. Al-Kishshī (pp. 481–485 > Quhpāʾī, I, pp. 54–58, *Biḥār*, L, pp. 319–323, no. 16) has preserved a lengthy rescript (*tawqīʿ*) which the eleventh Imam al-Ḥasan al-ʿAskarī sent to his disciple Isḥāq b. Ismāʿīl al-Nīsābūrī (cf. Hussain, *Occultation*, p. 96; **342***). In this text (partially quoted in Ibn Shuʿba, *Tuḥaf*, pp. 359–361 > *Biḥār*, LXXVIII, pp. 374–377, no. 2; Ibn Bābawayh, *ʿIlal*, pp. 249–250, no. 6 > *Biḥār*, XXIII, pp. 99–100, no. 3), the Imam cites Q 2:85 and Q 47:38 in the versions recorded at **109** and **515** respectively (Kishshī, p. 482 > Quhpāʾī, I, p. 55, *Biḥār*, L, p. 320 [Q 2:85]; Kishshī, p. 483 > Quhpāʾī, I, p. 56, *Biḥār*, L, p. 321 [Q 47:38, without *ilayhi* in the *Biḥār*]; Ibn Bābawayh, *ʿIlal*, p. 250 [Q 47:38]; in the text as recorded in Ibn Shuʿba [at p. 360], only Q 2:85 is cited in its Shīʿī version). Each of these two traditions in *KQ* carries the *isnād*: *Isḥāq b. Ismāʿīl ʿanhu*, where *ʿanhu* appears to refer to the Imam mentioned in the previous tradition, namely al-Ṣādiq (this is in fact how al-Nūrī interprets it, incorporating al-Ṣādiq's name in the text of the *Faṣl*). As can be seen from Kishshī, however, the Imam in question is al-Ḥasan al-ʿAskarī. Since the eleventh Imam is never cited in *KQ*, the possibility that **109** and **515** are interpolations cannot be ruled out. In Kishshī, the sentence *tamām al-niʿma dukhūl al-janna* ("the perfection of [God's] favour is entry to Paradise") appears towards the beginning of the rescript (with *dukhūluka* instead of *dukhūl*), considerably earlier than the citation of Q 2:85 and without any connection to it. Al-ʿAyyāshī (I, p. 293, no. 23 [Hishām b. Sālim < al-Ṣādiq] > *Burhān*, I, p. 444, no. 17, *Biḥār*, XXXVII, p. 138, no. 29 [ending]) reproduces this utterance as a commentary on Q 5:3 (*al-yawm akmaltu lakum dīnakum wa-atmamtu ʿalaykum niʿmatī*). The Prophet

is similarly said to have defined *tamām al-niʿma* as *al-khalāṣ min al-nār wa-dukhūl al-janna* (Ibn Bābawayh, *Maʿānī*, p. 218, no. 1).

Isnād: Isḥāq b. Ismāʿīl: Isḥāq b. Ismāʿīl al-Nīsābūrī, a disciple of al-Ḥasan al-ʿAskarī (Quhpāʾī, I, p. 185; Ardabīlī, I, p. 80).

110 *Faṣl*, p. 269, ll. 10–12. Cf. Jeffery, p. 125 (*sa-yuṭawwaqūn min al-zakāt* [sic] as the reading of Ubayy; the words *mā bakhilū bihi* should be added after *sa-yuṭawwaqūn*); Kulīnī, III, p. 502, no. 1, p. 504, no. 10 (*min al-zakāt* appears as a gloss) > *Ṣāfī*, I, p. 373, Ḥuwayzī, I, p. 414, no. 449 (and see al-Nūrī's comment at *Faṣl*, p. 269, ll. 12–13); Ibn Bābawayh, *ʿIqāb*, p. 278, no. 1 (*ʿiqāb māniʿ al-zakāt*). Ibn Bābawayh reproduces a longer version of the tradition in *KQ*, with the *isnād*: Saʿd b. ʿAbdallāh < Yaʿqūb b. Yazīd < Muḥammad b. Abī ʿUmayr < ʿAbdallāh b. Muskān < Muḥammad b. Muslim < al-Bāqir. Here, however, *min al-zakāt* is a gloss.

111 *Faṣl*, p. 269, ll. 13–15. In the ʿUthmānic codex the words *bi-l-bayyināt wa-l-zubur* appear in the following verse, that is, Q 3:184.

Isnād: Abū Ṭālib: Abū Ṭālib al-Azdī al-Shaʿrānī, a Baṣran transmitter from students of al-Ṣādiq (Modarressi, *TS*, p. 376).—Yūnus: he is probably Yūnus b. Bakkār (for whom see Khūʾī, XXI, p. 200, no. 13853). He appears in a single tradition in Kulīnī (I, p. 417, no. 28 > *Biḥār*, XXIII, p. 373, no. 52: … al-Barqī < his father < Abū Ṭālib < Yūnus b. Bakkār < his father < Jābir < al-Bāqir).

112 *Faṣl*, p. 270, ll. 2–3. See *EI*^{2}, art. "Radjʿa" (E. Kohlberg). Cf. Jeffery, p. 344, where some authorities ascribe the reading *wa-manshūra* (read thus for *mansūra*) to Ubayy. A longer version of this tradition (*isnād*: Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb < Muḥammad b. Sinān < ʿAmmār b. Marwān < al-Munakhkhal b. Jamīl < Jābir b. Yazīd < al-Bāqir; see **61**[*]) is recorded in Ḥillī, *Mukhtaṣar*, p. 17 > *Biḥār*, LIII, p. 64, no. 55. See **113**.

113 *Faṣl*, p. 269, l. 22–p. 270, l. 2. For this tradition see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 65 > *Faṣl*, p. 270, ll. 3–5; ʿAyyāshī, I, p. 210, no. 169 (but with the *isnād* Muḥammad b. Yūnus < unidentified transmitter < al-Bāqir) > *Biḥār*, VI, p. 188, no. 26 (for *wa-mabshūra* read *wa-manshūra*), *Burhān*, I, p. 329, no. 5, Ḥuwayzī, I, p. 418, no. 465. See **112**.

114 *Faṣl*, p. 267, ll. 11–14. Both *antum khayr a'imma* and *kuntum khayr a'imma* (see **102**) are attested as Shīʿī readings. In the Qumm, 1380/1960–1961 edition of ʿAyyāshī (I, p. 195, no. 129 [Abū Baṣīr]), the reading given is *kuntum khayr a'imma*, and this is also the reading in al-Ḥurr al-ʿĀmilī, *Ithbāt*, III, p. 47, no. 699 and Ḥuwayzī, I, p. 383, no. 328, both citing ʿAyyāshī; yet the reading cited from ʿAyyāshī in *Ṣāfī* (I, p. 342), in *Burhān* (I, p. 209, no. 3), in *Biḥār* (XXIV, p. 153, no. 2) and in *Faṣl* (p. 267, ll. 5–7) is *antum khayr a'imma*. In these sources, there is no discussion of the reasons for reading either *antum* or *kuntum*. Scholars (both Sunnī and Shīʿī) who adhere to the ʿUthmānic codex naturally reject the reading *antum*, while offering various explanations as to why the text has *kuntum* and not *antum*. See Māwardī, I, p. 416; Rāwandī, *Fiqh*, I, pp. 360–361; ʿUkbarī, p. 133; cf. Raḍī, *Ḥaqā'iq*, pp. 216–222; Ibn Shahrāshūb, *Mutashābih*, II, p. 271. See also Paret, *Kommentar*, p. 77.

Isnād: Ibn Aslam: Abū Jaʿfar Muḥammad b. Aslam al-Jabalī al-Ṭabarī, a Kūfan transmitter from al-Riḍā. His *kitāb* was transmitted by Muḥammad b. ʿAlī (Quhpā'ī, V, pp. 149–150; Ardabīlī, II, p. 67). On occasion al-Sayyārī transmits from him directly (e.g. **493**; Ibn Bābawayh, *Khiṣāl*, p. 227, no. 113; Ṭūsī, *Istibṣār*, I, p. 483, no. 1871).

115 *Faṣl*, p. 266, l. 3. See ʿAyyāshī, I, p. 180, no. 73 (Ḥabīb al-Sijistānī < al-Bāqir) > *Burhān*, I, pp. 294–295, no. 5, *Biḥār*, XV, p. 179, no. 1, Ḥuwayzī, I, p. 358, no. 212; partially cited in *Ṣāfī*, I, p. 37, ʿĀmilī, *Mir'āt*, p. 37. Elsewhere, al-Ṣādiq is said to have added the word *umam* as an exegetical gloss (Ṭūsī, II, p. 514; Ṭabrisī, III, p. 130; idem, *Jawāmiʿ*, I, p. 198). Cf. Raḍī, *Ḥaqā'iq*, p. 141 (… *fa-kāna khiṭāb al-anbiyā' bi-mā yajūz dukhūl umamihim maʿahum fīhi khiṭāban li-l-umam maʿahum*); Ibn Shahrāshūb, *Mutashābih*, I, p. 9 (*bal yakūn maʿnāhu akhadha mīthāq umam al-nabiyyīn*); Rāzī, VIII, p. 102. A different reading is recorded on the authority of Ibn Masʿūd: *wa-idh akhadha llāh mīthāq alladhīna ūtū l-kitāb* (Jeffery, p. 34; Ṭabarī, III, p. 331; Māturīdī, II, p. 416; Raḍī, *Ḥaqā'iq*, p. 140; Zamakhsharī, I, p. 441); this was also the reading of Ubayy, Mujāhid and al-Rabīʿ b. Khuthaym (Jeffery, pp. 124, 277, 288; Ṭabarī, III, p. 331; Zamakhsharī, I, p. 441 [Ubayy]) (cf. Q 3:187). Mujāhid is said to have maintained that Q 3:81 as recorded in the ʿUthmānic codex is a result of scribal error (*huwa khaṭa' min al-kātib*) (Ṭabarī, III, p. 331, Māturīdī, II, p. 416); this is reminiscent of al-Bāqir's statement in *KQ*. See in general *DC*, art. "Pacte prééternel" (Geneviève Gobillot). Cf. **116**, **117**.

Isnād: The name Ibrāhīm b. Maḥbūb found in the manuscripts is unknown; in contrast, the *isnād* Ibn Maḥbūb (i.e. al-Ḥasan b. Maḥbūb, for whom see **54***) < Hishām b. Sālim is quite common. "Ibrāhīm" was probably inserted by a copyist.—Ḥabīb al-Sijistānī: Ḥabīb b. al-Muʿallā al-Sijistānī, a Khārijī who embraced Imāmī Shīʿism and was a transmitter from Zayn al-ʿĀbidīn, al-Bāqir and al-Ṣādiq (Quhpāʾī, II, pp. 79, 82; Ardabīlī, I, p. 178).

116 Cf. Qummī, I, p. 106, ʿAyyāshī, I, p. 181, no. 76, both > *Ṣāfī*, I, p. 325; Najafī, pp. 116–117, nos. 29–30, partially cited in ʿĀmilī, *Mirʾāt*, p. 26. The words *bi-Muḥammad wa-la-tanṣurunna ʿAliyyan* do not appear to be recorded elsewhere as a *qirāʾa*; they may be a gloss. For the expression *wa-la-yuḥsharunna … li-amīr al-muʾminīn* cf. Q 27:17 (*wa-ḥushira li-Sulaymān junūduhu*). *Al-karra* is synonymous with *al-rajʿa* (cf. *EI*[2], art. "Radjʿa" [E. Kohlberg]). Cf. **115**, **117**.

117 *Faṣl*, p. 266, ll. 3–4. The word *min* found in the manuscripts would only make sense as a reading of Q 3:81 if it were preceded by *al-mīthāq* or *mīthāqan*; no such reading is recorded. Alternatively, *min umam* could be an otherwise unattested variant reading of Q 33:7 (*wa-idh akhadhnā min al-nabiyyīn mīthāqahum*). Yet it seems best to assume that *min* is a copyist's error for *mīthāq*. Such an error could have arisen by *mīthāq* being written without an *alif* (as in the standard Egyptian text) and without diacritical marks. Cf. **115**, **116**.

118 This is evidently an exegetical tradition on Q 3:103, the verse itself having been omitted from the manuscripts. Translation: "By God, it is through us that He saved you from it (i.e. from Hell), so do not throw yourselves into it by your sins". For a Shīʿī *qirāʾa* of this verse see Kulīnī, VIII, p. 183, no. 208 (*fa-anqadhakum minhā bi-Muḥammad*).

119 *Faṣl*, p. 266, ll. 11–12. For this tradition see ʿAyyāshī, I, p. 184, no. 84 (Yūnus b. Ẓabyān < al-Ṣādiq) > *Ṣāfī*, I, p. 328, *Burhān*, I, p. 297, no. 3, *Biḥār*, XCVI, p. 145, no. 19, *Faṣl*, p. 266, l. 13; Kulīnī, VIII, p. 183, no. 209 > *Ṣāfī*, I, p. 328, *Burhān*, I, p. 297, no. 1, *Biḥār*, XCII, p. 57, no. 32, Ḥuwayzī, I, p. 363, no. 233, *Faṣl*, p. 266, ll. 12–13; Ibn Ṭāwūs, *Saʿd*, p. 121 (from a *mujallad ʿatīq*; see Kohlberg, *Muslim Scholar*, p. 277, no. 420) > *Faṣl*, p. 266, ll. 8–11. The transmitter in all of these sources is Yūnus b. Ẓabyān, and the reading is *lan tanālū l-birr ḥattā tunfiqū mā tuḥibbūn*; *al-khayr* for *al-birr* is only attested in ms. M (cf. Q 33:25: *lam*

yanālū khayran). For *al-birr* glossed as *al-khayr alladhī yustaḥaqqu bihi l-ajr* see Ibn al-Jawzī, I, p. 341 (from Abū Rawq). Cf. Jeffery, pp. 34, 124 (Ibn Masʿūd and Ubayy read *baʿḍ mā* for *mimmā*).

120 *Faṣl*, p. 266, l. 21. See ʿAyyāshī, I, pp. 193–194, no. 119 (al-Ḥusayn b. Khālid < Abū l-Ḥasan al-Awwal [i.e. Mūsā al-Kāẓim]) (but reading *thumma l-imām* for *wa-l-aʾimma*) > *Ṣāfī*, I, p. 337, *Burhān*, I, pp. 304–305, no. 4, *Biḥār*, II, p. 206, no. 93, LXVIII, p. 232, LXX, pp. 269–270. For this reading (but with *thumma l-imām*) see Ṭūsī, II, pp. 544–545 > *Faṣl*, p. 266, ll. 22–23; Ṭabrisī, IV, p. 157; Bar-Asher, "Readings", p. 53. In *KQ* the *qirāʾat ʿAlī*, representing the correct text, is contrasted with *qirāʾat Zayd*, which is here identical with the ʿUthmānic codex. For a similar juxtaposition between the readings of ʿAlī and Zayd (i.e. Zayd b. ʿAlī) see **293*** (to Q 16:90); noted by Bar-Asher, "Readings", p. 53, note 50, p. 62, note 66. Cf. **74**, **76**, **129**, **285**, **361**, **363**.

Isnād: AL-ḤUSAYN B. KHĀLID: al-Ḥusayn b. Khālid al-Ṣayrafī, a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, II, p. 174; Ardabīlī, I, pp. 238–239).

121 *Mustadrak*, VIII, p. 12, no. 8933. Cf. ʿAlī b. Jaʿfar, *Masāʾil*, p. 263, no. 634; Kulīnī, IV, pp. 265–266, no. 5; Ṭūsī, *Tahdhīb*, V, p. 16, no. 48 (all going back to al-Kāẓim); *Ṣāfī*, I, p. 335. Cf. Ibn Abī Ḥātim, III, p. 715, no. 3871; Samarqandī, I, p. 232; Raḍī, *Ḥaqāʾiq*, pp. 195–196. Cf. **122**.

Isnād: MANṢŪR B. AL-ʿABBĀS: Abū l-Ḥusayn Manṣūr b. al-ʿAbbās al-Rāzī, a Baghdādī (or Kūfan) transmitter from al-Jawād and al-Hādī (Quhpāʾī, VI, p. 144; Ardabīlī, II, p. 267).—ʿAMR B. SAʿĪD: ʿAmr b. Saʿīd al-Madāʾinī al-Sābāṭī, a transmitter from al-Riḍā (Quhpāʾī, IV, p. 286; Ardabīlī, I, pp. 621–622).—ABŪ ʿUBAYDA AL-MADĀʾINĪ: a transmitter from al-Bāqir and al-Ṣādiq (Ardabīlī, II, p. 401).—SULAYMĀN B. KHĀLID: he may be Abū l-Rabīʿ al-Aqṭaʿ Sulaymān b. Khālid b. Dihqān b. Nāfila, a Kūfan transmitter from al-Bāqir and al-Ṣādiq who participated in Zayd b. ʿAlī's revolt against the Umayyads in 122/740 and lost an arm in the fighting (Modarressi, *TS*, pp. 374–375). The problem is that Sulaymān predeceased al-Ṣādiq and so could hardly have addressed al-Kāẓim (unless it is assumed that the conversation took place before al-Kāẓim succeeded his father as Imam). Alternatively, the reference could be to Sulaymān b. Khālid al-Khaṭṭāb/Ḥaṭṭāb, whom al-Ṭūsī mentions as a transmitter from al-Kāẓim (*Rijāl*, p. 351, no. 14). No *isnād* with his name appears to be attested.

122 *Mustadrak*, VIII, pp. 12–13, no. 8934. See Kulīnī, IV, p. 266, nos. 6, 8 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, V, pp. 10–11, nos. 14133, 14135. Ibn Bābawayh maintains that people of means (*ahl al-jida*) are under an obligation (*farīḍa*) to go on the pilgrimage annually (*ʿIlal*, p. 405, no. 5); al-Ṭūsī holds a different view (see *Tahdhīb*, V, pp. 16–17). For a definition of *mudmin al-ḥajj* ("addicted to the pilgrimage") similar to that found in *KQ* see Kulīnī, IV, p. 542, no. 9: "a pilgrimage addict is someone who goes on a pilgrimage whenever he finds a way there, just as a wine addict is someone who imbibes wine whenever he finds it" (*mudmin al-ḥajj alladhī idhā wajada l-ḥajj ḥajja kamā anna mudmin al-khamr alladhī idhā wajadahu sharibahu*). According to another definition, *mudmin al-ḥajj* is a person who goes on a pilgrimage for three consecutive years, whether or not he subsequently goes on a fourth *ḥajj* (see Kulīnī, IV, p. 542, no. 9; Ibn Bābawayh, *Faqīh*, II, p. 139, no. 603; idem, *Khiṣāl*, p. 113, no. 100; Fattāl, *Rawḍa*, p. 359). Cf. **121**.

Isnād: ʿAlī b. Mahziyār: Abū l-Ḥasan ʿAlī b. Mahziyār al-Ahwāzī, a transmitter from al-Riḍā, al-Jawād and al-Hādī (Quhpāʾī, IV, pp. 226–230; Ardabīlī, I, pp. 604–605; Modarressi, *Crisis*, p. 15, note 73).

123 *Faṣl*, p. 264, ll. 21–23. Cf. ʿAyyāshī, I, p. 173, nos. 47–48 > *Burhān*, I, p. 283, nos. 15–16, *Biḥār*, XIV, p. 192, no. 2. In *KQ*, *wa-ʾrkaʿī* of the ʿUthmānic codex is attested only in the margin of ms. L as an emendation of al-Nūrī. The version of Q 3:43 given in *KQ* (whether with *wa-ʾrkaʿī* or without it) does not appear to be attested elsewhere. ʿAyyāshī's text is *wa-ʾsjudī wa-ʾrkaʿī shukran li-llāh* (> Ḥuwayzī, I, p. 336, no. 127); Qummī, I, p. 102 (> *Burhān*, I, p. 281, no. 1) has *wa-ʾrkaʿī wa-ʾsjudī*, while Ubayy's reading is recorded as *wa-ʾrkaʿī shukran li-llāh maʿa l-rākiʿīn* (Jeffery, p. 124). *Shukran li-llāh* may in fact be an exegetical gloss (cf. Ṭabrisī, III, p. 77: *wa-qīl maʿnāhu wa-ʾsjudī li-llāh shukran*). Al-Nūrī (*Faṣl*, p. 264, l. 23–p. 265, l. 1) raises the possibility that the words *ʿinda wilādatihā* in *KQ* constitute a reading of Q 3:44 but, on the basis of the parallel tradition from ʿAyyāshī, tends to conclude that they are a gloss.

Isnād: Ziyād b. Sūqa: Abū l-Ḥusayn Ziyād b. Sūqa al-Bajalī al-Jarīrī al-Kūfī, a transmitter from Zayn al-ʿĀbidīn, al-Bāqir and al-Ṣādiq (Quhpāʾī, III, pp. 68–69; Ardabīlī, I, p. 336).

124 *Faṣl*, p. 265, ll. 7–8. Cf. the tradition in Shaybānī, *Nahj*, II, p. 37 > *Faṣl*, p. 265, ll. 13–14: *wa-ruwiya fī akhbārinā ʿan aʾimmatinā ʿalayhim al-salām: innī rāfiʿuka ilayya wa-mutawaffīka baʿda nuzūlika ʿalā ʿahd al-qāʾim min āl Muḥammad* ("After you have come down to earth, [which you will do]

during the time of the Qā'im, the descendant of Muḥammad, I will raise you up and take you [to myself]"). Al-Nūrī takes the words *innī rāfiʿuka ilayya wa-mutawaffīka* to be a Shīʿī *qirāʾa*, and maintains (*Faṣl*, p. 265, ll. 8–10) that it is supported by a tradition in which al-Riḍā states that Jesus was raised from earth alive, died between earth and heaven, was transported to heaven, and was then brought back to life (cf. Ibn Bābawayh, *ʿUyūn*, I, p. 170. Al-Riḍā, however, cites Q 3:55 as it appears in the ʿUthmānic codex [ibid.]). See also Nuʿaym, *Fitan*, p. 394, no. 1337 (where *innī rāfiʿuka ilayya wa-mutawaffīka* appears as a *ḥadīth qudsī*). Those who adhere to the reading of the ʿUthmānic codex yet maintain that the raising (*rāfiʿuka*) preceded the gathering (*mutawaffīka*) put forward various explanations, for example that this verse is an instance of *taqdīm wa-taʾkhīr* ("preposition and postposition", see Versteegh, *Grammar*, pp. 104–105); see Muqātil, I, p. 172; Ṭabarī, III, p. 291; Ibn Muḥakkam, I, p. 286 (*wa-fīhā taqdīm ay rāfiʿuka wa-mutawaffīka baʿda mā tanzilu*); Ibn Abī Ḥātim, II, p. 661, no. 3583; Māturīdī, II, pp. 382–383; Samarqandī, I, p. 218; Thaʿlabī, III, p. 81; Māwardī, I, p. 397; Ibn ʿAṭiyya, I, p. 444; Ṭabrisī, III, p. 95; Abū l-Futūḥ, III, p. 56; Ibn al-Jawzī, I, p. 322; ʿUkbarī, p. 125 (*wa-l-taqdīr rāfiʿuka ilayya wa-mutawaffīka*); Abū Ḥayyān, II, p. 497; Zarkashī, III, p. 244; Suyūṭī, *Itqān*, III, p. 38 (Qatāda); Versteegh, *Grammar*, pp. 124, 141. See the discussion in Robinson, *Christ*, pp. 117–126.

125 *Faṣl*, p. 269, ll. 4–8. Translation: "I recited the following verse in the presence of Abū ʿAbdallāh (i.e. al-Ṣādiq): 'Nothing is in your hand'. The Imam said: 'Yes indeed, by God, many things (are in the Prophet's hand); the rule in its entirety belongs to him. The verse was in fact revealed (as follows): "Nothing is in your hand (concerning the next world); they are evil-doers (who are destined to Hell) regardless of whether you forgive them or punish them (in this world)"'". For the first part see **103**. For the beginning of this tradition cf. ʿAyyāshī, I, p. 197, no. 139 (*balā wa-llāhi inna lahu min al-amr shayʾan wa-shayʾan wa-shayʾan*) > Ḥuwayzī, I, p. 388, no. 347. Cf. also ʿAyyāshī, I, p. 197, no. 139 > *Ṣāfī*, I, p. 350 and the discussion in Raḍī, *Ḥaqāʾiq*, pp. 229–237. For the ending cf. Ṭabarī, V, p. 177, where Ibn Zayd adduces both Q 4:80 and Q 42:48 as verses which preceded the order to fight the unbelievers. The sentence *fa-mā arsalnāka ʿalayhim ḥafīẓan* occurs in both verses; the Qurʾānic text cited in *KQ* might thus be the result of a conflation. For Q 59:7 cf. **204**, **567**.

126 For this reading see Jeffery, pp. 35, 255 (Ibn Masʿūd, Ṭalḥa b. Muṣarrif). Translation: "They are the ones who assert that the Imam is in need of (the *khums*) that they bring him (because God is poor and cannot support the Imam)". These appear to be presented as the words of people who have to pay the obligatory fifth to the Imam, but would rather not do so. Cf. Ibn Shahrāshūb, *Manāqib*, IV, p. 48 > *Ṣāfī*, I, p. 373, Ḥuwayzī, I, p. 416, no. 456: *al-Bāqir qāl: hum* (*Ṣāfī* and Ḥuwayzī: + *alladhīna*) *yazʿumūn anna l-imām yaḥtāj minhum ilā mā yaḥmilūn ilayhi*. Cf. also Qummī, I, p. 127.

127 *Mustadrak*, XI, p. 282, no. 13024. For the beginning cf. Qummī, I, p. 129 > *Ṣāfī*, I, p. 380, *Burhān*, I, p. 334, no. 6, Ḥuwayzī, I, p. 426, no. 499; ʿAyyāshī, I, p. 212, nos. 179–180 > *Ṣāfī*, I, p. 380, *Burhān*, I, p. 335, nos. 10–11, *Biḥār*, XXIV, p. 217, no. 9, p. 218, no. 12, pp. 378–379, no. 105; Kulīnī, II, p. 81, no. 3 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, VI/2, p. 205, no. 20448, *Burhān*, I, p. 334, no. 2, *Biḥār*, XXIV, p. 221, no. 22, LXXI, p. 195, no. 3 (with al-Majlisī's explication at pp. 195–196); Nuʿmānī, *Ghayba*, p. 42 > Baḥrānī, *Maḥajja*, p. 52. The statement *minnā l-murābiṭ wa-minhum al-murābiṭ* ("some of us persevere in fighting and some of them persevere in fighting") is said to refer to the future struggle between ʿAlids and ʿAbbāsids; see Qummī, II, p. 23 (to Q 3:200) > *Ṣāfī*, I, pp. 380–381; ʿAyyāshī, II, pp. 305–306, no. 129 (ending) (Abū l-Ṭufayl ʿĀmir b. Wāthila < al-Bāqir < Zayn al-ʿĀbidīn) > *Burhān*, II, p. 433, no. 10, *Biḥār*, XLII, pp. 149–150, no. 14 (all on the authority of ʿAlī Zayn al-ʿĀbidīn).

128 This refers to accounts according to which ʿĀʾisha and Ḥafṣa brought about the Prophet's death by administering poison to him. See ʿAyyāshī, I, p. 200, no. 152 (ʿAbd al-Ṣamad b. Bashīr < al-Ṣādiq) > *Ṣāfī*, I, p. 359, *Burhān*, I, p. 320, no. 10, *Biḥār*, XXII, p. 516, no. 23, XXVIII, pp. 20–21, no. 28, Ḥuwayzī, I, p. 401, no. 390, Jazāʾirī, *Nūr*, p. 66; Kohlberg, "Shahīd", pp. 58–59. Cf. Bar-Asher, *Scripture*, pp. 44–45; **590***.

Isnād: ʿABD AL-ṢAMAD B. BASHĪR: ʿAbd al-Ṣamad b. Bashīr al-ʿUrāmī al-ʿAbdī, a Kūfan transmitter from al-Ṣādiq (Modarressi, *TS*, pp. 176–177).

129 Cf. **74**, **76**, **120**, **285**, **361**, **363**.

130 *Faṣl*, p. 330, l. 21. In addition to al-Bāqir (see Ṭabrisī, XXVI, p. 45 > *Faṣl*, p. 330, l. 20) and al-Ṣādiq (in *KQ*), this is also recorded as the reading of ʿĀṣim (Ṭabarī, XXVI, p. 62) in the transmission of Abū Bakr b. ʿAyyāsh (Ibn Mujāhid, p. 601; Ibn ʿAṭiyya, V, p. 121; Ṭabrisī, XXVI, p. 45; Abū l-Futūḥ, X, p. 195) and al-Mufaḍḍal (i.e. Abū Muḥammad al-Mufaḍḍal b. Muḥammad b. Yaʿlā al-Ḍabbī al-Kūfī, d. 168/784–785; see Ibn al-Jazarī, II, p. 307, no. 3639) (Thaʿlabī, IX, p. 38), and as the reading of Ibn Miqsam (i.e. Abū Bakr Muḥammad b. al-Ḥasan Ibn Miqsam al-ʿAṭṭār, d. 354/965; see *EI*², Suppl., art. "Ibn Miḳsam" [G.H.A. Juynboll]) (see Jeffery, "Ibn Miqsam", p. 26). It might be suggested that Q 47:31 (which includes the verb *la-nabluwannakum/la-yabluwannakum*) was incorporated in the chapter on Sūrat āl ʿImrān as a result of a confusion with Q 3:152 (which includes the verb *li-yabtaliyakum*).

Isnād: Ibn Sālim: there are a number of transmitters from al-Ṣādiq called Ibn Sālim, including Hishām b. Sālim al-Jawālīqī, Ḥafṣ b. Sālim Bayyāʿ al-Sāburī and his brother ʿUmar, and Asbāṭ b. Sālim. None is recorded as transmitting to Sayf. The name according to ms. M is Abū Sālim; for the Kūfan Abū Sālim Ṭālib b. Hārūn b. ʿUmayr al-Nakhaʿī, a disciple of al-Ṣādiq, see Ṭūsī, *Rijāl*, p. 222, no. 10. No *isnād* with his name appears to be attested.

131 Q 3:140 is usually taken to refer to the battle of Uḥud; the tradition in *KQ* relates the verse more specifically to ʿAlī's role in it. For ʿAlī's bravery in the battle see e.g. Furāt, I, pp. 94–96, no. 78; Kulīnī, VIII, pp. 318–322, no. 502; Mufīd, *Irshād*, pp. 43–49; Ṭabrisī, *Iʿlām*, pp. 191–193. Translation: "He (i.e. the Imam) said: 'This verse was revealed concerning ʿAlī during the battle of Uḥud'. He went on: 'God brought a temporary setback upon Himself'. I (i.e. the disciple) said: 'He brought a temporary setback upon Himself?' He replied: 'God brought a temporary setback upon His friend (*walī*) (by bringing about the Muslim defeat); by bringing a temporary setback upon His friend, God also brought a temporary setback upon Himself'".

132 *Faṣl*, p. 273, ll. 12–15. For a longer version of this tradition see ʿAyyāshī, I, pp. 246–247, no. 153 (Burayd b. Muʿāwiya < al-Bāqir) (*fa-in khiftum tanāzuʿan fī l-amr fa-'rjiʿū ilā llāh wa-ilā l-rasūl wa-ulī l-amr minkum*, adding: *hākadhā nazalat*) > *Burhān*, I, p. 384, no. 16, *Biḥār*, XXIII, pp. 289–291, no. 17, Ḥuwayzī, I, p. 506, no. 351, and (with slight modifications) Fayḍ, *Uṣūl*, p. 114. For this reading see also Kulīnī, I, p.

276, no. 1 (*fa-in khiftum tanāzuʿan fī amr fa-ruddūhu ilā llāh wa-ilā l-rasūl wa-ilā ulī l-amr minkum*, adding: *kadhā nazalat*) > Najafī, p. 134, no. 12, *Ṣāfī*, I, p. 430, *Burhān*, I, p. 381, no. 4, Ḥuwayzī, I, p. 506, no. 352; Kulīnī, VIII, pp. 184–185, no. 212 (*fa-in khiftum tanāzuʿan fī l-amr fa-'rjiʿūhu ilā llāh wa-ilā l-rasūl wa-ilā ulī l-amr minkum*) > *Biḥār*, XXIII, p. 302, no. 60. The version of Q 4:59 in Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 combines the text of the ʿUthmānic codex and the Shīʿī reading (*fa-in tanāzaʿtum fī shay' fa-'rjiʿūhu ilā llāh wa-ilā l-rasūl wa-ilā ulī l-amr minkum*); similarly Qummī, I, p. 141 > *Burhān*, I, p. 383, no. 12, Ḥuwayzī, I, p. 506, no. 353. Cf. Jeffery, p. 126 (*fa-'rjiʿū* for *fa-ruddūhu* as the reading of Ubayy); Tisdall, p. 235. See further Lalani, *Thought*, pp. 63–64. Cf. **147**.

133 The expression *yā ayyuhā l-nās* first occurs at Q 2:21. ʿAlī Zayn al-ʿĀbidīn is recorded as stating that those addressed are "all legally competent human beings" (*sā'ir al-mukallafīn min wuld Ādam*) (ʿAskarī, *Tafsīr*, p. 135, no. 68 > *Burhān*, I, p. 66, no. 1). This view is endorsed in Ṭabrisī, I, p. 130 (to Q 2:21) ([*hādhā l-khiṭāb mutawajjih ilā*] *jamīʿ al-nās mu'minihim wa-kāfirihim illā man laysa bi-mukallaf min al-atfāl wa-l-majānīn*), V, pp. 8 (to Q 4:1) ([*wa-huwa khiṭāb li-*] *l-mukallafīn min jamīʿ al-bashar*), 298 (to Q 4:170) ([*khiṭāb li-*] *jamīʿ al-mukallafīn*), 306 (to Q 4:174) ([*wa-huwa khiṭāb li-*] *l-mukallafīn min sā'ir al-milal alladhīna qaṣṣa qiṣṣatahum fī hādhihi l-sūra*); similarly Abū l-Futūḥ, III, p. 303, IV, p. 76; Rāzī, II, pp. 75–77, IX, p. 128. According to al-Samarqandī (I, pp. 33, 278), *yā ayyuhā l-nās* at times addresses the Meccans and at times—as in Q 2:21 and Q 4:1—mankind in general. Al-Ṭabrisī (V, p. 298, to Q 4:170) cites a view (*wa-qīl*) according to which *al-nās* are the unbelievers. Yaḥyā b. Sallām (d. 200/815) mentions eleven meanings which *al-nās* has in the Qur'ān (*Taṣārīf*, pp. 168–171); the tenth is *al-nās kulluhum*, and it applies inter alia to Q 4:1 (*Taṣārīf*, p. 171).

134 Cf. ʿAyyāshī, I, p. 223, no. 38 > *Burhān*, I, p. 346, no. 8; Kulīnī, V, p. 128, no. 1 > *Burhān*, I, pp. 345–346, no. 1; Ibn Bābawayh, *ʿIqāb*, pp. 277–278, no. 2 > Ḥuwayzī, I, p. 447, no. 73; Ibn Bābawayh, *Faqīh*, III, p. 373, no. 1759 (*yaʿnī* [*bi-dhālika*]: *li-yakhsha an akhlufahu fī dhurriyyatihi kamā ṣanaʿa* [*huwa*] *bi-hā'ulā' al-yatāmā*). Translation: "He (i.e. the guardian) who replaces a father of orphans possessing some property should know (or: should fear) that I will replace him with regard to his own offspring in like manner: if he treated (the orphans) well I will treat (his offspring) well, and if he treated them badly I will treat (his offspring) badly".

135 *Faṣl*, p. 272, ll. 6–8. For the reading *fī ʿAlī* see Furāt, I, p. 105, no. 97; ʿAyyāshī, I, p. 245, no. 148 > *Burhān*, I, p. 374, no. 4; Bar-Asher, "Readings", p. 55. The reading *anzalnā* (for *nazzalnā*) does not appear to be recorded elsewhere; ʿAyyāshī has *anzaltu*.

Isnād: See **51***.

136 *Faṣl*, p. 279, ll. 3–4. Cf. Furāt, I, p. 116, no. 120 (*qad jāʾakum burhān min rabbikum wa-anzalnā ilaykum nūran mubīnan fī ʿAlī b. Abī Ṭālib*); Kulīnī, I, p. 417, no. 27 (*yā ayyuhā lladhīna ūtū l-kitāb āminū bi-mā nazzalnā fī ʿAlī nūran mubīnan*, a conflation of Q 4:47 and Q 4:174) > *Burhān*, I, p. 373, no. 1.

137 Al-Bāqir's reading is said to have been: … *wa-lā yajidū fī anfusihim ḥarajan mimmā qaḍā Muḥammad wa-āl Muḥammad wa-yusallimū taslīman* (ʿAyyāshī, I, p. 256, no. 186 [Jābir < al-Bāqir] > *Biḥār*, II, p. 206, no. 94). Cf. Tisdall, p. 235; **141**, **143**, **144**.

138 For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64 (with al-Bāqir's statement: *hākadhā nazala bihi Jabraʾīl ʿalā Muḥammad*); Qummī, I, p. 159 > *Ṣāfī*, I, pp. 45, 484, *Burhān*, I, p. 428, no. 3, Ḥuwayzī, I, p. 576, no. 684; ʿAyyāshī, I, p. 285, no. 307 (middle) (Abū Ḥamza al-Thumālī < al-Bāqir) > *Ṣāfī*, I, p. 484, *Burhān*, I, p. 428, no. 2, *Biḥār*, XXXVI, p. 99, no. 39; Kulīnī, I, p. 424, no. 59 > Ibn Shahrāshūb, *Manāqib*, III, p. 106 (> *Biḥār*, XXXV, p. 58, no. 12), *Ṣāfī*, I, p. 484, Ḥuwayzī, I, p. 576, no. 685; Tisdall, p. 236; Bar-Asher, "Readings", p. 56.

139 *Faṣl*, p. 278, l. 23–p. 279, l. 3. For this reading see ʿAyyāshī, I, p. 285, no. 307 (ending) (Abū Ḥamza al-Thumālī < al-Bāqir: *qad jāʾakum al-rasūl bi-l-ḥaqq min rabbikum fī walāyat ʿAlī fa-āminū* [without *bi-walāyatihi*] *khayran lakum wa-in takfurū bi-walāyatihi* etc.) > *Ṣāfī*, I, p. 484, *Burhān*, I, p. 428, no. 2, *Biḥār*, XXXVI, p. 99, no. 39; cf. Kulīnī, I, p. 424, no. 59 (*qad jāʾakum al-rasūl bi-l-ḥaqq min rabbikum fī walāyat ʿAlī fa-āminū khayran* [variant: *khayr*] *lakum wa-in takfurū bi-walāyat ʿAlī* etc.) > Ibn Shahrāshūb, *Manāqib*, III, pp. 106–107 (> *Biḥār*, XXXV, p. 58, no. 12), *Faṣl*, p. 278, ll. 20–22 (but with the ending *wa-in takfurū bi-walāyatihi*); Bar-Asher, "Readings", p. 56.

140 *Faṣl*, p. 276, l. 6. See ʿAyyāshī, I, p. 256, no. 188 (Abū Baṣīr < al-Ṣādiq) > *Burhān*, I, p. 392, no. 4; Kulīnī, VIII, p. 184, no. 210 (first part) > *Faṣl*, p. 276, ll. 3–6. In the version cited in Kulīnī, unlike that of

KQ and ʿAyyāshī, the word *wa-sallimū* is added before *li-l-imām taslīman*, a fact noted by al-Nūrī (*Faṣl*, p. 276, ll. 6–7). Al-Majlisī, referring to the version in Kulīnī, understands this tradition as indicating that *wa-sallimū li-l-imām taslīman* was part of the Imams' *qirāʾa*, yet he does not rule out the possibility of an exegetical gloss (*Mirʾāt*, XXVI, p. 75 > *Faṣl*, p. 276, ll. 7–8). The reading *qalīlan* attested in the manuscripts of *KQ* was upheld by a number of early authorities, including Anas b. Mālik, Ibn Masʿūd, Ubayy (see Jeffery, pp. 37, 126, 216) and Zayd (see Jeffery, "Zaid b. ʿAlī", p. 222); it is also the reading of Ibn ʿĀmir and was recorded in the Syrian codices (*maṣāḥif ahl al-Shām*) (see Ṭabarī, V, p. 161, Ibn Mujāhid, p. 235, Dānī, *Muqniʿ*, pp. 103, 111, Ṭabrisī, V, p. 148, Abū l-Futūḥ, III, p. 432). The parallel traditions in ʿAyyāshī and Kulīnī contain the canonical reading *qalīl*. In his *Muqaddimāt ʿilm al-qurʾān*, Muḥammad b. Baḥr al-Ruhnī (fl. early 4th/10th century; see Kohlberg, *Muslim Scholar*, p. 285, no. 441; Jaʿfariyān, "Shadharāt", p. 11) includes a list of the differences between the Medinese codex and the codices sent by ʿUthmān to a number of major centres. *Qalīlan* (for *qalīl*) appeared in the codex which ʿUthmān sent to Syria (cited in Ibn Ṭāwūs, *Saʿd*, p. 280; cf. **499***, **652***). See further Beck, "Kodizesvarianten", pp. 369–370 (noting that Sībawayh probably did not know the reading *qalīlan*); Cook, "Stemma", p. 92. For a different Shīʿī reading of the latter part of Q 4:66 see Kulīnī, I, p. 424, no. 60 (*wa-law annahum faʿalū mā yūʿaẓūn bihi fī ʿAlī*) > Ibn Shahrāshūb, *Manāqib*, III, p. 106 > *Biḥār*, XXXV, p. 57, no. 12, cited with further sources in Bar-Asher, "Readings", p. 55.

141 *Faṣl*, p. 275 (in the margin). See Kulīnī, VIII, p. 184, no. 210 (ending; the text has *min amr al-wālī*, as in three of the manuscripts of *KQ*) > *Faṣl*, p. 275, ll. 15–17 (with *fī amr al-walāya*), cited in Amir-Moezzi, *Guide divin*, pp. 211–212, with note 431 = *Divine Guide*, p. 201; cf. **137**, **143**, **144**.

142 *Faṣl*, p. 273, ll. 1–3. For this reading see Tisdall, p. 235. For the identification of those who are the object of jealousy (Q 4:54) with the Imams (*naḥnu* [*l-nās*] *al-maḥsūdūn*) see e.g. Sulaym, *Kitāb*, p. 306 (*naḥnu l-nās wa-naḥnu l-maḥsūdūn*); *Aṣl Muḥammad b. al-Muthannā*, p. 88 (*naḥnu l-nās al-maḥsūdūn*); *Baṣāʾir*, p. 35, no. 3; Furāt, I, p. 106, no. 99; ʿAyyāshī, I, p. 247, no. 155 (Abū l-Ṣabbāḥ al-Kinānī < al-Ṣādiq); Kulīnī, I, p. 206, nos. 2, 4; Ṭūsī, *Tahdhīb*, IV, p. 132, no. 367; Ibn al-Maghāzilī, p. 173; Ibn Shahrāshūb, *Manāqib*, I, p. 285, IV, pp. 180, 215; ʿImād al-Dīn, *ʿUyūn*, p. 219; Najafī, p. 130, nos. 3–4.

Isnād: Dāwūd al-Raqqī: Abū Sulaymān Dāwūd b. Kathīr/Kuthayr al-Raqqī, a transmitter from al-Ṣādiq and al-Kāẓim, accused of extremism (*ghuluww*) (Quhpāʾī, II, pp. 289–291; Ardabīlī, I, pp. 307–309; Modarressi, *Crisis*, p. 22, note 26).

143 *Faṣl*, p. 276, ll. 1–2. See **144**; cf. **137**, **141**.

Isnād: see also **226**.—Sulaymān b. Isḥāq: he may be Sulaymān b. Isḥāq b. Dāwūd al-Muhallabī who came to Baṣra in 267/880–881 and transmitted the *Tafsīr* of Abū Ḥamza al-Thumālī (Najāshī, I, p. 290, s.v. Thābit b. Abī Ṣafiyya).—Yaḥyā b. al-Mubārak: a transmitter from al-Riḍā, as well as from ʿAbdallāh b. Jabala (Quhpāʾī, VI, p. 264; Ardabīlī, II, pp. 338–339).—ʿAbdallāh b. Jabala: Abū Muḥammad ʿAbdallāh b. Jabala b. Ḥayyān al-Kinānī (d. 219/834), a transmitter from al-Kāẓim (Quhpāʾī, III, pp. 270–271; Ardabīlī, I, pp. 476–478).—Isḥāq b. ʿAmmār: Abū Yaʿqūb Isḥāq b. ʿAmmār b. Ḥayyān al-Kūfī al-Ṣayrafī, a transmitter from al-Ṣādiq and al-Kāẓim; predeceased al-Kāẓim (Kohlberg, "Uṣūl", p. 140, note 89, p. 145; Modarressi, *TS*, p. 299).

144 See **143**; cf. **137**, **141**.

145 *Faṣl*, p. 275, ll. 10–11. See ʿAyyāshī, I, p. 255, no. 183 (Muḥammad b. ʿAlī < Abū Junāda al-Ḥuṣayn b. al-Mukhāriq … al-Salūlī < al-Kāẓim); Kulīnī, VIII, p. 184, no. 211 (Aḥmad b. Muḥammad b. Khālid < Abū Junāda al-Ḥuṣayn b. al-Mukhāriq … al-Salūlī < al-Kāẓim) > *Ṣāfī*, I, p. 432, *Burhān*, I, pp. 387–388, no. 3, *Faṣl*, p. 275, ll. 1–4, cited in Amir-Moezzi, *Guide divin*, p. 211, with note 430 = *Divine Guide*, p. 201. Al-Majlisī, referring to the version in Kulīnī, understands this tradition as indicating that the sentence *fa-qad sabaqat ʿalayhim kalimat al-shaqāʾ wa-sabaqa lahum al-ʿadhāb* formed part of the verse, but he does not rule out the possibility that it is an exegetical gloss (*Mirʾāt*, XXVI, p. 76 > *Faṣl*, p. 275, ll. 4–7). Cf. ʿAyyāshī, I, p. 255, no. 182, Kulīnī, VIII, pp. 334–335, no. 526, where Q 4:63 is said to refer to *fulān wa-fulān*, i.e. Abū Bakr and ʿUmar.

Isnād: Abū Junāda al-Ḥuṣayn b. Mukhāriq b. ʿAbd al-Raḥmān b. Warqāʾ b. Ḥubshī b. Junāda al-Salūlī: a Kūfan (probably Zaydī) transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, pp. 275–276).

146 *Faṣl*, p. 276, ll. 17–19. Cf. Jeffery, pp. 37, 197 ([*fa-min nafsika*] *wa-innamā qaḍaytuhā ʿalayka* ascribed by some to Ibn Masʿūd and Ibn ʿAbbās); Ibn Wahb, *Jāmiʿ/Tafsīr*, p. 188 (fol 21b ll. 5–6), Abū ʿUbayd,

Faḍāʾil, II, p. 116, no. 603 (Ubayy and Ibn Masʿūd read *fa-min nafsika wa-anā katabtuhā ʿalayka*); Māturīdī, III, pp. 265–266 (*wa-ruwiya fī ḥarf Ibn Masʿūd qāl: wa-anā qadartuhā ʿalayka*); Samarqandī, I, p. 320 (*wa-anā qaḍaytuhu ʿalayka* as a gloss on *min nafsika*); Ibn ʿAṭiyya, II, p. 82 (*wa-fī muṣḥaf Ibn Masʿūd: fa-min nafsika wa-anā qaḍaytuhā ʿalayka, wa-qaraʾa bihā Ibn ʿAbbās, wa-ḥakā Abū ʿAmr annahā fī muṣḥaf Ibn Masʿūd: wa-anā katabtuhā, wa-ruwiya anna Ubayyan wa-Ibn Masʿūd qaraʾā: wa-anā qadartuhā ʿalayka*); Abū Ḥayyān, III, p. 313; Thaʿālibī, II, p. 267 (*fa-min nafsika wa-anā qaḍaytuhā ʿalayka* in the codex of Ibn Masʿūd); Suyūṭī, *Durr*, II, p. 331. Al-Qurṭubī (V, pp. 286–287) maintains that *wa-anā katabtuhā ʿalayka* is an exegetical gloss which was only regarded as part of the Qurʾānic text by one (or some) heretics (*fa-hādhihi qirāʾa ʿalā l-tafsīr wa-qad athbatahā baʿḍ ahl al-zaygh min al-qurʾān*). In Muqātil (I, p. 243), the reading in the codices of Ibn Masʿūd and Ubayy is given as *fa-bi-dhanbika wa-anā katabtuhā ʿalayka*. The text in the manuscripts of *KQ* appears to be the only instance in which the words *fa-min nafsika* are omitted (and are not replaced by a similar phrase, as in Muqātil). It is not clear whether this omission is the result of a scribal error or whether *KQ* preserves an otherwise unattested *qirāʾa*. The former possibility is implied by ms. M (*wa-anā qaḍaytuhā*); the latter is implied by mss. L, T and B (*fa-anā qaḍaytuhā*).

147 *Faṣl*, p. 273, ll. 16–17. See ʿAyyāshī, I, p. 254, no. 178 (latter half) (ʿĀmir b. Saʿīd al-Juhanī < Jābir < al-Bāqir) > *Burhān*, I, p. 386, no. 28, *Biḥār*, XXIII, p. 294, no. 32. Cf. **132**.

Isnād: ʿĀMIR B. SAʿĪD AL-JUHANĪ: unidentified.

148 *Faṣl*, p. 271, l. 23–p. 272, l. 2, *Mustadrak*, XIV, pp. 447–448, no. 17243. For this reading see Jeffery, pp. 36, 126, 197, 246, 255, 288 (Ibn Masʿūd, Ubayy, Ibn ʿAbbās, Saʿīd b. Jubayr, Ṭalḥa b. Muṣarrif, al-Rabīʿ b. Khuthaym); *Aṣl ʿĀṣim b. Ḥumayd*, p. 24 (ʿAlī); Abū ʿUbayd, *Faḍāʾil*, II, p. 116, no. 602, Samarqandī, I, p. 294 (Ibn ʿAbbās); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 65 (al-Bāqir and al-Ṣādiq) > *Biḥār*, CIII, p. 305, no. 12; Qummī, I, p. 136 (cited by al-Ṣādiq, possibly as a gloss) > *Biḥār*, CIII, p. 314, no. 13; Ibn Abī Dāwūd, pp. 53, 77, 81, Rāzī, X, p. 43 (> *Faṣl*, p. 144, ll. 17–19) (Ubayy, Ibn ʿAbbās); ʿAyyāshī, I, p. 233, no. 85 (Ibn ʿAbbās) > *Burhān*, I, p. 360, no. 8, *Biḥār*, CIII, p. 314, no. 15, Ḥuwayzī, I, p. 467, no. 174; ʿAyyāshī, I, p. 234, nos. 87–88 (Abū Baṣīr < al-Bāqir, ʿAbd al-Salām < al-Ṣādiq) > *Burhān*, I, pp. 360–361, nos. 10–11, *Biḥār*, CIII, pp. 314–315, nos. 17–18, Ḥuwayzī, I, p. 468, nos. 176–177; Ṭabarī,

V, pp. 12–13, Māwardī, I, p. 471 (Ubayy, Ibn ʿAbbās, Saʿīd b. al-Jubayr, al-Suddī); Kulīnī, V, p. 449, no. 3 (al-Ṣādiq) > *Ṣāfī*, I, p. 406, *Burhān*, I, p. 360, no. 2, Ḥuwayzī, I, p. 467, no. 172; Thaʿlabī, III, p. 286 (Ibn ʿAbbās, Ṭalḥa b. Muṣarrif, Saʿīd b. Jubayr, the codex of Ubayy) > Ṭabrisī, V, p. 72 > *Faṣl*, p. 144, ll. 15–17; Ṭūsī, III, p. 166, Suyūrī, II, pp. 150–151 (Ibn Masʿūd, Ibn ʿAbbās, Ubayy, Saʿīd b. Jubayr); Ṭabrisī, V, p. 72 (some Companions, including Ubayy, Ibn ʿAbbās and Ibn Masʿūd); Abū l-Futūḥ, III, p. 358; Rāwandī, *Fiqh*, II, p. 105; Tisdall, p. 236; Burton, *Collection*, pp. 178–180; Bar-Asher, "Readings", pp. 43–44, with note 20, p. 54, with note 55; Gribetz, *Bedfellows*, pp. 11, 51–52 (analysing instances where Shīʿīs, in discussing *mutʿa*, cite the ʿUthmānic codex as against instances where they cite the Shīʿī version of the verse). See also Gleave, "Exegesis", pp. 80–95 (includes a survey of earlier scholarly literature). See **149**. For *mutʿa* see also **372**, **452**.

149 See **148**.

150 *Faṣl*, p. 277, ll. 10–12. For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64 (al-Bāqir); Qummī, I, p. 159 > *Ṣāfī*, I, pp. 45, 483; ʿAyyāshī, I, p. 285, no. 307 (beginning) (Abū Ḥamza al-Thumālī < al-Bāqir) > *Burhān*, I, p. 428, no. 2, *Biḥār*, XXXVI, p. 99, no. 39; Goldziher, *Richtungen*, p. 285; Bar-Asher, "Readings", p. 55.

151 *Faṣl*, p. 277, ll. 5–7. See ʿAyyāshī, I, p. 285, no. 305 (Zurāra and Ḥumrān < al-Bāqir) > *Ṣāfī*, I, p. 482, *Biḥār*, XVI, p. 325, no. 18, Ḥuwayzī, I, p. 573, no. 670. Al-Majlisī suggests that this was either the reading of the Imams, or that it reproduces the meaning (rather than the exact wording) of the verse (*naql li-l-āya bi-l-maʿnā*).

Isnād: AL-QĀSIM B. MUḤAMMAD: al-Qāsim b. Muḥammad al-Jawharī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim; author of a *kitāb* which was transmitted by Muḥammad b. Khālid al-Barqī (Quhpāʾī, V, pp. 50–51; Ardabīlī, II, pp. 20–21).—MUḤAMMAD AL-ḤALABĪ: Abū Jaʿfar Muḥammad b. ʿAlī b. Abī Shuʿba al-Ḥalabī, a Kūfan transmitter from al-Bāqir and al-Ṣādiq; predeceased al-Ṣādiq (Modarressi, *TS*, pp. 337–338).

152 *Faṣl*, p. 275, ll. 12–13. For this reading see Tisdall, p. 235.

Isnād: YŪNUS: where this is the first name in an *isnād* that appears in *KQ*, the reference is often (but not always; see e.g. **28***) to Yūnus b. ʿAbd al-Raḥmān. This statement is based on a number of considerations:

first, at **566** the name appears in full. Second, Yūnus b. ʿAbd al-Raḥmān is known to have transmitted from ʿAlī b. Abī Ḥamza (see Ardabīlī, I, p. 548; cf. **426**, **657**). Third, the *isnād* Yūnus < *rajul* < al-Ṣādiq is attested elsewhere, with Yūnus standing for b. ʿAbd al-Raḥmān (Ardabīlī, II, p. 358; cf. **335**). Abū Muḥammad Yūnus b. ʿAbd al-Raḥmān al-Qummī mawlā āl Yaqṭīn (d. 208/823–824) was a *mutakallim* and a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, VI, pp. 293–307; Ardabīlī, II, pp. 356–359; Kohlberg, "Barāʾa", pp. 161–162; van Ess, *TG*, I, pp. 387–392 and index).—Ḥamza b. al-Rabīʿ: he is not mentioned in the classical works of Rijāl. A person of this name appears in the *isnād* of a tradition cited in Ibn Bābawayh, *Maʿānī*, pp. 16–17, no. 1; idem, *Tawḥīd*, p. 168, no. 1 > *Biḥār*, IV, pp. 64–65, no. 5. Al-Khūʾī (VII, p. 296, no. 4074) gives the name as Ḥamza b. al-Murtafiʿ, which may be an error for Ḥamza b. al-Rabīʿ.—ʿAbd al-Salām b. (al-) Muthannā: ʿAbd al-Salām is the name of nine disciples of al-Ṣādiq mentioned by al-Ṭūsī (*Rijāl*, pp. 233, 267); none, however, is called ʿAbd al-Salām b. Muthannā.

153 *Faṣl*, p. 278, ll. 16–17. For this tradition see ʿAyyāshī, I, p. 268, no. 242 (Abū Baṣīr < al-Ṣādiq) > *Burhān*, I, p. 406, no. 1. According to Muḥsin al-Fayḍ (*Ṣāfī*, I, p. 448) and al-Majlisī (*Biḥār*, LXVIII, p. 234), al-ʿAyyāshī ascribed the reading *al-salām* to al-Ṣādiq. This conforms to the text of the ʿUthmānic codex. Among the Seven Readers, *al-salām* was adopted by Ibn Kathīr, Abū ʿAmr, al-Kisāʾī and ʿĀṣim (in the transmission of Abū Bakr and Ḥafṣ), with the rest reading *al-salam* (except for *al-silm* in Abān b. Yazīd's transmission from ʿĀṣim) (see Ibn Mujāhid, p. 236, Ibn ʿAṭiyya, II, p. 96, Ibn al-Jawzī, II, p. 102, Abū Ḥayyān, III, p. 342; cf. Abū Ḥātim, *Zīna*, II, pp. 68–69). Mss. T and B have *al-salām*, while mss. M and L, as well as ʿAyyāshī and *Faṣl*, have *al-s-l-m*, which can be read as either *al-salām* or *al-salam/silm*. For the reading *muʾmanan* ("given protection") see Jeffery, p. 37 (Ibn Masʿūd and al-Bāqir [erroneously identified as Muḥammad b. al-Ḥanafiyya]); Ibn Khālawayh, p. 28 (Muḥammad b. ʿAlī [i.e. al-Bāqir], Ibn Masʿūd, Ibn ʿAbbās); Abū l-Qāsim al-Balkhī as cited in Ṭūsī, III, p. 297, Ṭabrisī, V, p. 198 (al-Bāqir); Ibn ʿAṭiyya, II, p. 96 (Abū Jaʿfar b. al-Qaʿqāʿ, Abū Ḥamza and al-Yamānī); Ṭabrisī, V, p. 198 (Abū Jaʿfar al-Qāriʾ and al-Bāqir) > *Faṣl*, p. 278, ll. 17–19; Ibn al-Jawzī, II, p. 102 (ʿAlī, Ibn ʿAbbās, ʿIkrima, Abū l-ʿĀliya, Yaḥyā b. Yaʿmar, Abū Jaʿfar [probably al-Bāqir]); ʿUkbarī, p. 171; Abū Ḥayyān, III, pp. 342–343 (ʿAlī, Ibn ʿAbbās, ʿIkrima, Abū l-ʿĀliya, Yaḥyā b. Yaʿmar). Al-Ṣādiq's reading of this word does not

appear to be recorded elsewhere and cannot be known with certainty from *KQ*, since the word is not vocalized in the manuscripts. It can only be assumed that al-Ṣādiq followed his father in reading *mu'manan*.

154 The criticism is directed at those among al-Ḥasan's Kūfan followers who clamoured for battle after being ordered to desist following al-Ḥasan's abdication in favour of Muʿāwiya. Some two decades later, when summoned to join al-Ḥusayn on the battlefield, they sought excuses to avoid fighting. Cf. ʿAyyāshī, I, p. 258, no. 196 (to Q 4:77) > *Biḥār*, XLIV, p. 217, no. 2; ʿAyyāshī, II, p. 235, no. 48 (to Q 14:44) > *Burhān*, I, p. 395, no. 5, II, p. 321, no. 2, *Biḥār*, LII, p. 132, no. 35; Kulīnī, VIII, p. 330, no. 506 > Baḥrānī, *Maḥajja*, p. 60, *Burhān*, I, p. 394, no. 2. For a somewhat different understanding of Q 4:77 see *Nawādir ʿAlī b. Asbāṭ*, p. 122 > *Biḥār*, XLIV, p. 220, no. 14.

155 The manuscripts are unvocalized, but the reading being cited is evidently *wa-Ḥasanun*. Such a reading is not attested elsewhere. It alludes to the second Imam, but without affecting the meaning of the sentence ("good companions they!"). Cf. Ibn Manṣūr al-Yaman, pp. 149–150; **333**.

Isnād: Cf. **333**.—Ibn Ūrama: Abū Jaʿfar Muḥammad b. Ūrama al-Qummī, a transmitter from al-Riḍā, suspected and then cleared of charges of extremism (*ghuluww*) (Quhpā'ī, V, pp. 160–162; Ardabīlī, II, p. 78; Khū'ī, XVI, pp. 124–128, no. 10314; Modarressi, *Crisis*, p. 35, note 100, p. 36, note 101).

156 *Faṣl*, p. 276, ll. 19–20. See Kulīnī, I, p. 421, no. 45 (*in talwū l-amr aw tuʿriḍū ʿammā umirtum bihi*) > *Ṣāfī*, I, p. 472, *Faṣl*, p. 276, ll. 20–22.

157 *Mustadrak*, XVII, p. 155, no. 21020. See ʿAyyāshī, I, p. 222, no. 34 (Abū Baṣīr < al-Ṣādiq), p. 223, no. 36 (Abū Baṣīr < al-Bāqir) > *Ṣāfī*, I, p. 393, al-Ḥurr al-ʿĀmilī, *Wasā'il*, VIII/2, p. 420, no. 32490, *Burhān*, I, p. 345, nos. 1, 2, *Biḥār*, CIV, pp. 366–367, nos. 2, 4; ʿAyyāshī, I, pp. 222–223, no. 35 (Abū Baṣīr < al-Bāqir) > *Ṣāfī*, I, p. 393, al-Ḥurr al-ʿĀmilī, *Wasā'il*, VIII/2, pp. 420–421, no. 32491, *Biḥār*, CIV, p. 367, no. 3. For the question of whether the *āyat al-farā'iḍ* (or *āyat al-mawārīth*, cf. **96**, **97**) abrogates Q 4:8 see Ibn Wahb, *Jāmiʿ/ʿUlūm*, pp. 235–236 (fol 20a l. 20–fol 20b l. 1); Ṭabarī, IV, pp. 263–266; Ibn Muḥakkam, I, p. 351; Naḥḥās, *Nāsikh*, pp. 91–93; Nuʿmānī, *Tafsīr*, pp. 10–11 > *Mustadrak*, XVII, p. 155, no. 21019 (Q 4:8 is abrogated by Q 4:11); Hibat Allāh, *Nāsikh*, pp. 31–

32; Ibn al-ʿArabī, *Nāsikh*, p. 87; Ṭabrisī, V, pp. 27–28; Abū l-Futūḥ, III, pp. 323–325; Shaybānī, *Nahj*, II, pp. 120–121; Suyūrī, II, p. 337; Ibn al-ʿAtāʾiqī, *Nāsikh*, p. 39; Suyūṭī, *Itqān*, III, p. 74; Powers, *Studies*, pp. 147, 194–195. See **158**.

158 *Mustadrak*, XVII, p. 155, no. 21021. See **157**.

159 Q 4:15 affirms that women found guilty of "abomination" (*fāḥisha*) are to be confined in their houses until death or until God "provides a way for them" (*sabīl*). According to *KQ*, the way (out of confinement) is through marriage. Of those who advocated this interpretation of *sabīl*, some regarded the *fāḥisha* of Q 4:15 as referring to illicit heterosexual relations (see e.g. Bayḍāwī, p. 106; Ardabīlī, *Zubda*, p. 658; *Biḥār*, LXIX, p. 125), whereas the Muʿtazilī exegete Abū Muslim Muḥammad b. Baḥr al-Iṣfahānī (d. 322/934) took this term to refer to lesbianism (*hiya l-marʾa takhlū bi-l-marʾa fī l-fāḥisha al-madhkūra ʿanhunna, "aw yajʿal allāh lahunna sabīlan" bi-l-tazwīj wa-l-istighnāʾ bi-l-ḥalāl/bi-l-nikāḥ*) (Ṭūsī, III, p. 143; Rāwandī, *Fiqh*, II, p. 368; cf. Gimaret, *Lecture*, p. 214; *EI*[2], art. "Siḥāḳ" [G.H.A. Juynboll]; *EQ*, art. "Homosexuality" [Everett K. Rowson]). The final three words (*ka-dhālika ruwiya ʿanhum*) appear to be out of place. Al-Nūrī assumed that *kadhālika* was the last word of the tradition, and that the next tradition began with the words *ruwiya ʿan Muḥammad b. Ismāʿīl*. He therefore placed a line above *ruwiya ʿanhum* in ms. L and, in the margin, corrected the *ʿanhum* to *ʿan*.

160 *Mustadrak*, X, p. 400, no. 12255. See ʿAyyāshī, I, p. 276, no. 274 (Muḥammad b. Ismāʿīl al-Rāzī < unidentified transmitter < al-Ṣādiq; *mankūḥan* for *maʾbūnan*) > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, V/3, pp. 469–470, no. 19900, *Burhān*, I, p. 416, no. 2, *Biḥār*, XXXVII, pp. 331–332, no. 70, Ḥuwayzī, I, pp. 551–552, no. 569. Cf. Ibn Shahrāshūb, *Manāqib*, III, p. 55 (*wa-lam yujawwiz aṣḥābunā an yuṭlaq hādhā l-lafẓ li-ghayrihi min al-aʾimma wa-qāla rajul li-l-Ṣādiq: yā amīr al-muʾminīn fa-qāl mah fa-innahu lā yarḍā bi-hādhihi l-tasmiya aḥad illā ʾbtuliya bi-balāʾ Abī Jahl* [i.e. passive homosexuality]) > *Biḥār*, XXXVII, p. 334, no. 73; Ibn Jabr, *Nahj*, p. 470. ʿAbd ʿAlī al-Ḥuwayzī (d. 1112/1700–1701), author of the *Tafsīr nūr al-thaqalayn*, is said to have written a book in which he argued (presumably on the basis of Q 4:117) that Umayyad and ʿAbbāsid caliphs who called themselves *amīr al-muʾminīn* were all afflicted with *ubna* (the condition of being passive partners in a homosexual relationship); see Khwānsārī, *Rawḍāt*, IV, p. 210.

Isnād: Muḥammad b. Ismāʿīl: Muḥammad b. Ismāʿīl al-Rāzī (as in the parallel tradition in ʿAyyāshī), a transmitter from al-Jawād (Ardabīlī, II, p. 76). He is probably identical with Abū ʿAbdallāh (or Abū Jaʿfar) Muḥammad b. Ismāʿīl b. Aḥmad b. Bashīr al-Barmakī Ṣāḥib al-ṣawmaʿa who lived in Qumm but did not originate there (Quhpāʾī, V, pp. 150, 158). In an *isnād* recorded in Ibn Bābawayh, *ʿIlal*, p. 389, no. 1, al-Sayyārī transmits from Muḥammad b. Ismāʿīl al-Rāzī, who in turn transmits from al-Jawād. Elsewhere, al-Sayyārī transmits from Muḥammad b. Ismāʿīl al-Anṣārī (*Baṣāʾir*, p. 125, no. 4), who may be identical with Muḥammad b. Ismāʿīl al-Rāzī.

161 For *aṣḥāb al-ṣaḥīfa* see Kohlberg, "Ṣaḥāba", pp. 154–155. Elsewhere this verse is said to refer to Abū Bakr, ʿUmar and Abū ʿUbayda b. al-Jarrāḥ (see ʿAyyāshī, I, pp. 274–275, nos. 267–269 [ʿĀmir b. Kathīr al-Sarrāj < ʿAṭāʾ al-Hamdānī < al-Bāqir; ʿUmar b. Saʿīd < Abū l-Ḥasan; ʿUmar b. Ṣāliḥ; all to Q 4:108] > *Burhān*, I, p. 414, nos. 2–4; Kulīnī, VIII, p. 334, no. 525 > *Burhān*, I, p. 414, no. 1, *Biḥār*, XXX, p. 271, no. 141); all three were among the *aṣḥāb al-ṣaḥīfa*.

162 *Faṣl*, p. 279, ll. 8–9. See Qummī, I, p. 160 (Ibn Abī ʿUmayr < Abū Jaʿfar al-Thānī, reading *awfū bi-l-ʿuqūd allatī ʿuqidat ʿalaykum li-amīr al-muʾminīn*) > Najafī, p. 144, no. 1, *Ṣāfī*, II, p. 5, *Burhān*, I, p. 431, no. 9, *Biḥār*, XXXVI, pp. 92–93, no. 20, Ḥuwayzī, I, p. 583, no. 9, *Faṣl*, p. 279, ll. 5–8; Bar-Asher, "Readings", p. 56. See also *Kitāb tafsīr al-qurʾān wa-taʾwīlihi* etc. (possibly *KQ*; see Introduction, p. 36) (Ḥafṣ [perhaps Ḥafṣ al-Marwazī, a transmitter from al-Hādī; see Ṭūsī, *Rijāl*, p. 413, no. 9] < ʿAbd al-Salām al-Iṣfahānī < Abū Jaʿfar [i.e. al-Thānī]) > Ibn Ṭāwūs, *Saʿd*, p. 121 > Najafī, p. 145, no. 1, *Biḥār*, XXXVI, p. 191. Here, as in ms. M, the additional words are treated as a gloss (*awfū bi-l-ʿuqūd yaʿnī llatī ʿuqidat ʿalayhim li-ʿAlī amīr al-muʾminīn*). One of the "ten places" (*ʿasharat mawāṭin*) mentioned in the tradition is probably Ghadīr Khumm (cf. **437**).

Isnād: Abū ʿUmar/Abū ʿAmr al-Iṣfahānī/al-Iṣbahānī: unidentified. The name ʿAbd al-Salām al-Iṣfahānī found in the parallel tradition in Ibn Ṭāwūs is likewise unknown. The only disciple of al-Jawād with the *nisba* "al-Iṣbahānī" recorded by al-Ṭūsī is Ibrāhīm b. Shayba al-Iṣbahānī (*Rijāl*, p. 398, no. 12).

163 The manuscripts are unvocalized, but the reading being cited is in all likelihood *wa-arjulikum*, conforming to the Shīʿī practice of wiping (rather than washing) one's feet before prayer. For further references and discussion see Bar-Asher, "Readings", pp. 56–57, with note 58; Madelung, "Ibn ʿAbbās", pp. 14–15 (showing that this was the reading of Ibn ʿAbbās); Lalani, *Thought*, pp. 120–121. For *wa-arjulikum* see also Ibn Mujāhid, pp. 242–243 (Ibn Kathīr, Ḥamza, Abū ʿAmr, ʿĀṣim in the transmission of Abū Bakr); Ṭabarī, VI, p. 128 (some Ḥijāzī and ʿIrāqī readers; this is the reading which al-Ṭabarī himself prefers [VI, pp. 130–131]); Māturīdī, III, p. 470 (*qaraʾū bi-l-naṣb wa-qaraʾū bi-l-khafḍ*); Samarqandī, I, p. 372 (Ibn Kathīr, Abū ʿAmr, Ḥamza, ʿĀṣim in the transmission of Abū Bakr); Raḍī, *Talkhīṣ*, p. 280; Thaʿlabī, IV, p. 27; Dānī, p. 98; Karājakī, I, pp. 152–154; Ibn al-ʿArabī, *Nāsikh*, p. 116 (Anas, Abū Jaʿfar [i.e. Yazīd b. al-Qaʿqāʿ?], ʿĀṣim, al-Aʿmash, Ḥamza, Ibn ʿĀmir); Ṭabrisī, VI, p. 34; Rāzī, XI, pp. 127–128; ʿUkbarī, p. 188; Qurṭubī, VI, p. 91 (Ibn Kathīr, Abū ʿAmr, Ḥamza); Ardabīlī, *Zubda*, p. 18; *Faṣl*, p. 280, ll. 2–14.

164 *Faṣl*, p. 282, ll. 20–21. See Kulīnī, VIII, p. 205, no. 248 > *Ṣāfī*, II, p. 91, Ḥuwayzī, I, p. 681, no. 403 (in Ḥuwayzī, without *lam tubda lakum*). Al-Majlisī leaves open the possibility that *lam tubda lakum* is a gloss (Majlisī, *Mirʾāt*, XXVI, p. 120 > *Faṣl*, p. 282, ll. 21–22). This however is rejected by al-Nūrī as far-fetched (*wa-lā yakhfā buʿduhu*) (*Faṣl*, p. 282, l. 22).

165 *Faṣl*, p. 281, ll. 18–20. According to both Sunnī and Shīʿī authorities, this verse was revealed during the Prophet's farewell pilgrimage to Mecca in the year 10/632 (see Modarressi, "Debates", p. 25). For the reading *fī ʿAlī* see Qummī, *Tafsīr*, II, p. 201 > *Ṣāfī*, I, p. 45; Ṭabrisī, *Iḥtijāj*, p. 59 > *Ṣāfī*, II, p. 55, Ḥuwayzī, I, p. 654, no. 298; Jazāʾirī, *Nūr*, p. 66; Goldziher, *Richtungen*, p. 285; Bar-Asher, "Readings", pp. 57–58; tr. Amir-Moezzi, "Walāya", p. 724. Another Imāmī reading includes the words *fī ʿAlī* and in addition replaces the sentence *wa-in lam tafʿal fa-mā ballaghta risālatahu* with *wa-in lam tafʿal ʿadhdhabtuka ʿadhāban alīman* ("if you do it not, I will afflict you with a painful punishment") (Ibn Shahrāshūb, *Manāqib*, III, p. 107 > *Biḥār*, XXXV, p. 58, no. 12). Cf. Jeffery, p. 40 (giving Ibn Masʿūd's reading as *min rabbika inna ʿAliyyan mawlā l-muʾminīn*; this reading is reproduced in Irbilī, I, p. 326 > *Burhān*, I, p. 491, no. 12; Suyūṭī, *Durr*, II, p. 528 [from Ibn Mardawayh] [*kunnā naqraʾ ʿalā ʿahd rasūl allāh* etc.] > *Biḥār*, XXXVII, pp. 189–190); Tisdall, p. 237;

Modarressi, "Debates", p. 25. ʿAlī b. Muḥammad al-Bayāḍī al-ʿĀmilī (d. 877/1472–1473) cites a Sunnī claim according to which the Imāmīs hold that *fī ʿAlī* formed part of the original verse but was omitted by the Sunnīs (*asqaṭahā ahl al-sunna*). Al-Bayāḍī (who was himself an Imāmī) rejects this claim: "no Imāmī upholds it; in fact, the Imāmīs unanimously agree that whoever recites this addition in his prayer has his prayer nullified (*man qaraʾa bi-tilka l-ziyāda fī ṣalātihi baṭalat*). We only say that it is ʿAlī concerning whom this verse was revealed" (Bayāḍī, I, p. 259). Al-Bayāḍī's view is in line with that of Imāmī scholars who deny that the original text of the Qurʾān has been altered (see Introduction, pp. 27–28). Yet he did not refrain from citing traditions with an Imāmī reading (see e.g. Bayāḍī, I, p. 291; **301***). The words *fī ʿAlī* (or *fī faḍl ʿAlī*) appear as a gloss (on the authority of al-Bāqir) in Thaʿlabī, IV, p. 92 > Ibn Ṭāwūs, *Ṭarāʾif*, p. 152 (> *Biḥār*, XXXVII, p. 189, no. 73), Bayāḍī, I, p. 259. The reading *risālātihi* (Q 5:67) adduced in ms. M conforms to the *qirāʾa* of Nāfiʿ, Ibn ʿĀmir, ʿĀṣim in the transmission of Abū Bakr (see Ibn Mujāhid, p. 246) and Ibn Miqsam (see Jeffery, "Ibn Miqsam", p. 13; cf. **190**). See also Naḥḥās, *Iʿrāb*, II, p. 31 (*risālātihi* as the reading of the Medinese); Thaʿlabī, IV, p. 92; ʿUkbarī, p. 199.

166 *Mustadrak*, XV, p. 413, no. 18669, p. 419, no. 18693, p. 420, no. 18698. The reading *ahālīkum* (not *ahāliyakum*) recorded in ms. M is often ascribed to al-Ṣādiq (Jeffery, p. 332; Ibn Jinnī, I, pp. 217–218; Thaʿlabī, IV, p. 104; Zamakhsharī, I, p. 640 [*bi-sukūn al-yāʾ … li-l-takhfīf*]; Ibn ʿAṭiyya, II, p. 230; Ṭabrisī, VI, p. 181; Qurṭubī, VI, p. 279; Abū Ḥayyān, IV, p. 13 [*bi-sukūn al-yāʾ*]). For this tradition cf. Ṭūsī, IV, pp. 13–14; idem, *Tahdhīb*, VIII, p. 297, no. 1098 > Ibn Idrīs, *Sarāʾir*, III, p. 629; Rāwandī, *Fiqh*, II, p. 227. The ending is a commentary on the continuation of Q 5:89 (*aw kiswatuhum aw taḥrīr raqaba*); cf. *Aṣl ʿĀṣim b. Ḥumayd*, p. 24.

167 *Faṣl*, p. 157, ll. 11–13. See **84**.

168 *Faṣl*, p. 282, l. 22–p. 283, l. 1. The reading *hal rabbuka yastaṭīʿu* ("is it your Lord who is able") appears to be attested only in *KQ*. The better known reading of Q 5:112 is *hal tastaṭīʿu rabbaka* ("are you able to call on your Lord"). It is recorded on the authority of various early authorities (see Ṭabarī, VII, p. 129) including the Prophet (see Tirmidhī, *Ṣaḥīḥ*, XI, p. 53, Ḥākim, *Mustadrak*, II, p. 616, no. 2989, Qurṭubī, VI, p. 365), ʿĀʾisha (see Māturīdī, III, p. 650, Ibn Abī Zamanīn, I, p. 216), Ibn

ʿAbbās (see Māturīdī, III, p. 650) and ʿAlī (see Ibn Abī Ḥātim, IV, p. 1243, no. 7015, Abū Ḥayyān, IV, p. 58) and was adopted by al-Kisāʾī (see Kisāʾī, *Maʿānī*, p. 128, Ibn Mujāhid, p. 249, Naḥḥās, *Iʿrāb*, II, p. 50, Samarqandī, I, p. 429, Thaʿlabī, IV, p. 124, Māwardī, II, p. 82, Ṭabrisī, VI, p. 235, Abū l-Futūḥ, IV, p. 369, Rāzī, XII, p. 107, Ibn al-Jawzī, II, p. 277, Qurṭubī, VI, p. 364, Abū Ḥayyān, IV, p. 58, Ibn Hishām, *Mughnī*, pp. 904–905); see further Ibn Khālawayh, *Ḥujja*, pp. 109–110; ʿUkbarī, p. 208. It is also attested in Shīʿī texts; see ʿAyyāshī, I, p. 350, no. 222 (Yaḥyā al-Ḥalabī) > *Ṣāfī*, II, p. 97, *Burhān*, I, p. 511, no. 1, *Biḥār*, XIV, p. 248, no. 34, Ḥuwayzī, I, p. 689, no. 430, *Faṣl*, p. 283, ll. 2–9. See further Goldziher, *Richtungen*, p. 23. Cf. **169**.

Isnād: Abū Yaʿqūb: he may well be Isḥāq b. ʿAbd al-ʿAzīz Abū l-Safātij (for whom see **195***). There are three other transmitters from al-Ṣādiq having this *kunya*: Abū Yaʿqūb Isḥāq b. Yazīd al-Ṭāʾī al-Kūfī (Ṭūsī, *Rijāl*, p. 149, no. 146); Abū Yaʿqūb Isḥāq b. Ibrāhīm al-Azdī al-ʿAṭṭār al-Kūfī (idem, *Rijāl*, p. 150, no. 151); Abū Yaʿqūb al-Asadī imām Banī l-Ṣaydāʾ (printed erroneously as Banī l-Ṣayd) al-Kūfī (idem, *Rijāl*, p. 339, no. 25).

169 For the explication of *yastaṭīʿ* (at Q 5:112) as *yaqdir* (to be able) see e.g. Ṭabrisī, VI, p. 237; Qurṭubī, VI, p. 364. Cf. **168**.

170 Cf. Māwardī, II, p. 31, Ṭūsī, III, p. 500, Ṭabrisī, VI, p. 77, all citing an anonymous view according to which the *ghurāb* of Q 5:31 was an angel in the form of a raven. In contrast, ʿAlī (Ibn Shahrāshūb, *Manāqib*, II, p. 384 > *Biḥār*, X, p. 85, no. 5) and al-Bāqir (Ṭabrisī, *Iḥtijāj*, p. 329 > *Biḥār*, XLVI, p. 352, no. 5) are said to have adduced the raven as an example of a messenger (*mabʿūth/rasūl*) who was neither a *jinn* nor a human being, neither an angel nor a devil. Cf. Mufīd, *Ikhtiṣāṣ*, p. 44 (*masāʾil ʿAbdallāh b. Salām*).

171 For this tradition see Ṭūsī, *Tahdhīb*, X, pp. 183–184, no. 718 (al-Ḥusayn b. Saʿīd < Faḍāla < Abān < Zurāra < al-Bāqir or al-Ṣādiq) > Ḥuwayzī, I, p. 636, no. 220. The view that the beginning of Q 5:45 (the verse of *lex talionis*) is *muḥkam* (effective/not abrogated; cf. **189**) is held *inter alia* by al-Ṭūsī (*Tahdhīb*, X, pp. 183) and al-Rāwandī (*Fiqh*, II, pp. 415–416: *lā khilāf anna dhālika thābit fī sharʿinā … wa-lā yathbutu naskhuhu lā qurʾānan wa-lā sunnatan fa-innahu yajibu l-ʿamal bihi*). The opposing view is espoused by al-Qummī (I, pp. 13, 169), for whom the beginning of Q 5:45 is abrogated by Q 2:178. This view is shared

by al-Nuʿmānī (*Tafsīr*, p. 9), who maintains that the ruling at Q 5:45 does not distinguish between men, women and slaves (since it allows mutual retaliation among them). Al-Qummī (at I, p. 169), al-Nuʿmānī and Ibn al-Jawzī (*Nawāsikh*, pp. 50–51) point out that the ruling cited in Q 5:45 is that of the *tawrāt* (see Q 5:44–45 [*innā anzalnā l-tawrāt … wa-katabnā ʿalayhim fīhā*; cf. Exodus 21:23–24, Leviticus 24:17–21, Deuteronomy 19:21]); and al-Nuʿmānī adduces Q 2:178 as an instance of a verse abrogating a Biblical ruling (*fa-nasakha llāh taʿālā mā fī l-tawrāt*). Abū ʿUbayd (*Nāsikh*, p. 47; cf. Wansbrough, *Quranic Studies*, p. 192) mentions two views: according to the Medinese, Q 5:45 and Q 2:178 are both valid; according to the ʿIrāqīs, Q 2:178 is abrogated by Q 5:45 (see similarly Qurṭubī, II, p. 246). See further *EI*[2], art. "Ḳiṣāṣ", at V, p. 177b (J. Schacht); *EQ*, art. "Retaliation" (Khaled Abou El Fadl); Adang, *Writers*, pp. 221–222.

172 *Mustadrak*, XIV, p. 434, no. 17202. This paragraph comprises three different traditions, all dealing with the *ahl al-kitāb*: (i) A tradition describing a discussion between Imam and disciple on the issue of marriage with scriptuaries. For this issue see in general Friedmann, *Tolerance*, pp. 160–193 (chapter five: interfaith marriages). For Q 5:5 being abrogated by Q 60:10 see ʿAyyāshī, I, p. 296, no. 38 (Ibn Sinān < al-Ṣādiq); Kulīnī, V, p. 358, no. 8; Nuʿmān, *Daʿāʾim*, II, pp. 249–250, no. 942; Ṭūsī, *Istibṣār*, III, p. 179, no. 3; idem, *Tahdhīb*, VII, p. 298, no. 1245; Ṭabrisī, VI, p. 33; Rāwandī, *Fiqh*, II, p. 135; Suyūrī, II, pp. 196–197. Cf. Ibn al-Jawzī, *Nawāsikh*, p. 207 (citing a view according to which Q 60:10 was abrogated by Q 5:5; this view is rejected by Ibn al-ʿArabī [*Nāsikh*, p. 214]). Another verse said to have abrogated Q 5:5 is Q 2:221. The *naskh* in both cases is problematic since Sūra 5 is traditionally said to have been revealed after both Sūra 2 and Sūra 60. For Q 2:221 see Friedmann, *Tolerance*, p. 192; Maghen, *Hardship*, pp. 33–34, adducing conflicting views as to whether Q 2:221 abrogated Q 5:5 or was abrogated by it. Cf. Ibn al-ʿAtāʾiqī, *Nāsikh*, p. 35 (the view that Q 2:221 is abrogated by Q 5:5 is problematic [*wa-fī l-kull naẓar*]). (ii) An exegetical tradition on Q 5:21. For God rescinding (*maḥā*) His decree granting the Holy Land to the Children of Israel see ʿAyyāshī, I, p. 304, no. 69 (to Q 5:21) (Zurāra, Ḥumrān, Muḥammad b. Muslim, all < al-Bāqir and al-Ṣādiq) > *Ṣāfī*, II, p. 25, *Biḥār*, XIII, p. 180, no. 11, Ḥuwayzī, I, p. 606, no. 108; ʿAyyāshī, I, p. 304, no. 72 (Masʿada b. Ṣadaqa < al-Ṣādiq) > *Biḥār*, XIII, p. 181, no. 14, Ḥuwayzī, I, p. 606, no. 111. For the context see Rubin, *Bible*, pp. 61–63. (iii) An exegetical

tradition on Q 5:106. According to this verse, a will (*waṣiyya*), to be valid, has to be drawn up or dictated in the presence of two trustworthy witnesses (see Powers, *Studies*, pp. 11, 107, 211). These witnesses must under normal circumstances be Muslims. If, however, a Muslim is in the company of non-Muslims, feels that his end is near, makes a will and then dies, the question arises as to whether the testimony of the non-Muslims is admissible. This was a moot point among Sunnīs (see Friedmann, *Tolerance*, pp. 35–36). Most Imāmī scholars answered the question in the affirmative, and supported their position by interpreting the words "two others not from among you" (*ākharān min ghayrikum*) as referring to non-Muslims (see *Baṣā'ir*, p. 534, no. 1; Qummī, I, p. 189; ʿAyyāshī, I, pp. 348–349, nos. 216–219; Kulīnī, VII, pp. 3–6, nos. 1, 3, 6, 7; Ṭūsī, *Tahdhīb*, IX, pp. 178–181, nos. 715–718, 724–725; Rāwandī, *Fiqh*, I, p. 417). The tradition in *KQ* is in keeping with this position.

173 *Mustadrak*, XII, pp. 238–239, no. 13989. Cf. Barqī, I, p. 232, nos. 182–183 ([*dhālika*] *ta'wīluhā l-aʿẓam*) > *Burhān*, I, pp. 463–464, nos. 5, 7, *Biḥār*, II, pp. 20–21, nos. 57–58; Qummī, I, p. 167 > Ḥuwayzī, I, p. 618, no. 147; ʿAyyāshī, I, pp. 312–313, no. 84 > *Biḥār*, CIV, p. 374, no. 24; ʿAyyāshī, I, p. 313, no. 87 > *Biḥār*, II, p. 21, no. 60; Kulīnī, II, pp. 210–211, no. 2 (*dhāka ta'wīluhā l-aʿẓam*) > *Ṣāfī*, II, p. 31, *Burhān*, I, pp. 463–464, no. 5, *Biḥār*, LXXIV, p. 403, no. 49, Ḥuwayzī, I, p. 619, no. 154; Ṭūsī, *Amālī*, I, p. 230 > *Burhān*, I, p. 464, no. 6; Ṭabrisī, *Iḥtijāj*, p. 251 (*wa-li-l-iḥyā' fī hādhā l-mawḍiʿ ta'wīl fī l-bāṭin laysa ka-ẓāhirihi wa-huwa man hadāhā*); *DC*, art. "Abel et Caïn" (Meir M. Bar-Asher); the discussion in Kohlberg, "Taqiyya", p. 377. Cf. also the expression *ta'wīluhu l-aʿẓam* in Mufīd, *Ikhtiṣāṣ*, p. 123 > *Biḥār*, XXIV, p. 399, no. 126, ʿĀmilī, *Mir'āt*, p. 26.

174 Those who read *tanfaʿ* are said to have included the Prophet (see Ibn ʿAdī, *Ḍuʿafā'*, IV, p. 1495), Abū l-ʿĀliya (i.e. the Baṣran Rufayʿ b. Mihrān al-Riyāḥī, d. 90/708–709) (see Ibn Jinnī, I, p. 236; Ibn Hishām, *Mughnī*, p. 667), Ibn Sīrīn (see Naḥḥās, *Iʿrāb*, II, p. 109; Ibn Khālawayh, p. 42; Zamakhsharī, II, p. 64; Qurṭubī, VII, p. 148; Abū Ḥayyān, IV, pp. 259, 260) and Ibn ʿUmar (see Ibn Khālawayh, p. 42; Ibn ʿAṭiyya, II, p. 367). For a grammatical explication of this reading see Naḥḥās, *Iʿrāb*, II, p. 109 > Qurṭubī, VII, p. 148; Ibn Jinnī, I, pp. 236–237; ʿUkbarī, p. 238; Abū Ḥayyān, IV, p. 259.

175 The doctrine that God's will (*irāda*) regarding His own acts is identical with their creation is typical of the Baghdādī Muʿtazilīs; see Madelung, *al-Qāsim*, pp. 165–166. The words *mi'at manqaba* appearing in the margin of ms. T are evidently a later addition. The purpose of this addition is not clear; it cannot be a reference to the work by Ibn Shādhān bearing this title, since the tradition in question is not included in it.

176 *Mustadrak*, VII, p. 93, no. 7736. Both *ḥaṣād* and *ḥiṣād* mean "harvest" or "reaping". Among the Seven Readers, *ḥaṣādihi* was adopted by ʿĀṣim, Abū ʿAmr and Ibn ʿĀmir, with the rest reading *ḥiṣādihi* (Ibn Mujāhid, p. 271; Ibn al-Jawzī, III, p. 104; Qurṭubī, VII, p. 104; Bayḍāwī, p. 193; cf. Ibn Khālawayh, *Ḥujja*, p. 127; Ahwāzī, *Ibn Muḥayṣin*, p. 234; Ṭabrisī, VII, p. 213; Abū l-Futūḥ, V, p. 75; Rabin, *West-Arabian*, p. 99). According to one report, when a disciple read Q 6:141 to al-Riḍā, the Imam told him to open his mouth (*iftatiḥ/iftaḥ al-fam*) while pronouncing the *ḥā'* (Ḥimyarī, pp. 215–216 > *Burhān*, I, p. 556, no. 10, *Biḥār*, XCVI, p. 94, no. 6, Ḥuwayzī, I, p. 771, no. 307). Muḥsin al-Fayḍ takes this to mean that the disciple had read *ḥiṣādihi* and had been put right by the Imam (*Ṣāfī*, II, p. 162). This assumption is borne out by the tradition in *KQ*, where al-Riḍā endorses the reading *ḥaṣādihi*. For the text of the tradition cf. ʿAyyāshī, I, pp. 377–380, nos. 97–114, particularly nos. 97, 103, 104, 108; Kulīnī, III, pp. 564–566 (*bāb al-ḥaṣād wa-l-jadād*).

177 *Faṣl*, p. 283, ll. 22–23. See Qummī, I, p. 199 > Ḥuwayzī, I, p. 709, no. 42, *Faṣl*, p. 283, ll. 20–22; cf. Kulīnī, VIII, p. 287, no. 432 (where *bi-walāyat ʿAlī* is a gloss) > *Ṣāfī*, II, p. 113, *Burhān*, I, p. 520, no. 1, Ḥuwayzī, I, p. 709, no. 43.

178 This tradition properly belongs in the chapter on Sūrat al-māʾida, where the word *al-masīḥ* occurs five times, at verses 17 (twice), 72 (twice) and 75. For the possible derivation of *masīḥ* from the Aramaic *meshīḥā* see Jeffery, *Vocabulary*, p. 265. In *KQ muthaqqal* occurs four times: the meaning here is "with a long final vowel written with mater lectionis (*mamdūda*)". At **348** it denotes "with a longer ('heavier') pronunciation", and at **180** and **343** it denotes "with a double consonant (*shadda*)". *Mukhaffaf* occurs five times: at **180**, **181**, **260** and **261** it denotes "without a double consonant (*shadda*)"; at **325** it denotes "without a vowel" (i.e. with a *sukūn*). See in general Versteegh, *Grammar*, index, s.vv. *muthaqqal*, *mukhaffaf*.

179 *Faṣl*, p. 284, ll. 22–23. For this reading see Jeffery, p. 131 (Ubayy); Qummī, I, pp. 221–222 > *Ṣāfī*, II, p. 173, *Biḥār*, VI, p. 313, no. 18, LXVII, p. 32, Ḥuwayzī, I, p. 782, no. 361. Saʿd b. ʿAbdallāh, *Nāsikh*, p. 65 has *kasabat*, but al-Nūrī cites Saʿd's text as *iktasabat* (*Faṣl*, p. 284, l. 23–p. 285, l. 2).

Isnād: Muʿallā b. ʿUthmān: Abū ʿUthmān (al-) Muʿallā b. ʿUthmān al-Aḥwal al-Kūfī, a transmitter from al-Ṣādiq (Quhpāʾī, VI, p. 112; Ardabīlī, II, p. 251).

180 *Faṣl*, p. 283, ll. 14–15. For *yukdhibūnaka* as the reading of ʿAlī (as at **181**) see Naḥḥās, *Maʿānī*, II, p. 417; Thaʿlabī, IV, p. 145; Ṭabrisī, VII, p. 48 > *Ṣāfī*, II, p. 116, *Faṣl*, p. 283, ll. 18–20; Abū l-Futūḥ, IV, p. 417. For *yukdhibūnaka* as the reading of al-Ṣādiq see Jeffery, p. 332. Of the Seven Readers, Nāfiʿ and al-Kisāʾī read *yukdhibūnaka* and the rest, *yukadhdhibūnaka* (Ibn Mujāhid, p. 257; Samarqandī, I, p. 444; Thaʿlabī, IV, p. 145; Abū l-Futūḥ, IV, p. 417; Ibn al-Jawzī, III, pp. 23–24; Abū Ḥayyān, IV, p. 116; cf. Ṭabarī, VII, pp. 180–181; Māturīdī, IV, p. 70; ʿUkbarī, p. 215). Translation: "They will not bring anything which will render a lie that which you (i.e. Muḥammad) bring".

181 *Faṣl*, p. 283, ll. 15–16. For this tradition cf. Saʿd b. ʿAbdallāh, *Nāsikh*, p. 66 (ending: *lā yaʾtūna bi-ḥaqq yubṭilūna bihi ḥaqqaka*); Qummī, I, p. 196 (where al-Ṣādiq's reading is erroneously given as *lā yaʾtūnaka*; the correct version [*lā yukdhibūnaka*] is found in *Biḥār*, IX, p. 202, no. 66); ʿAyyāshī, I, p. 359, no. 20 (ending: *lā yaʾtūna bi-bāṭil yukdhibūna bihi ḥaqqaka*)> *Ṣāfī*, II, p. 116, *Burhān*, I, p. 523, no. 3, *Biḥār*, IX, p. 202, no. 65, XVIII, pp. 231–232, no. 72; Ibn Abī Ḥātim, IV, p. 1283, no. 7238; Kulīnī, VIII, p. 200, no. 241 (ending as in ʿAyyāshī) > *Ṣāfī*, II, p. 116; Suyūṭī, *Durr*, III, p. 18; al-Muttaqī al-Hindī, *Kanz*, II, p. 599, no. 4834 (*ʿan ʿAlī annahu kāna yaqraʾu hādhā l-ḥarf fa-innahum lā yukdhibūnaka mukhaffafa qāl lā yajīʾūna bi-ḥaqq huwa aḥaqq min ḥaqqika*). See **180**.

Isnād: Yaʿqūb b. Shuʿayb: Abū Muḥammad Yaʿqūb b. Shuʿayb b. Mītham/Maytham b. Yaḥyā al-Tammār al-Asadī, a transmitter from al-Ṣādiq (Modarressi, *TS*, p. 398).—ʿImrān b. Mītham/Maytham: ʿImrān b. Mītham/Maytham b. Yaḥyā al-Tammār al-Asadī, paternal uncle of Yaʿqūb b. Shuʿayb, a transmitter from Zayn al-ʿĀbidīn, al-Bāqir and al-Ṣādiq (Quhpāʾī, IV, p. 273; Ardabīlī, I, pp. 644–645).—ʿAbāya al-Asadī: ʿAbāya b. ʿAmr b. Ribʿī al-Asadī, a transmitter from ʿAlī and al-Ḥasan (Ibn Saʿd, *Ṭabaqāt*, VI, p. 127; Quhpāʾī, III, p. 253; Ardabīlī, I, p. 435).

182 *Faṣl*, p. 284, ll. 16–17. See Kulīnī, VIII, pp. 205–206, no. 249 > Ḥuwayzī, I, p. 761, no. 254, *Faṣl*, p. 284, ll. 14–16. Cf. Q 7:137 (*wa-tammat kalimat rabbika l-ḥusnā ʿalā banī isrāʾīl*).

Isnād: Muḥammad b. Marwān: several transmitters from al-Ṣādiq bearing this name are recorded by al-Ṭūsī: (i) Muḥammad b. Marwān al-Baṣrī, who was also a transmitter from al-Bāqir (Ṭūsī, *Rijāl*, p. 136, no. 18, p. 301, no. 332); (ii) Abū ʿAbdallāh (or Abū Yaḥyā) Muḥammad b. Marwān al-Dhuhlī al-Baṣrī (d. 161/777–778) (Ṭūsī, *Rijāl*, p. 301, no. 333; he may be identical with (i)); (iii) Muḥammad b. Marwān b. ʿUthmān al-Madanī (Ṭūsī, *Rijāl*, p. 301, no. 331).

183 For this reading see Tisdall, p. 236.

184 For the identification of the *qawm* of Q 6:45 as the Umayyads see also ʿAyyāshī, I, p. 359, no. 22 (Abū l-Ḥasan ʿAlī b. Muḥammad [i.e. the Imam al-Hādī]) > *Burhān*, I, p. 526, no. 6, *Biḥār*, LXVII, pp. 199–200, LXXX, pp. 315–316, no. 6; Kishshī, pp. 70–71 > *Biḥār*, XLII, pp. 135–136, no. 16, LXVII, pp. 199–200. Elsewhere the *qawm* are said to be the ʿAbbāsids (ʿAyyāshī, I, p. 360, no. 23 > *Ṣāfī*, II, p. 121, *Burhān*, I, p. 526, no. 7, *Biḥār*, XXXI, pp. 523–524, no. 23, Ḥuwayzī, I, p. 719, no. 86) or the Umayyads and ʿAbbāsids—the former were punished unawares (*baghtatan*) and the latter will be punished openly (*jahratan*) (ʿAyyāshī, I, p. 360, no. 24 [Manṣūr b. Yūnus < unidentified transmitter < al-Ṣādiq, to Q 6:44–47] > *Burhān*, I, p. 526, no. 8, *Biḥār*, XXXI, p. 524, no. 24). Translation: "It is the last remnant of the Umayyads to which reference is made in the verse: 'of the people who did wrong the last remnant was cut off' (Q 6:45). The downfall of one of them is tantamount to the downfall of many".

185 For this verse see in general Gramlich, "Urvertrag"; Bar-Asher, *Scripture*, pp. 132–133; *DC*, art. "Pacte prééternel" (Geneviève Gobillot). For the tradition see Ibn Maḥbūb, *Kitāb al-mashyakha* > Ḥillī, *Mukhtaṣar*, p. 169 (but reading *dhurriyyatahum*; *isnād*: al-Ḥasan b. Maḥbūb < ʿAlī b. Riʾāb < Abū Baṣīr < al-Ṣādiq); its ending is a paraphrase of Q 3:81. The reading *dhurriyyātihim* was adopted by three of the Seven Readers (Nāfiʿ, Abū ʿAmr and Ibn ʿĀmir) (see Ibn Mujāhid, p. 298; Ibn ʿAṭiyya, II, p. 475; Ibn al-Jawzī, III, p. 217; cf. Thaʿlabī, IV, p. 304, Ṭabrisī, IX, p. 59) and was also followed by Ibn Miqsam (see Jeffery, "Ibn Miqsam", p. 15). It is further attested in ʿAyyāshī, II, pp. 41–42, no. 116 (al-Aṣbagh b. Nubāta < ʿAlī) > *Burhān*, II, p. 51, no. 34 (but reading *dhurriyyatahum*),

Biḥār, V, p. 258, no. 62 (*dhurriyyatahum*); Ibn al-Juḥām > Ibn Ṭāwūs, *Yaqīn*, p. 283; Ibn Shahrāshūb, *Manāqib*, III, p. 55. Al-Ṭabarī (IX, pp. 111–117) adduces numerous traditions on Q 7:172, in all of which the form *dhurriyyātihim* is recorded. Cf. **193**, **195–197**, **405**.

186 In this tradition, a man asks ʿAlī about an apparent contradiction between two verses: according to the first (Q 37:24), the unbelievers will be questioned on the Day of Judgment; according to the second (Q 3:77), "God will neither speak to them nor look upon them". ʿAlī replies that on that day people (here evidently meaning the unbelievers) will pass through various places; at some they will be stopped and questioned, at others they will be turned away (or: sent off to be punished) without being either stopped or questioned. A similar reply is ascribed to ʿIkrima (see Qurṭubī, X, p. 61, XVII, p. 174; idem, *Tadhkira*, p. 344). Commentators discuss other pairs of verses with similar apparent contradictions, for example Q 37:24 vs. Q 55:39 (see Karājakī, II, p. 189; Ṭūsī, VI, pp. 65–66; Ṭabrisī, XXVII, p. 98) or Q 7:6 vs. Q 28:78 (see Ṭūsī, IV, pp. 349–351). For the final sentence cf. **3**.

187 Cf. ʿAyyāshī, I, p. 365, no. 42 (*arāda ghayr alladhī qāl*) > *Burhān*, I, p. 535, no. 15, *Biḥār*, XI, p. 88, no. 13. See further Murtaḍā, *Tanzīh*, pp. 20–23; Ṭabrisī, VII, p. 112.

188 This exegesis on Q 6:84–85 is quoted to show that just as Jesus's position as a descendant (*dhurriyya*) of Abraham is not affected by the fact that this descent is through his mother, so too al-Ḥasan and al-Ḥusayn's position as descendants of the Prophet is not affected by the fact that this descent is through their mother. The connection between the two cases (Jesus to Abraham via Maryam, al-Ḥasan and al-Ḥusayn to the Prophet via Fāṭima) is said to have been pointed out by the Baṣran Qurʾān scholar Yaḥyā b. Yaʿmar when he was brought before al-Ḥajjāj (see ʿAyyāshī, I, p. 367, no. 53 [on the authority of Abū l-Ḥarb b. Abī l-Aswad] > *Burhān*, I, p. 539, no. 9, *Biḥār*, XCVI, p. 243, no. 9; Ibn Abī Ḥātim, IV, p. 1335, no. 7554 > Ibn Kathīr, *Tafsīr*, II, p. 155, Suyūṭī, *Durr*, III, p. 51; Nuʿmān, *Sharḥ*, III, pp. 92–96, no. 1021; Ibn Bābawayh, *Amālī*, pp. 564–565; Kūfī, *Manāqib*, p. 224, no. 688; Karājakī, I, pp. 357–360 > *Biḥār*, X, pp. 147–149, no. 1, XXV, pp. 243–246, no. 26; Ibn Khallikān, *Wafayāt*, VI, p. 174), and by Mūsā al-Kāẓim when he addressed Hārūn al-Rashīd (see Ibn Shuʿba, *Tuḥaf*, pp. 298–299 [*inna llāh nasaba l-masīḥ ʿĪsā b. Maryam ilā khalīlihi Ibrāhīm bi-ummihi*

Maryam etc.]; Ibn Bābawayh, *ʿUyūn*, I, p. 69, no. 9; Mufīd, *Ikhtiṣāṣ*, p. 50 > *Biḥār*, XLVIII, p. 122, no. 1). Cf. Kulīnī, VII, p. 90, no. 4 (citing al-Faḍl b. Shādhān [*fa-jaʿala ʿĪsā min dhurriyyat Ādam*]), VIII, pp. 317–318, no. 501 (*fa-jaʿala ʿĪsā b. Maryam min dhurriyyat Nūḥ*); Abū l-Futūḥ, IV, p. 479; Ganjī, *Kifāya*, p. 340 (… *wa-fī hādhā ākad dalīl anna awlād Fāṭima dhurriyya li-l-nabī*); *Ṣāfī*, II, p. 137; **278**.

189 For the beginning of this tradition see ʿAyyāshī, I, p. 383, no. 123 (Abū Baṣīr < al-Bāqir) > *Ṣāfī*, II, p. 170, *Burhān*, I, p. 562, no. 1, *Biḥār*, XCII, p. 275, no. 7 (in the chapter *Faḍāʾil sūrat al-anʿām*); for the ending see Qummī, I, p. 221 > *Burhān*, I, p. 563, no. 1, *Biḥār*, XXIV, p. 13, no. 9; cf. **378**. The view that verses Q 6:151–153 are *muḥkamāt* (effective, not abrogated; cf. **171**) is ascribed to Ibn ʿAbbās (Ṭabarī, VIII, pp. 86–87, Ṭabrisī, VII, p. 235, Rāzī, XIV, p. 4) and al-Suddī (Ṭabarī, VIII, p. 87); it is also mentioned in Muqātil, I, pp. 157, 378. Al-Qurṭubī (VII, p. 132) cites the view of an unnamed authority according to which these verses incorporate the Decalogue (cited in Günther, "Commandments", p. 40; see further idem, pp. 33–36).

190 Cf. Muqātil, I, p. 369. Elsewhere, the verse which came down in reply to Quraysh is said to have been either Q 28:68 (see e.g. Muqātil, II, pp. 503–504, Ṭūsī, VIII, p. 174, Ṭabrisī, XX, p. 314) or Q 43:32 (see e.g. Ṭabarī, XXV, p. 66, Ibn Shuʿba, *Tuḥaf*, p. 344 [> *Biḥār*, V, p. 74, no. 1], Qurṭubī, XVI, p. 83). *Unzila* (at Q 43:31) is also attested in Qummī, II, p. 310. It is not clear whether this is a *qirāʾa* or a scribal error. For *yaʿlamu* (at Q 6:124) see Kulīnī, III, p. 500, no. 11; Kishshī, p. 125; Ibn Shahrāshūb, *Manāqib*, IV, p. 201 > *Biḥār*, X, p. 158, no. 8; Ibn Kathīr, *Bidāya*, IX, p. 86 (year 87/706). The reading *risālātihi* (at Q 6:124) adduced in ms. M was adopted by Nāfiʿ, Ibn ʿĀmir, ʿĀṣim (in the transmission of Abū Bakr), Abū ʿAmr, Ḥamza and al-Kisāʾī (Ibn Mujāhid, p. 246; Ṭabrisī, VII, p. 185; Abū l-Futūḥ, V, p. 53; Ibn al-Jawzī, III, p. 91; Abū Ḥayyān, IV, p. 219; cf. **165**), and was also followed by Ibn Miqsam (Jeffery, "Ibn Miqsam", p. 13).

191 See Kulīnī, I, p. 416, no. 21, p. 424, no. 61 (both from Mālik al-Juhanī) > Najafī, p. 162, no. 1, *Burhān*, I, p. 519, no. 1, *Biḥār*, XXIII, p. 190, no. 8. Cf. ʿAyyāshī, I, p. 356, no. 13 > Ṭabrisī, VII, p. 25 (> *Biḥār*, IX, p. 85), Ibn Shahrāshūb, *Manāqib*, IV, p. 180, *Ṣāfī*, II, p. 112, *Burhān*, I, p. 520, no. 3, *Biḥār*, IX, pp. 201–202, no. 64.

Isnād: Mālik al-Juhanī: Abū Manṣūr (or Abū Muḥammad) Mālik b.

Aʿyan al-Juhanī, a Kūfan (Baṣran, according to Kishshī, p. 189) transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, V, pp. 88–89; Ardabīlī, II, pp. 36–37). He was also a poet (Modarressi, *TS*, p. 82, notes 52, 53).

192 *Faṣl*, p. 285, ll. 10–12. Al-Ṭabrisī records an anonymous account (*wa-ruwiya*) according to which Ibn Masʿūd and Sālim (i.e. Sālim b. Maʿqil mawlā Abī Ḥudhayfa b. ʿUtba) read the verse as follows: *wa-idhā qulibat abṣāruhum tilqāʾ aṣḥāb al-nār qālū rabbanā ʿāʾidhan bika an tajʿalanā maʿa l-qawm al-ẓālimīn* (VIII, p. 67 > *Biḥār*, VIII, p. 332, Ḥuwayzī, II, p. 36, no. 142, *Faṣl*, p. 136, ll. 20–22, p. 285, ll. 12–14). Another anonymous account cited by al-Ṭabrisī attributes this reading to al-Ṣādiq (VIII, p. 67). For the reading *qulibat* see Jeffery, pp. 43, 132, 234, 318 (Ibn Masʿūd, Ubayy, Sālim, al-Aʿmash); Māturīdī, IV, p. 433 (Ubayy); Zamakhsharī, II, p. 81 (al-Aʿmash). Cf. **194**.

Isnād: AL-QĀSIM B. ʿURWA: Abū Muḥammad (al-) Qāsim b. ʿUrwa, a resident of Baghdād and a transmitter from disciples of al-Ṣādiq (Modarressi, *TS*, pp. 359–360).—AL-ḤUSAYN B. ABĪ L-ʿALĀʾ: Abū ʿAlī al-Ḥusayn b. Abī l-ʿAlāʾ al-Khaffāf al-Aʿwar, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Kohlberg, "Uṣūl", pp. 144, 150; Modarressi, *TS*, pp. 274–275).

193 Of the Seven Readers, Abū ʿAmr read *yaqūlū* and the rest, *taqūlū*; this latter reading is also recorded in a tradition having Yaḥyā al-Ḥalabī in its *isnād* (see Qummī, I, pp. 246–247 > *Burhān*, II, pp. 47–48, no. 12, *Biḥār*, V, p. 236, no. 12). The word *yaqūl* recorded in the manuscripts is evidently an error. Since no *qirāʾa* appears to be cited here, it can be taken that the ending of this tradition is missing. Cf. **185**, **195**–**197**, **405**.

194 *Faṣl*, p. 285, l. 12. Cf. **192**.

195 *Faṣl*, p. 285, ll. 15–17. For *dhurriyyātihim* see **185**. Cf. Furāt, I, pp. 145–147, nos. 180–184 > *Faṣl*, p. 285, l. 19–p. 286, l. 12 (traditions with the reading *a-lastu bi-rabbikum* [variant: + *qālū balā*] *wa-anna Muḥammadan* [*ʿabdī wa-*] *rasūlī wa-anna ʿAliyyan amīr al-muʾminīn*); ʿAyyāshī, II, p. 41, nos. 113–114 (*wa-ashhadahum ʿalā anfusihim a-lastu bi-rabbikum wa-anna Muḥammadan rasūl allāh nabiyyukum* [variant: *wa-anna Muḥammadan nabiyyakum rasūl allāh*] *wa-anna ʿAliyyan amīr al-muʾminīn*) > *Burhān*, II, p. 50, nos. 31–32, *Biḥār*, XXXVII, p. 332, no. 72, Ḥuwayzī, II, pp. 98–99, no. 363, tr. Amir-Moezzi, "Walāya", p. 724; Kulīnī, I, p. 412, no. 4 > Ḥillī, *Mukhtaṣar*, p. 171, Najafī, p. 180, no. 19, *Burhān*, II, p. 47, no. 10,

Ḥuwayzī, II, p. 92, no. 336; Bar-Asher, "Readings", pp. 58–59. Cf. **185**, **193**, **196**, **197**, **405**.

Isnād: Muḥammad b. Ismāʿīl: Abū Jaʿfar Muḥammad b. Ismāʿīl b. Bazīʿ, a Kūfan transmitter from al-Kāẓim, al-Riḍā and al-Jawād, died during the imamate of al-Jawād (Quhpāʾī, V, pp. 151–154; Ardabīlī, II, pp. 69–76). For an example of his transmission from Muḥammad b. Sinān see Ibn Shādhān, *Kitāb al-qāʾim* > Ḥillī, *Muḥtaḍar*, p. 5 > *Biḥār*, XXVII, p. 308, no. 13 (Ibn Shādhān < Muḥammad b. Ismāʿīl < Muḥammad b. Sinān < ʿAmmār b. Marwān).—Manṣūr: he may well be Manṣūr b. Yūnus (for whom see **82***; cf. the *isnād* Manṣūr b. Yūnus < Abū l-Safātij < Jābir al-Juʿfī [Najafī, p. 327, no. 10 > *Burhān*, III, p. 57, no. 2, *Biḥār*, XXIV, p. 91, no. 10]).—Abū l-Safātij: Abū Yaʿqūb Isḥāq b. ʿAbd al-ʿAzīz Abū l-Safātij al-Bazzāz, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, I, pp. 187–188, VII, p. 49; Ardabīlī, I, p. 82, II, p. 390; see **168***).—Abū l-Rabīʿ al-Qazzāz: al-Māzandarānī (VII, p. 50 > *Faṣl*, p. 287, ll. 9–10) describes him as *majhūl*. He is only mentioned in this tradition as recorded in *KQ* and Kulīnī. Perhaps he is to be identified with Abū l-Rabīʿ Sulaymān b. Khālid b. Dihqān al-Aqṭaʿ (see **121***); yet this person is nowhere called "al-Qazzāz".

196 *Faṣl*, p. 285, l. 19. Cf. **185**, **193**, **195**, **197**, **405**.

197 Translation: "The people of the right said: 'yes (we will acknowledge ʿAlī as legatee)'; the people of the left acknowledged the two *shahāda*s (i.e. God's unicity and Muḥammad's prophethood), but when they wanted to acknowledge *amīr al-muʾminīn* (as legatee), the Second (i.e. ʿUmar) indicated with his eye that they should not (do so); they refused to acknowledge (ʿAlī as legatee) and were therefore cursed". For *aṣḥāb al-yamīn* see Q 56:27, 38, 90, 91, Q 74:39; for *aṣḥāb al-shimāl* see Q 56:41; in general Amir-Moezzi, *Guide divin* (= *Divine Guide*), index, s.v. *aṣḥāb al-yamīn/aṣḥāb al-shimāl*. Cf. **185**, **193**, **195**, **196**, **405**.

Isnād: ʿAlī b. Muḥammad b. Abī ʿAbdallāh: there are a number of transmitters from al-Ṣādiq called ʿAlī b. Muḥammad, but none of them is known as ʿAlī b. Muḥammad b. Abī ʿAbdallāh (or Abī Ṭālib). Perhaps *ʿan Abī ʿAbdallāh* was written down twice, the first *ʿan* subsequently being changed to *bn*.

198 *Faṣl*, p. 287, ll. 17–18. See **199**.

Isnād: Ḥumayd: he may be Ḥumayd b. al-Sarī al-ʿAbdī al-Kūfī, a transmitter from al-Ṣādiq (Quhpāʾī, II, p. 135; Ardabīlī, I, p. 284) and

a member of the ʿAbd al-Qays, the tribe to which Jābir al-ʿAbdī also belonged.—Jābir al-ʿAbdī: he is mentioned in a single tradition in Kulīnī, I, p. 410, no. 1 (*isnād*: Ibn Maḥbūb < Ḥammād [i.e. b. ʿĪsā] < Ḥumayd < Jābir al-ʿAbdī [in the printed edition: Ḥumayd wa-Jābir al-ʿAbdī, which appears to be an error] < ʿAlī) > *Biḥār*, XL, p. 336, no. 17.

199 The readings at **198–199**, when taken together, closely resemble the following *qirāʾa* attributed to ʿAlī: *akhraja li-ʿibādihi min al-quṭn wa-l-kattān wa-l-ṭayyibāt min al-rizq al-ḥalāl qul hiya li-lladhīna āmanū yashrakuhum fīhā l-kuffār fī l-dunyā khāliṣatan lahum yawm al-qiyāma* (see Jeffery, p. 186). For *al-ḥalāl* as a gloss on *al-ṭayyibāt min al-rizq* see Ibn Abī Ḥātim, V, p. 1467, no. 8397 (Qatāda). Cf. **200***.

200 Cf. Ṭabrisī, *Mishkāt*, p. 269 (from Abān b. ʿUthmān). For *ashrakakum maʿahum* cf. the reading *yashrakuhum fīhā l-kuffār* at **199**.

Isnād: Aḥmad b. Yaḥyā: he may be Aḥmad b. Yaḥyā al-Muqriʾ, who transmitted from ʿUbaydallāh b. Mūsā b. Mūsā al-ʿAbsī al-Kūfī, himself a transmitter from al-Ṣādiq (Quhpāʾī, IV, p. 126; Ardabīlī, I, p. 530; for the *isnād* cf. Ṭūsī, *Tahdhīb*, IX, p. 348, no. 1251).

201 See Ibn Bābawayh, *Amālī*, p. 458; idem, *Tawḥīd*, p. 118, no. 22 > *Biḥār*, XIII, p. 223, no. 16 (Muḥammad b. Mūsā b. al-Mutawakkil < ʿAlī b. al-Ḥusayn al-Saʿdābādī < Aḥmad b. Abī ʿAbdallāh al-Barqī < his father Muḥammad b. Khālid < Aḥmad b. al-Naḍr < Muḥammad b. Marwān < Muḥammad b. al-Sāʾib < Abū [al-] Ṣāliḥ < ʿAbdallāh b. ʿAbbās *fī qawlihi ʿazza wa-jalla: fa-lammā afāqa qāl subḥānaka tubtu ilayka wa-anā awwal al-muʾminīn* [Q 7:143] *qāl yaqūl: subḥānaka tubtu ilayka min an asʾalaka ruʾyatan wa-anā awwal al-muʾminīn bi-annaka lā turā*). Cf. Muqātil, I, p. 414 (*awwal al-muṣaddiqīn bi-annaka lan turā fī l-dunyā*); Thawrī, *Tafsīr*, pp. 113–114, no. 291; Ṭabarī, IX, p. 55 (Mujāhid: [*tubtu ilayka*] *an asʾalaka l-ruʾya*); Ibn Abī Ḥātim, V, pp. 1561–1562, no. 8950; Ibn Bābawayh, *ʿUyūn*, I, pp. 159–160 > *Burhān*, II, pp. 33–34, Ḥuwayzī, II, pp. 64–65, no. 248; Thaʿlabī, IV, p. 279 (*wa-anā awwal al-muʾminīn bi-annaka lā turā fī l-dunyā*); Māwardī, II, p. 259 (*awwal al-muʾminīn bi-annahu lā yarāka shayʾ min khalqika*); Ṭabrisī, *Iḥtijāj*, p. 429; Vajda, "Vision", pp. 34, 38–43, 52–53; Amir-Moezzi, *Guide divin*, pp. 124–125 = *Divine Guide*, p. 48.

202 For the beginning cf. *Baṣāʾir*, p. 69, no. 2 > *Ṣāfī*, II, p. 235, *Biḥār*, XIII, p. 224, no. 19, XXVI, p. 342, no. 12, LIX, p. 184, no.

26, Ḥuwayzī, II, pp. 63–64, no. 245 (*wa-rawā baʿḍ aṣḥābinā ʿan Aḥmad b. Muḥammad al-Sayyārī qāl wa-qad samiʿtu anā min Aḥmad b. Muḥammad qāl ḥaddathanī Abū Muḥammad ʿUbayd* [read: ʿUbaydallāh: cf. **19***] *b. Abī ʿAbdallāh al-Fārisī wa-ghayruhu rafaʿūhu ilā Abī ʿAbdallāh ʿalayhi l-salām qāl: inna l-karūbiyyīn qawm min shīʿatinā min al-khalq al-awwal jaʿalahum allāh khalfa l-ʿarsh law qusima nūr wāḥid minhum ʿalā ahl al-arḍ la-kafāhum thumma qāl: inna Mūsā lammā saʾala rabbahu mā saʾala amara wāḥidan min al-karūbiyyīn fa-tajallā li-l-jabal fa-jaʿalahu dakkan*); Ibn Idrīs, *Sarāʾir*, III, p. 569 (< *Kitāb al-Sayyārī*, probably al-Sayyārī's *Nawādir*; see Introduction, p. 35). For the ending cf. the title of chapter 29 of al-Ḥurr al-ʿĀmilī, *Fuṣūl* (p. 60): *inna llāh subḥānahu lā yūṣaf bi-ḥaraka wa-lā ʾntiqāl*. Translation: "It was one of the cherubs (not God) who became manifested to the mountain. (The mountain) turned to dust, and Moses fell down senseless. God is too great and majestic to be described as moving or changing from one state to another". For the *karūbiyyūn* see in general Abū Ḥātim, *Zīna*, II, p. 168; *WKAS*, I, pp. 115b, 556a–b.

203 The *kafarū* of the manuscripts is evidently a scribal error; cf. Q 4:56 (*inna lladhīna kafarū bi-āyātinā*). The *aṣḥāb al-jamal* are ʿĀʾisha, Ṭalḥa, al-Zubayr and their supporters, who fought against ʿAlī in the Battle of the Camel (36/656). For the tradition cf. Qummī, I, p. 230 > Najafī, p. 171, no. 4, *Burhān*, II, p. 15, no. 1, *Biḥār*, XXXII, p. 106, no. 76 (*nazalat hādhihi l-āya fī Ṭalḥa wa-l-Zubayr wa-l-jamal jamaluhum*); ʿAyyāshī, II, p. 17, no. 40 > *Burhān*, II, p. 15, no. 2.

204 For this tradition cf. *Baṣāʾir*, pp. 378–379, no. 3 (in the chapter entitled *al-tafwīḍ ilā rasūl allāh*) > *Biḥār*, XVII, pp. 7–8, no. 10; *Baṣāʾir*, p. 379, nos. 4, 5, the latter > *Biḥār*, XVII, p. 8, no. 11; Kulīnī, I, pp. 266–267, no. 4 (beginning) > *Ṣāfī*, V, p. 208, *Biḥār*, XVII, pp. 4–5, no. 3. The reading *wa-ʾmur bi-l-maʿrūf* recorded in mss. L and B is attested in a number of sources; see e.g. Ṭūsī, *Tahdhīb*, IX, p. 397, no. 1417; Fattāl, *Rawḍa*, pp. 369, 422; Rāwandī, *Fiqh*, II, p. 42. Al-Ṭabarī does not give this reading but equates the *ʿurf* of Q 7:199 with *maʿrūf* (IX, p. 156, cited in Cook, *Commanding Right*, p. 26); similarly Ibn Abī Ḥātim, V, p. 1638, no. 8684; Naḥḥās, *Iʿrāb*, II, p. 170. For Q 59:7 cf. **125**, **567**.

205 See *Baṣāʾir*, p. 33, no. 2 (Abū Wahb < Muḥammad b. Manṣūr < ʿAbd Ṣāliḥ [i.e. al-Kāẓim]) > *Biḥār*, XXIV, p. 301, no. 7; ʿAyyāshī, II, p. 16, no. 36 (Muḥammad b. Manṣūr < ʿAbd Ṣāliḥ) > *Burhān*, II, p. 13, no. 4, cited in Bar-Asher, *Scripture*, p. 123; Kulīnī, I, p. 374, no. 10 > Najafī,

pp. 170–171, no. 3, *Ṣāfī*, II, p. 194, *Burhān*, II, p. 13, no. 2; Nuʿmānī, *Ghayba*, p. 186, no. 11 > *Biḥār*, XXIV, pp. 189–190, no. 10; ʿĀmilī, *Mirʾāt*, p. 6.

Isnād: MUḤAMMAD B. ʿABDALLĀH: he may be Abū Jaʿfar Muḥammad b. ʿAbdallāh b. Mihrān, an immediate authority of al-Sayyārī (Ibn Bābawayh, *ʿIlal*, p. 606, no. 81) and a transmitter from al-Jawād and al-Hādī. He was accused of extremism (*ghuluww*) (Quhpāʾī, V, pp. 249–250; Ardabīlī, II, pp. 144–145; Modarressi, *Crisis*, p. 23, note 26). His *nisba* is given both as al-Karkhī and al-Kūfī (for the latter see Ibn Bābawayh, *ʿIlal*, pp. 384, 606); "al-Kūfī" may be a corruption of "al-Karkhī".—ABŪ WAHB: he is only known as a transmitter from Muḥammad b. Manṣūr (Ardabīlī, II, p. 204).—MUḤAMMAD B. MANṢŪR: Ardabīlī (II, p. 204) suggests that the Muḥammad b. Manṣūr who transmitted to Abū Wahb is the Kūfan Muḥammad b. Manṣūr b. Yūnus Buzurj (for whom see Quhpāʾī, VI, p. 57).

206 Many commentators see in Q 7:175 an allusion to Balʿam; see e.g. Muqātil, I, p. 424; Qummī, I, pp. 248–249 > *Biḥār*, XIII, pp. 377–378; ʿAyyāshī, II, p. 42, no. 118 (Sulaymān al-Labbān < al-Bāqir) > *Burhān*, II, p. 51, no. 2, *Biḥār*, XIII, p. 379; Ṭabarī, IX, pp. 119–121; Ibn Muḥakkam, II, pp. 58–59; Māturīdī, V, pp. 88–89; Ibn Bābawayh, *Ikmāl*, p. 601; Thaʿlabī, IV, pp. 305–306; Abū l-Futūḥ, V, p. 329; Qurṭubī, IX, pp. 319–320; Suyūṭī, *Durr*, III, pp. 265–268; idem, *Mufḥamāt*, p. 96; *EI*², art. "Balʿam b. Baʿūr(ā)" (G. Vajda). The form "Bulʿūm" (for Balʿam/Balʿām) does not appear to be attested elsewhere.

207 *Faṣl*, p. 288, ll. 6–7. For this reading see *GdQ*, III, p. 67, Ṭabarī, IX, p. 174, Ibn Khālawayh, p. 48, Abū l-Futūḥ, V, p. 366 (Ibn Masʿūd); Jeffery, pp. 44, 133, 256, 270, 286, 333 (Ibn Masʿūd, Ubayy, Ṭalḥa, ʿIkrima, ʿAṭāʾ b. Abī Rabāḥ, al-Ṣādiq); idem, "Zaid", p. 260 (Zayd b. ʿAlī); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64 (al-Ṣādiq) > *Faṣl*, p. 288, ll. 15–16; Qummī, as cited in *Biḥār*, XCVI, p. 213, no. 19 (in the printed edition of Qummī, at I, p. 254, the words *qāla nazalat yasʾalūnaka l-anfāl* are missing); ʿAyyāshī, as cited in *Biḥār*, XCVI, p. 211, no. 11, Ḥuwayzī, II, p. 120, no. 19 (in the printed edition of ʿAyyāshī, at II, p. 48, no. 17 > *Burhān*, II, p. 62, no. 39, the words *qāla yasʾalūnaka l-anfāl* are missing); Naḥḥās, *Iʿrāb*, II, p. 175, idem, *Maʿānī*, III, pp. 127–128 (Saʿd b. Abī Waqqāṣ); Nuʿmānī, *Tafsīr*, p. 46 (the reading with *ʿan* is a falsification [*taḥrīf*]); Ibn Jinnī, I, p. 272, Ṭabrisī, IX, p. 98 (> *Biḥār*, XIX, p. 211, Ḥuwayzī, II, p. 117, no. 4, *Faṣl*, p. 136, l. 23) (Ibn Masʿūd, Saʿd b. Abī

Waqqāṣ, ʿAlī Zayn al-ʿĀbidīn, al-Bāqir, al-Ṣādiq, Ṭalḥa b. Muṣarrif; Ṭabrisī: also Zayd b. ʿAlī); Mufīd, *Sarawiyya*, p. 83; Thaʿlabī, IV, p. 326 (Ibn Masʿūd, al-Ḍaḥḥāk, ʿIkrima); Ṭūsī, V, p. 72 (*qirāʾat ahl al-bayt*); Ibn ʿAṭiyya, II, p. 496, Abū Ḥayyān, IV, p. 453 (Saʿd b. Abī Waqqāṣ, Ibn Masʿūd, ʿAlī b. al-Ḥusayn, al-Bāqir, Zayd b. ʿAlī, al-Ṣādiq, Ṭalḥa b. Muṣarrif, ʿIkrima, al-Ḍaḥḥāk, ʿAṭāʾ); Rāwandī, *Fiqh*, I, p. 249 (Ibn Masʿūd and *qirāʾat ahl al-bayt*); *Faṣl*, p. 23, l. 23 (the reading with *ʿan* as an example for the addition of a word to the text of the Qurʾān). See **208**, **211**.

Isnād: Shuʿayb: Abū Yaʿqūb Shuʿayb b. Yaʿqūb al-ʿAqarqūfī, a nephew of Abū Baṣīr Yaḥyā b. al-Qāsim al-Asadī and a transmitter from al-Ṣādiq and al-Kāẓim (Kohlberg, "Uṣūl", p. 146: Modarressi, *TS*, p. 371).

208 *Faṣl*, p. 288, ll. 7–8. See **207**, **211**.

Isnād: al-Wāsiṭī: he may well be Muḥammad b. al-Ḥasan al-Wāsiṭī, a transmitter from al-Ṣādiq who transmitted to Abān b. ʿUthmān (Ṭūsī, *Tahdhīb*, I, p. 465, no. 1524 > *Biḥār*, XII, p. 117, no. 53). Al-Wāsiṭī does not appear to be mentioned elsewhere as Abān's paternal uncle. He is to be distinguished from his namesake, a transmitter from al-Jawād (Quhpāʾī, V, p. 195; Ardabīlī, II, p. 96; cf. Khūʾī, XVI, p. 283, no. 10574).

209 *Faṣl*, p. 289, ll. 15–16. For this reading see Ḥaskānī, I, p. 205, no. 268, citing the anonymous *al-Tafsīr al-ʿatīq* (*ruwiya ʿan Yūnus b.* [read: *ʿan*] *Bakkār ʿan abīhi ʿan Abī Jaʿfar Muḥammad b. ʿAlī fī qawlihi taʿālā: yā ayyuhā lladhīna āmanū lā takhūnū llāh wa-l-rasūl wa-takhūnū amānātikum fī āl Muḥammad wa-antum taʿlamūn*); Tisdall, p. 237.

Isnād: Bakkār: Bakkār b. Abī Bakr al-Ḥaḍramī, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, I, p. 272; Ardabīlī, I, p. 125).—Ḥassān: he may be Abū ʿAlī Ḥassān b. Mihrān b. al-Mughīra al-Jammāl, a Kūfan transmitter from al-Bāqir, al-Ṣādiq and al-Kāẓim (Quhpāʾī, II, pp. 94–95; Ardabīlī, I, p. 187; Modarressi, *TS*, pp. 257–258).

210 *Faṣl*, p. 289, ll. 7–8. For this reading see Jeffery, pp. 44, 133, 187, 225 (Ibn Masʿūd, Ubayy, ʿAlī, Zayd b. Thābit); Ibn Khālawayh, p. 49 (Ibn Masʿūd, Zayd b. Thābit, Abū l-ʿĀliya); Ibn Jinnī, I, pp. 277–278, Ibn ʿAṭiyya, II, p. 516, Ṭabrisī, IX, p. 127 (> *Ṣāfī*, II, p. 290, *Biḥār*, V, p. 282, XXV, p. 92, no. 68, LXX, p. 335, Ḥuwayzī, II, p. 143, no. 62) (ʿAlī, Zayd b. Thābit, al-Bāqir, al-Rabīʿ b. Anas, Abū l-ʿĀliya, Ibn Jammāz [i.e. Sulaymān b. Muslim b. Jammāz al-Zuhrī, d. after 170/786–787;

see Ibn al-Jazarī, I, p. 315, no. 1387]; Ibn Jammāz is not mentioned in Ṭabrisī); ʿUkbarī, p. 263 (*wa-quriʾa fī l-shādhdh*); Abū Ḥayyān, IV, p. 478 (Ibn Masʿūd, ʿAlī, Zayd b. Thābit, al-Bāqir, al-Rabīʿ b. Anas, Abū l-ʿĀliya); Thaʿālibī, III, p. 125 (ʿAlī). Ibn Jinnī (I, p. 277, cited in Ibn ʿAṭiyya, II, p. 516) maintains that the *alif* of the *lā* (in *lā tuṣībanna*) was omitted due to *takhfīf* (shortening of the pronunciation), and that the meaning is not affected.

Isnād: ʿAbd al-Raḥīm al-Qaṣīr: he may well be ʿAbd al-Raḥīm b. Rawḥ al-Qaṣīr al-Asadī, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, IV, p. 86; Ardabīlī, I, pp. 455–456).—Thaʿlaba: Abū Isḥāq Thaʿlaba b. Maymūn al-Naḥwī, a Kūfan transmitter from al-Ṣādiq and his disciples (Modarressi, *TS*, p. 380).

211 *Faṣl*, p. 288, ll. 8–10. *Wa-li-rasūlihi* is also attested in Ibn Kathīr, *Bidāya*, III, p. 368. It is not clear whether this is a genuine *qirāʾa* or a scribal error (cf. Q 63:8: *wa-li-llāh al-ʿizza wa-li-rasūlihi*). See **207**, **208**.

Isnād: Khalaf: Khalaf b. Ḥammād b. Yāsir/Nāshir al-Asadī, a Kūfan transmitter from al-Kāẓim (Quhpāʾī, II, p. 271; Ardabīlī, I, pp. 297–298).—Abū l-Maghrāʾ: Abū l-Maghrāʾ Ḥumayd b. al-Muthannā al-ʿIjlī al-Ṣayrafī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Kohlberg, *Muslim Scholar*, pp. 124–125, no. 58; Modarressi, *TS*, pp. 273–274).

212 Of the Seven Readers, only Abū ʿAmr read *usārā* (rather than *asrā*) (Ibn Mujāhid, p. 309, Ibn Ghalbūn, II, p. 436, Samarqandī, II, p. 33); this was also the reading of Zayd (Jeffery, "Zaid b. ʿAlī", p. 224). See also Thaʿlabī, IV, p. 374 (Abū Muḥammad, Abū Jaʿfar); Ibn ʿAṭiyya, II, p. 554 (Abū ʿAmr, Abū Jaʿfar, Qatāda, Naṣr b. ʿĀṣim, Ibn Abī Isḥāq); Ṭabrisī, IX, p. 180, Abū l-Futūḥ, V, p. 441 (Abū Jaʿfar, Abū ʿAmr); Abū Ḥayyān, IV, p. 516 (Abū Jaʿfar, Ibn Abī Isḥāq, Naṣr b. ʿĀṣim, Abū ʿAmr). The tradition refers to two events relating to al-ʿAbbās: first, the ransom which he paid for himself, for his nephew(s) and for his ally after his capture at Badr (see e.g. Ibn Saʿd, *Ṭabaqāt*, IV, pp. 13–16; Kulīnī, VIII, p. 202, no. 244; Qurṭubī, VIII, p. 52; Suyūṭī, *Durr*, III, pp. 369–370; Landau-Tasseron, "Alliances", p. 160); second, the annuity he was given from the produce of Khaybar (see e.g. Ibn Saʿd, *Ṭabaqāt*, IV, p. 18; *EI*[2], art. "al-ʿAbbās b. ʿAbd al-Muṭṭalib" [W. Montgomery Watt]). For Q 9:128 see **226**, **227**.

213 For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 66; Qummī, I, p. 297 > *Ṣāfī*, II, p. 383, Ḥuwayzī, II, p. 277, no. 385; Ṭabrisī, X, pp.

156–157 (al-Riḍā) > *Burhān*, II, p. 168, no. 2; Ibn Jabr, *Nahj*, p. 580; Bar-Asher, “Readings”, p. 60; idem, *Scripture*, p. 167. See **214**.

214 Cf. the account in which al-Ṣādiq recites the Shīʿī *qirāʾa* of Q 9:117; his disciple Abān b. Taghlib observes that this is not how the Sunnīs (*al-ʿāmma*) read the verse, and then cites the version of the ʿUthmānic codex. To this al-Ṣādiq responds: “What sin did the Prophet commit for which God forgave him? Indeed, it was through him that God forgave his community” (*fa-ayy dhanb kāna li-rasūl allāh ṣ ḥattā tāba llāh ʿalayhi ʿanhu/minhu? innamā tāba llāh bihi ʿalā ummatihi*) (Ṭabrisī, *Iḥtijāj*, p. 76 > *Ṣāfī*, II, p. 383, *Biḥār*, XXVIII, p. 192, no. 2, Ḥuwayzī, II, pp. 277–278, no. 386, all > *Faṣl*, p. 290, ll. 15–22). The text of *KQ* should perhaps be emended accordingly to read: *mā kāna li-l-nabī dhanb fa-yatūba ʿalayhi minhu*. See **213**; cf. **508**, **517**.

215 *Faṣl*, p. 292, ll. 12–13. For this tradition see Qummī, I, p. 297 > Ḥuwayzī, II, p. 279, no. 390. For the reading *khālafū* see (in addition to the references given at **217***) Jeffery, pp. 187, 319, 333 (ʿAlī [according to some], al-Aʿmash, al-Ṣādiq); idem, “Zaid”, p. 261 (Zayd b. ʿAlī); Naḥḥās, *Maʿānī*, III, p. 265, Thaʿlabī, V, p. 105, Zamakhsharī, II, p. 218, Qurṭubī, VIII, p. 282 (al-Ṣādiq); Ibn Khālawayh, p. 55 (Abū ʿAbd al-Raḥmān al-Sulamī, ʿAlī [i.e. Zayn al-ʿĀbidīn?], al-Ṣādiq); Ibn Jinnī, I, pp. 305–306 (ʿAlī Zayn al-ʿĀbidīn, al-Bāqir, al-Ṣādiq, Abū ʿAbd al-Raḥmān al-Sulamī); Ṭūsī, V, p. 316 (*qirāʾat ahl al-bayt*); Ṭabrisī, X, pp. 153 (Abū ʿAbd al-Raḥmān al-Sulamī, ʿAlī Zayn al-ʿĀbidīn, al-Bāqir, al-Ṣādiq), 157 (*qirāʾat ahl al-bayt*) > *Ṣāfī*, II, p. 386, Ḥuwayzī, II, p. 278, no. 387, *Faṣl*, p. 292, ll. 14–15; Abū l-Futūḥ, VI, p. 133; Ibn al-Jawzī, III, p. 387 (Abū Razīn [i.e. the Companion Abū Razīn Laqīṭ b. ʿĀmir al-ʿUqaylī; see Ibn al-Kalbī-Caskel, I, table 104, II, p. 376; Ibn ʿAbd al-Barr, *Istīʿāb*, II, p. 1657, no. 2952], Abū Mijlaz, al-Shaʿbī, Ibn Yaʿmar); Abū Ḥayyān, V, p. 112 (Abū Zayd, Abū Mijlaz, al-Shaʿbī, Ibn Yaʿmar, ʿAlī b. al-Ḥusayn, Zayd b. ʿAlī, al-Bāqir, al-Ṣādiq); Bar-Asher, “Readings”, pp. 60–61. See **216**, **217**.

Isnād: ʿUmar b. Yazīd: of the two transmitters from al-Ṣādiq bearing this name (see **72***), the reference here is probably to Abū Mūsā ʿUmar b. Yazīd b. Dhubyān al-Ṣayqal, since in a similar *isnād* he is called al-Ṣayqal (Muḥammad b. Abī Naṣr < Thaʿlaba < ʿUmar b. Yazīd al-Ṣayqal < al-Ṣādiq; see Ibnā Bisṭām, *Ṭibb*, p. 41 > *Biḥār*, XCV, p. 54, no. 15).

216 *Faṣl*, p. 292, ll. 13–14. See **215**, **217**.

217 *Faṣl*, p. 292, ll. 11–12. For this tradition see ʿAyyāshī, II, p. 115, no. 152 (Fayḍ b. al-Mukhtār < al-Ṣādiq) > *Ṣāfī*, II, p. 386, *Burhān*, II, p. 169, no. 7, *Biḥār*, XXI, p. 237, no. 22, Ḥuwayzī, II, p. 278, no. 388; Kulīnī, VIII, p. 377, no. 568 > *Ṣāfī*, II, p. 386, *Burhān*, II, p. 169, no. 2, *Biḥār*, XCII, p. 58, no. 40 and the commentary in Māzandarānī, XII, pp. 542–543. ʿUthmān's two companions (*ṣāḥibāhu*) are Abū Bakr and ʿUmar; the three of them disobeyed (*khālafū*) the Prophet during the expedition to Tabūk in the year 9/630 (see Bar-Asher, "Readings", p. 61, note 65). See **215**, **216**; cf. **667**.

Isnād: FAYḌ B. AL-MUKHTĀR: (al-) Fayḍ b. al-Mukhtār al-Juʿfī, a Kūfan transmitter from al-Bāqir, al-Ṣādiq and al-Kāẓim (Quhpāʾī, V, pp. 40–42; Ardabīlī, II, p. 14). He was reportedly the first to hear from al-Ṣādiq that al-Kāẓim would be the next Imam (Kishshī, p. 302; cf. Mufīd, *Irshād*, pp. 288, 289.)

218 *Faṣl*, p. 289, l. 23–p. 290, l. 1. For this reading see ʿAyyāshī, II, pp. 88–89, no. 58 (ʿAbdallāh b. Muḥammad al-Ḥajjāl < al-Riḍā, Zurāra < al-Bāqir) > *Ṣāfī*, II, p. 344, *Burhān*, II, pp. 128–129, no. 14, *Biḥār*, XIX, p. 80, no. 33, Ḥuwayzī, II, p. 220, nos. 160–161; Kulīnī, VIII, p. 378, no. 571 (al-Riḍā: *hākadhā naqraʾuhā wa-hākadhā tanzīluhā*) > *Ṣāfī*, II, p. 344, *Burhān*, II, p. 128, no. 13, Ḥuwayzī, II, p. 220, no. 158, *Faṣl*, p. 289, ll. 21–22, cited in Amir-Moezzi, *Guide divin*, p. 212, with note 432 = *Divine Guide*, p. 201; Ṭabrisī, *Jawāmiʿ*, I, p. 535, Ṭurayḥī, II, p. 860 (al-Ṣādiq); ʿImād al-Dīn, *ʿUyūn*, p. 243; Bar-Asher, "Readings", p. 59, with note 63; idem, *Scripture*, p. 103. As noted by Bar-Asher, this reading is meant to clarify beyond any doubt that it was the Prophet, not Abū Bakr, who received divine revelation during their sojourn in the cave while fleeing from Mecca. Cf. Q 48:26; **220**.

219 *Faṣl*, p. 291, l. 14. See Saʿd b. ʿAbdallāh, *Mukhtaṣar al-baṣāʾir* as cited in Ḥillī, *Mukhtaṣar*, p. 21 > *Biḥār*, LIII, p. 71, no. 70; ʿAyyāshī, II, pp. 112–113, no. 140 (Abū Baṣīr < al-Bāqir) > Ḥuwayzī, II, p. 273, no. 362; Kulīnī, VIII, pp. 377–378, no. 569 > *Ṣāfī*, II, pp. 380–381, *Biḥār*, XCII, p. 59, no. 41, Ḥuwayzī, II, p. 274, no. 368, all > *Faṣl*, p. 291, l. 14–p. 292, l. 4. For this reading see also Jeffery, pp. 45, 134, 319 (Ibn Masʿūd, Ubayy, al-Aʿmash); Farrāʾ, I, pp. 16, 453, Naḥḥās, *Iʿrāb*, II, p. 238, Thaʿlabī, V, p. 98 (Ibn Masʿūd); Ibn Bābawayh, *Faqīh*, II, p. 141, no. 63; Ibn Jinnī, I, p. 305; Samarqandī, II, p. 92 (ʿĀṣim

[presumably Ibn Abī l-Najūd]); Zamakhsharī, II, p. 216 (Ibn Masʿūd, Ubayy) > *Faṣl*, p. 137, l. 2; Ibn ʿAṭiyya, III, p. 88, Qurṭubī, VIII, p. 271 (the codex of Ibn Masʿūd); Ṭabrisī, X, p. 146 (Ubayy, Ibn Masʿūd, al-Aʿmash, al-Bāqir, al-Ṣādiq) > *Ṣāfī*, II, p. 380, Ḥuwayzī, II, p. 274, no. 367; Abū l-Futūḥ, VI, p. 125 (the codices of Ubayy and Ibn Masʿūd); Abū Ḥayyān, V, p. 106 (Ubayy, Ibn Masʿūd, al-Aʿmash); *Faṣl*, p. 24, ll. 5–6.

220 *Faṣl*, p. 290, ll. 1–3. The reading *bi-rūḥ minhu* (or, according to mss. L, T and B: *bi-rūḥ al-qudus minhu*) does not appear to be recorded elsewhere. It is stated in the Qurʾān that God supports the believers with His spirit (*wa-ayyadahum bi-rūḥ minhu*) (Q 58:22) and supports Jesus with the holy spirit (*rūḥ al-qudus*) (Q 2:87, 2:253, 5:110). Cf. **218**.

221 *Faṣl*, p. 290, ll. 13–14. For this reading see Ibn Shahrāshūb, *Mathālib* > *Faṣl*, p. 290, l. 14; Tisdall, p. 237. The addition of *waylaka* ("woe unto you") reinforces the Shīʿī interpretation of Q 9:40 as critical of Abū Bakr (cf. Bar-Asher, *Scripture*, pp. 84–85, 102–103).

222 *Faṣl*, p. 291, ll. 7–9. For this reading see Ṭabarī, XI, p. 34, Ahwāzī, *Baṣrī*, p. 312, Zamakhsharī, II, p. 216 (al-Ḥasan al-Baṣrī; rejected by al-Ṭabarī himself [XI, p. 35] on the ground that it is not recorded in the "codices of the Muslims" [*maṣāḥif al-muslimīn*]); Ibn Ghalbūn, II, p. 444, Ṭūsī, V, p. 303, Ibn al-Jawzī, III, p. 380 (Yaʿqūb [i.e. Yaʿqūb b. Isḥāq al-Ḥaḍramī al-Baṣrī, one of the Ten Readers, d. 205/820–821]); Thaʿlabī, V, p. 96, Qurṭubī, VIII, p. 266 (al-Ḥasan, Yaʿqūb, Abū Ḥātim [i.e. Yaʿqūb al-Ḥaḍramī's student Abū Ḥātim Sahl b. Muḥammad al-Sijistānī, d. 255/869; see EI^2, art. "Abū Ḥātim al-Sidjistānī" (B. Lewin), Ibn al-Jazarī, I, pp. 320–321, no. 1403]); Ṭabrisī, X, p. 138 (Yaʿqūb, Sahl, al-Ḥasan, Qatāda, al-Jaḥdarī [i.e. Abū l-Mujashshir ʿĀṣim b. Abī l-Ṣabbāḥ al-Jaḥdarī al-Baṣrī, d. ca. 128/745–746; see Ibn al-Jazarī, I, p. 349, no. 1498] and others, *wa-rawāhu l-Barqī ʿan Abī ʿAbdallāh* [i.e. al-Ṣādiq]) > *Faṣl*, p. 291, ll. 9–11; Ṭabrisī, *Jawāmiʿ*, I, p. 559 (al-Ṣādiq) > *Ṣāfī*, II, p. 380; Abū Ḥayyān, V, p. 105 (Ḥasan, Mujāhid, Qatāda, Yaʿqūb). According to al-Nuʿmānī (*Tafsīr*, p. 32), *illā an* has the same meaning as *ilā an*.

223 *Faṣl*, p. 291, ll. 6–7. Cf. Furāt, II, p. 423, no. 560 (*immā yuʿadhdhibuhum wa-immā an yatūba ʿalayhim*); *Biḥār*, XX, p. 114, no. 44, citing Kulīnī (*immā an yuʿadhdhibahum wa-immā yatūbu ʿalayhim*; in the printed edition of

Kulīnī [II, p. 407, no. 1 > *Burhān*, II, p. 160, no. 1] the text of the ʿUthmānic codex is cited).

Isnād: AL-AZRAQ: Ṣabbāḥ b. ʿAbd al-Ḥamīd al-Azraq al-Kūfī, a transmitter from al-Ṣādiq (Quhpāʾī, III, p. 209; Ardabīlī, I, p. 410).—ISMĀʿĪL B. JĀBIR: Ismāʿīl b. Jābir al-Juʿfī/al-Khathʿamī, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (van Ess, *TG*, I, p. 332; Modarressi, *TS*, pp. 305–306). According to al-Tustarī (*Rijāl*, II, pp. 33–37), the correct *nisba* is "al-Khathʿamī", and "al-Juʿfī" was introduced as the result of a confusion with Ismāʿīl b. ʿAbd al-Raḥmān al-Juʿfī. In contrast, al-Khūʾī maintains (IV, p. 34, no. 1310) that Ismāʿīl b. Jābir's *nisba* is "al-Juʿfī", and that "al-Khathʿamī" is a scribal error.

224 All four manuscripts of *KQ* reproduce the text of Q 9:19 as it is recorded in the ʿUthmānic codex. It appears from the context, however, that a reading is being cited here, presumably *suqāt al-ḥājj wa-ʿamarat al-masjid al-ḥarām* ("those who slake the pilgrims' thirst and keep the holy mosque in repair"). This reading is not attributed elsewhere to Ibn Masʿūd but is ascribed to a number of early authorities; see Jeffery, p. 228 (Ibn al-Zubayr); Naḥḥās, *Iʿrāb*, II, p. 207 (Abū Wajza [i.e. Abū Wajza al-Saʿdī Yazīd b. (Abī) ʿUbayd al-Madanī, d. 130/747; see Ibn al-Jazarī, II, p. 382, no. 3879, *GAS*, II, pp. 428–429]); Naḥḥās, *Maʿānī*, III, p. 192; Ibn Jinnī, I, p. 285, Ṭabrisī, X, p. 30 (al-Bāqir, Ibn al-Zubayr, Abū Wajza al-Saʿdī, Abū Jaʿfar al-Qāriʾ [i.e. Yazīd b. al-Qaʿqāʿ, one of the Ten Readers]); Ibn Khālawayh, p. 52 (Abū Wajza al-Saʿdī, Yazīd b. al-Qaʿqāʿ); Samarqandī, II, p. 47 (*qirāʾa shādhdha*); Zamakhsharī, II, p. 180 (cf. Lane, *Commentary*, p. 337), Qurṭubī, VIII, p. 91 (Ibn al-Zubayr, Abū Wajza); Bayḍāwī, p. 250; Lane, s.v. *siqāya*; Rabin, *West-Arabian*, p. 143. The Imam seems to distinguish between those in charge of the office of providing water for the pilgrims (*ahl al-siqāya*) and those who perform the actual service (*al-suqāt*). There appears to be no report stating that the Imams were *ahl al-siqāya*; ʿAbbās, however, is often reported to have been in charge of the office (see e.g. *EI*², art. "al-ʿAbbās b. ʿAbd al-Muṭṭalib" [W. Montgomery Watt], art. "Kaʿba" [A.J. Wensinck-(J. Jomier)], at IV, p. 320; Kūfī, *Manāqib*, I, pp. 134–135, no. 74; Ḥaskānī, I, pp. 248–251, nos. 335–339; Qurṭubī, VIII, p. 91), so the reference here might be to the Hāshimīs and not specifically to the Imams. The ending of the tradition may be corrupt; a possible emendation would be *annahum ahl al-siqāya* (for *fī aṣl qiyāmihim bi-l-siqāya*).

Isnād: ISḤĀQ B. IBRĀHĪM: Isḥāq b. Muḥammad b. Ibrāhīm al-Ḥuḍaynī, a transmitter from al-Kāẓim, al-Riḍā and al-Jawād (Quhpāʾī, I, pp.

184, 198; Ardabīlī, I, pp. 79, 88). Judging by the *isnād* in *KQ*, he also transmitted from al-Hādī.

225 The sentence *jāhid al-kuffār wa-l-munāfiqīn* ("fight the unbelievers and the hypocrites") occurs twice, at Q 9:73 and Q 66:9. Exegetes attempt to square this with accounts in the *Sīra* literature according to which Muḥammad did not take up arms against the hypocrites. According to one Shīʿī tradition, when the verse came down and the Prophet pledged to fight both the unbelievers and the hypocrites (*la-ujāhidanna l-ʿamāliqa yaʿnī l-kuffār wa-l-munāfiqīn*), the archangel Gabriel told him: "either you or ʿAlī (will fight them)" (Ṭūsī, *Amālī*, II, p. 116 > *Biḥār*, XXXII, p. 292, no. 247; Ṭabrisī, *Iḥtijāj*, p. 196 > *Biḥār*, XXIX, p. 423, no. 7). ʿAlī is indeed said to have fought both the unbelievers (during the Prophet's lifetime) and the hypocrites (after the Prophet's death) (see **585**). Another view is that Muḥammad fought the unbelievers and, before his death, instructed ʿAlī to complete the mission by fighting the hypocrites (i.e. ʿAlī's enemies at the battles of the Camel, Ṣiffīn and al-Nahrawān) (cf. Nuʿmān, *Sharḥ*, I, p. 114, II, p. 73; Mufīd, *ʿUkbariyya*, p. 116). A different way of resolving the issue is based on the Shīʿī reading *jāhid al-kuffār bi-l-munāfiqīn* ("fight the unbelievers by means of the hypocrites") (see Ṭūsī, V, p. 260, X, p. 52; Abū l-Futūḥ, VI, p. 70, XI, p. 202; Rāwandī, *Fiqh*, I, p. 342). The explanation for this *qirāʾa* is that the Prophet, rather than fighting the hypocrites, courted their friendship (*kāna yataʾallafuhum*) (thereby aiming to weaken the unbelievers) (see **584**; Saʿd b. ʿAbdallāh, *Nāsikh*, p. 66; Ṭabrisī, X, p. 100 [to Q 9:73] > *Ṣāfī*, II, p. 358, *Biḥār*, XIX, pp. 155–156, Ḥuwayzī, II, p. 241, no. 237; Ṭabrisī, XXVIII, p. 128 [to Q 66:9] > *Ṣāfī*, V, p. 197, *Biḥār*, XIX, p. 163, Ḥuwayzī, II, p. 241, no. 238, V, p. 375, no. 37; cf. Qummī, I, p. 301 [to Q 9:73] > *Burhān*, II, p. 145, no. 1, Ḥuwayzī, II, p. 242, no. 239). See further Kohlberg, "Jihād", pp. 70–71. The tradition cited in *KQ* is also recorded in Qummī, II, p. 377, to Q 66:9 (*isnād*: … Yaʿqūb b. Yazīd < Sulaymān al-Kātib < an unidentified transmitter < al-Ṣādiq) (> *Ṣāfī*, II, p. 358, V, p. 197, *Burhān*, IV, p. 357, no. 1, *Biḥār*, XXIX, p. 426, no. 16, Ḥuwayzī, II, p. 242, no. 241). In Qummī the Qurʾānic verse is followed by the words *hākadhā nazalat*. This is evidently erroneous, as the version cited there is that of the ʿUthmānic codex (and the tradition would not make sense otherwise).

Isnād: Sulaymān Kātib ʿAlī b. Yaqṭīn: he is Sulaymān b. al-Ḥusayn Kātib ʿAlī b. Yaqṭīn, who transmitted from ʿAlī b. Yaqṭīn (for whom see

484*) and transmitted to Yaʿqūb b. Yazīd (Quhpāʾī, IV, p. 240; Khūʾī, IX, p. 252, no. 5433).

226 *Faṣl*, p. 292, ll. 21–22. For this tradition see Kulīnī, VIII, p. 378, no. 570 > *Burhān*, II, p. 175, no. 1, *Biḥār*, XCII, p. 59, no. 42, Ḥuwayzī, II, p. 287, no. 429, cited in Amir-Moezzi, *Guide divin*, p. 212, with note 433 = *Divine Guide*, pp. 201–202; Majlisī, *Mirʾāt*, XXVI, p. 566 (*wa-yadullu ʿalā anna muṣḥafahum ʿalayhim al-salām kāna mukhālifan li-mā fī aydī l-nās fī baʿḍ al-ashyāʾ*) > *Faṣl*, p. 292, ll. 22–23. For this reading see also ʿAyyāshī, II, p. 118, no. 166 (ʿAbdallāh b. Sulaymān < al-Bāqir; but with *bi-shīʿatinā* for *bi-l-muʾminīn*) > *Burhān*, II, pp. 175–176, no. 3, *Biḥār*, XXIV, pp. 329–330, no. 50, Ḥuwayzī, II, p. 286, no. 427. A different reading of this verse is *min anfasikum* "the most excellent among you" (for *min anfusikum*). It is ascribed to a number of early authorities, including the Prophet (see Ḥākim, *Mustadrak*, II, p. 619, no. 2999, Zamakhsharī, II, p. 223), Fāṭima (see Ṭabrisī, X, p. 167) and ʿAbdallāh b. Qusayṭ al-Makkī (see Ibn Jinnī, I, p. 306). Cf. **212**, **227**.

Isnād: Yaḥyā b. al-Mubārak al-Qurashī: the *nisba* "al-Qurashī" is not mentioned elsewhere. For the *isnād* see **143**.

227 Cf. ʿAyyāshī, II, p. 118, no. 165 (Thaʿlaba < al-Ṣādiq) > *Burhān*, II, p. 175, no. 2, *Biḥār*, XXIV, p. 329, no. 49; ʿAyyāshī, II, p. 118, no. 166 (ʿAbdallāh b. Sulaymān < al-Bāqir) > *Burhān*, II, pp. 175–176, no. 3, *Biḥār*, XXIV, pp. 329–330, no. 50. In these traditions it is stated that the three expressions *min anfusikum/anfusinā, mā ʿanittum/ʿanitnā, ḥarīṣ ʿalaykum/ʿalaynā* refer to the Imams, while *bi-l-muʾminīn/bi-shīʿatinā* refers to their followers. This clarifies the final sentence in *KQ* ("three quarters concern us and one quarter concerns our *shīʿa*"; cf. **11**). For the reading of Q 9:128 given here cf. **212**, **226**.

228 *Mustadrak*, XIII, p. 188, no. 15058, XIV, p. 28, no. 16015. For this tradition (without the ending) see ʿAyyāshī, II, p. 101, no. 93 (Abū l-Jārūd < al-Ṣādiq) > *Ṣāfī*, II, p. 362, *Burhān*, II, p. 148, no. 2, *Biḥār*, XXXVIII, p. 306, no. 6; Irbilī, II, p. 272. Translation: "ʿAlī went and offered himself as a hireling, stipulating that for every bucket of water that he drew he would receive a date of his choosing; in this way he collected a *mudd* (of dates) which he brought to the Prophet. ʿAbd al-Raḥmān b. ʿAwf, who was at the door, slandered and disparaged him (by casting doubts on his motives for giving charity)". In contrast to this negative image of ʿAbd al-Raḥmān b. ʿAwf, non-Shīʿī accounts present

him as a virtuous Companion who generously gave to charity only to be slandered by some *munāfiqūn*; see e.g. Mujāhid, *Tafsīr*, pp. 372–373, Ibn Wahb, *Jāmiʿ/Tafsīr*, p. 168 (fol 26b ll. 15–20), Ṭabarī, X, pp. 194–197, Ibn Abī Ḥātim, VI, pp. 1850–1851, nos. 10504, 10506–10508, Māturīdī, V, p. 434 (to Q 9:79). For the beginning of Q 9:80 being immediately followed by the ending of Q 9:125 see also ʿAyyāshī, II, p. 102, no. 95 > *Burhān*, II, p. 149, no. 5, Ḥuwayzī, II, p. 250, no. 265. Similarly, in some traditions the beginning of Q 9:54 is immediately followed by the ending of Q 9:125; see Barqī, I, p. 166, no. 123 > *Biḥār*, LXVIII, p. 103, no. 14; Kulīnī, II, p. 464, no. 3 > Ḥuwayzī, II, p. 226, no. 182; *Biḥār*, LXVIII, p. 266, no. 23, citing al-Ṭabrisī's *Iḥtijāj* (however, in the printed edition of the *Iḥtijāj*, at p. 248, Q 9:54 is cited in its entirety, and is not followed by Q 9:125). Al-Majlisī offers several explanations for the combination of Q 9:54 and Q 9:125, one being that this is a Shīʿī *qirāʾa* of Q 9:54 (*Biḥār*, LXVIII, pp. 103–104, 267–268). These explanations are also applicable for the combination of Q 9:80 and Q 9:125.

Isnād: Ḥusayn b. Mukhtār: Abū ʿAbdallāh Ḥusayn b. (al-) Mukhtār al-Qalānisī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim. His *kitāb* was transmitted by Ḥammād b. ʿĪsā (Modarressi, *TS*, p. 277).

229 Cf. Qummī, I, p. 310 > *Burhān*, II, p. 180, no. 2, *Biḥār*, IX, p. 213, no. 90, XXXVI, pp. 79–80, no. 2, Ḥuwayzī, II, p. 296, no. 27. The version given in Qummī, *Biḥār* and Ḥuwayzī is *illā mā yūḥā ilayya yaʿnī fī ʿAlī*, making *fī ʿAlī* a gloss. In the *Burhān* this passage appears as *illā mā yūḥā ilayya min walāyat ʿAlī*. See also Furāt, I, p. 177, no. 227 (*illā mā yūḥā ilayya min rabbī fī ʿAlī*) > *Biḥār*, XXXVI, pp. 138–139, no. 98. None of these sources contains the words *yā Muḥammad*. The reading *in attabiʿu illā mā yūḥā ilayya fī ʿAlī* is attested for Q 46:9; see Najafī, p. 578, no. 2 > *Burhān*, IV, p. 172, no. 4, *Biḥār*, XXIV, p. 320, no. 30 (*hākadhā unzilat/nazalat*).

Isnād: Ayyūb al-Bazzāz: Ayyūb b. Rāshid al-Bazzāz al-Kūfī, a transmitter from al-Ṣādiq (Modarressi, *TS*, pp. 138–139 [in the entry on Ayyūb's son ʿAbdallāh]).

230 Cf. ʿAyyāshī, II, p. 120, no. 11 > *Burhān*, II, p. 180, no. 5, *Biḥār*, XXXVI, p. 148, no. 125; Kulīnī, I, p. 419, no. 37 (*aw baddil ʿAliyyan*) > Najafī, pp. 213–214, no. 2, *Burhān*, II, p. 180, no. 3, *Biḥār*, XXIII, p. 210, no. 15, Ḥuwayzī, II, p. 296, no. 29, ʿĀmilī, *Mirʾāt*, p. 54.

231 *Faṣl*, p. 293, ll. 16–18. For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 61; Qummī, I, pp. 8, 324 (a rearrangement of the original word order [*taqdīm wa-taʾkhīr*] as an instance of falsification) > Najafī, p. 225, no. 8, *Ṣāfī*, I, p. 45, II, p. 437, *Burhān*, II, p. 212, no. 1, *Biḥār*, IX, p. 214, no. 92, XXXV, p. 387, no. 3, Ḥuwayzī, II, p. 345, no. 38; Nuʿmānī, *Tafsīr*, p. 27 (*fa-ḥarrafū … fa-qaddamū ḥarfan ʿalā ḥarf*); Shaybānī, *Nahj*, I, p. 36 (as an instance of *al-muqaddam wa-l-muʾakhkhar*), all > *Faṣl*, p. 293, ll. 8–16, 19–22; *Faṣl*, p. 24, ll. 13–15; Bar-Asher, "Readings", p. 43. According to this account, the phrase (*ḥarf*) *wa-min qablihi kitāb Mūsā* was (wrongly) placed between *shāhid minhu* and *imāman wa-raḥmatan*. This change in the word order leads to a significant shift in meaning: for if, in the original text, the "example and (source of) mercy" (*imāman wa-raḥmatan*) is the *shāhid* (generally taken to be a ʿAlī; see **507***), in the rearranged text of the ʿUthmānic codex it is rather the book of Moses. Cf. Ibn Manṣūr al-Yaman, *Kashf*, p. 172. See **507**.

Isnād: Both Bukayr al-Ḥassānī and ʿAbdallāh al-Bassāmī are unidentified.

232 *Faṣl*, p. 293, l. 2. For this reading see Jeffery, pp. 46, 199 (Ibn Masʿūd, Ibn ʿAbbās); Ṭabarī, XI, p. 97 (Shahr b. Ḥawshab < Ibn ʿAbbās); Ibn Khālawayh, p. 56 (Ibn ʿAbbās, Ibn Ḥawshab); Zamakhsharī, II, p. 229, Abū l-Futūḥ, VI, p. 166, Suyūṭī, *Durr*, III, p. 541 (Ibn ʿAbbās); Abū Ḥayyān, V, p. 137 (Shahr b. Ḥawshab, al-Aʿmash, the codex of Ibn Masʿūd).

233 Cf. Tisdall, p. 237 ("Certainly thou art a warner, and ʿAlī is a guide to every people"). For the Prophet as *al-mundhir* and ʿAlī as *al-hādī* see e.g. *Aṣl ʿĀṣim b. Ḥumayd*, p. 41; ʿAyyāshī, II, p. 204, nos. 7–9 (Ḥanān b. Sadīr/Sudayr, Burayd b. Muʿāwiya, Jābir, all < al-Bāqir); Ṭabarī, XIII, p. 108 (from Ibn ʿAbbās); Ḥaskānī, I, pp. 293–303, nos. 398–416; Ṭabrisī, XIII, p. 147; Ibn Shādhān, *Miʾat manqaba*, p. 44 (*manqaba* no. 4); Ḥillī, *Nahj*, pp. 180–181; Irbilī, I, p. 321. The string *taḥrīf al-jāhilīn wa-taʾwīl al-mubṭilīn wa-ʾntiḥāl al-ḍāllīn* ("the falsification of the ignorant, the [erroneous] interpretation of the vain-doers, the [false] profession of belief by those who go astray") does not appear to be recorded elsewhere; the usual formulation is *taḥrīf/taʾwīl al-ghālīn wa-ʾntiḥāl al-mubṭilīn wa-taʾwīl al-jāhilīn*, for which see e.g. Ḥimyarī, p. 52, Ibn Bābawayh, *Ikmāl*, p. 215 (both > *Biḥār*, XXIII, p. 30, no. 46), Ibn Bābawayh, *Maʿānī*, p. 31, Ibn Shahrāshūb, *Manāqib*, I, p. 245 (as a Prophetic tradition); *Baṣāʾir*, pp. 10–11, nos. 1, 3, Mufīd, *Ikhtiṣāṣ*, p.

3 (as an utterance of al-Ṣādiq). Cf. Nuʿmān, *Daʿāʾim*, I, p. 81: *taḥrīf al-jāhilīn wa-ʾntiḥāl al-mubṭilīn wa-taʾwīl al-ghālīn* (as a Prophetic tradition). For the entire tradition cf. Ḥimyarī, p. 52; Ibn Bābawayh, *Ikmāl*, p. 215. Cf. **270**.

234 *Faṣl*, p. 294, ll. 22–23. See ʿAyyāshī, II, p. 161, no. 70 (Ḥammād < Ḥarīz < al-Ṣādiq). In the printed edition (as also in the version cited in *Biḥār*, VIII, p. 349, no. 10 [second part]) the word is *majdhūdh*, as in the ʿUthmānic codex. However, it appears as *majdūd* in ʿAyyāshī as cited in *Burhān*, II, p. 234, no. 12 and *Faṣl*, p. 294, l. 23. Al-Majlisī assumes that the reading in the codex of the Imams (*fī muṣḥafihim*) was *majdūd* and points out that this does not affect the meaning, since both words mean "cut off" (*Biḥār*, VIII, p. 349). See **235**.

235 *Faṣl*, p. 294, ll. 21–22. See ʿAyyāshī, II, p. 160, no. 69 (Abū Baṣīr < al-Bāqir). In the printed edition (as also in the version cited in *Burhān*, II, p. 234, no. 11, Ḥuwayzī II, p. 399, no. 226, *Faṣl*, p. 294, ll. 19–21) the word is *majdhūdh*. However, it appears as *majdūd* in ʿAyyāshī as cited in *Biḥār*, VIII, p. 349, no. 10 (first part). The first exception (*istithnāʾ*) referred to in *KQ* is the sentence *khālidīn fīhā … illā mā shāʾa rabbuka* which occurs at Q 11:107; the second exception is this sentence as it occurs at Q 11:108. In the version cited in *KQ*, the words *illā mā shāʾa rabbuka* of Q 11:108 are missing; yet they appear in all available versions of the parallel tradition in ʿAyyāshī. Al-Majlisī (*Biḥār*, VIII, p. 349) assumes that there was a Shīʿī reading of Q 11:108 in which the words *illā mā shāʾa rabbuka* were omitted, that this reading was included in the original text of al-ʿAyyāshī, and that the words *illā mā shāʾa rabbuka* were added by a scribe. The text of *KQ* confirms al-Majlisī's assumption. Such a *qirāʾa* is consistent with the Shīʿī doctrine that all believers will remain in Paradise forever. See **234**.

Isnād: SAʿDĀN: Abū l-Ḥasan ʿAbd al-Raḥmān b. Muslim al-ʿĀmirī, known as Saʿdān, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Quhpāʾī, III, p. 110; Ardabīlī, I, pp. 357–358, 454; Kohlberg, "Uṣūl", p. 146). For other examples of Saʿdān transmitting from ʿAlī b. Abī Ḥamza al-Baṭāʾinī see **236**; Ibn Qūlawayh, *Kāmil*, p. 535, no. 824 > *Biḥār*, CII, p. 299, no. 23.

236 *Faṣl*, p. 294, ll. 18–19. For this tradition see ʿAyyāshī, II, p. 158, no. 58 (ʿAlī b. Abī Ḥamza < al-Ṣādiq) (with *fa-asri*, as in the ʿUthmānic codex and in mss. L and B) > *Ṣāfī*, II, p. 462, *Burhān*, II, p. 231,

nos. 28–29, *Biḥār*, XII, p. 170, no. 31. The reading *fa-'sluk* attested in ms. M does not appear to be recorded elsewhere. It is synonymous with *fa-sir*, which is also adduced as a reading of this verse (Ibn Khālawayh, p. 61). Cf. Q 23:27 (*fa-'sluk fīhā*); Q 10:27 (*qiṭaʿan min al-layl muẓliman*).

237 *Faṣl*, p. 293, l. 23–p. 294, l. 1. The manuscripts are unvocalized, but the reading being cited is evidently *ibnaha*. See Ḥimyarī, p. 29 > *Burhān*, II, p. 220, no. 2, *Biḥār*, XI, p. 316, no. 12. Cf. Qummī, I, p. 328 > *Ṣāfī*, II, p. 447, *Burhān*, II, p. 220, no. 1, *Biḥār*, XI, p. 337, no. 65; ʿAyyāshī, II, pp. 148–149, no. 31 > *Ṣāfī*, II, p. 447, *Biḥār*, XI, p. 337, no. 66, Ḥuwayzī, II, p. 363, no. 113; Ṭabarī, XII, p. 50 (al-Bāqir: *wa-nādā Nūḥ ibnaha qāl hādhihi bi-lughat Ṭayyiʾ lam yakun ibnahu kāna ibn imraʾatihi*); Ibn Abī Ḥātim, VI, p. 2034, no. 10894 (al-Bāqir: *wa-nādā Nūḥ ibnaha qāl yaʿnī bi-lughat Ṭayyiʾ ibn imraʾatihi*); Naḥḥās, *Maʿānī*, III, p. 352 (ʿUrwa); Samarqandī, II, p. 156 (for *bi-ḍamm al-alif* read *bi-naṣb al-hāʾ*); Abū Ḥayyān, V, p. 226 (ʿAlī, ʿUrwa, ʿAlī b. al-Ḥusayn, al-Bāqir, al-Ṣādiq); Suyūṭī, *Durr*, III, p. 603. The form *ibnaha* is allowed by some authorities either as an instance of *takhfīf* (see Naḥḥās, *Iʿrāb*, II, p. 284; Ibn Jinnī, I, p. 322; Ṭabrisī, XII, pp. 154, 165; ʿUkbarī, p. 293), or because of a reluctance to alter the consonantal skeleton of the ʿUthmānic codex (*karāhat mā yukhālif al-muṣḥaf*; see Ṭūsī, V, p. 495). For the reading *ibnaha* see further Jeffery, p. 333 (al-Ṣādiq; it is also ascribed to ʿAlī and to ʿUrwa b. al-Zubayr, though some say that the latter two read *ibnahā*, see Jeffery, p. 187); Ibn Jinnī, I, p. 322, Ṭabrisī, XII, p. 151 (> Ḥuwayzī, II, p. 363, no. 115) (ʿAlī, ʿUrwa b. al-Zubayr, al-Bāqir, al-Ṣādiq); Ibn Khālawayh, p. 60 (Hishām b. ʿUrwa); Zamakhsharī, II, p. 270; Rāzī, XVII, p. 185 (al-Bāqir, ʿUrwa); ʿUkbarī, p. 293 (*wa-yuqraʾu bi-fatḥ al-hāʾ min ghayr alif*); Qurṭubī, IX, p. 38. See further *GdQ*, III, p. 141. According to the statements cited here and at **238**, **240**, in the dialect of Ṭayyiʾ (i) the suffix pronoun of the third feminine singular is -*ha*, not -*hā*; and (ii) the word *ibn* stands for "a son born by a woman/wife", apparently as opposed to "a son fathered by a man/husband". For (i) cf. Vollers, *Volkssprache*, p. 148 (who does not however refer to Ṭayyiʾ). Statement (ii) is only attested in connection with Q 11:42, where it is used to buttress the argument that the *ibn* was the son of Noah's wife, but that Noah was not his real father (cf. Kohlberg, "Antediluvian", p. 61).

Isnād: Bakr b. Muḥammad: Abū Muḥammad Bakr b. Muḥammad b. ʿAbd al-Raḥmān b. Nuʿaym al-Ghāmidī al-Azdī, a Kūfan transmitter

from al-Ṣādiq, al-Kāẓim and al-Riḍā (Quhpāʾī, I, pp. 277–278; Ardabīlī, I, pp. 128–129; Kohlberg, "Uṣūl", p. 144). See further **8***.

238 *Faṣl*, p. 294, l. 1. See ʿAyyāshī, II, p. 148, no. 30 (Muḥammad b. Muslim < al-Bāqir) > *Burhān*, II, p. 222, no. 17, *Biḥār*, XI, p. 316, Ḥuwayzī, II, p. 363, no. 112. In all of these sources the text reads *bi-naṣb al-alif* except for the version in the *Biḥār*, where the text appears correctly as *bi-naṣb al-hāʾ* ("with a *fatḥa* over the *hāʾ*"). Cf. **237**, **240**.

239 *Faṣl*, p. 293, ll. 7–8. Translation: "Save those who persevered in the face of what you did to him (i.e. to ʿAlī) after (the death of) their prophet".

Isnād: Abū Junāda al-Makfūf: he may well be Abū Junāda al-Aʿmā (for whom see **615***).

240 *Faṣl*, p. 294, ll. 8–10. This reading is ascribed to ʿAlī (see Ibn Khālawayh, p. 60; Ṭūsī, V, p. 495; Zamakhsharī, II, p. 270; Rāzī, XVII, p. 185; Qurṭubī, XI, p. 321; Abū Ḥayyān, V, p. 227; Suyūṭī, *Durr*, III, p. 603; al-Muttaqī al-Hindī, *Kanz*, II, p. 600, no. 4838; *Biḥār*, XI, p. 316) and to ʿUrwa (see Jeffery, p. 187; Ibn Jinnī, I, p. 322). See further Samarqandī, II, p. 156 (*wa-qaraʾa baʿḍuhum ibnahā yaʿnī ibn imraʾatihi*); ʿUkbarī, p. 293 (*wa-yuqraʾu ibnahā yaʿnī ibn imraʾatihi ka-annahu tuwuhhima iḍāfatuhu ilayhā dūnahu li-qawlihi: innahu laysa min ahlika*) and the discussion in *Faṣl*, p. 294, ll. 10–16. See **237**, **238**.

Isnād: ʿAbd al-Raḥmān b. Abī Ḥammād: Abū l-Qāsim (or Abū Muḥammad) ʿAbd al-Raḥmān b. Abī Ḥammād, a Kūfan who moved to Qumm, where he was the landlord (*ṣāḥib dār*) of Aḥmad al-Barqī; accused of extremism (*ghuluww*) (Quhpāʾī, IV, p. 71; Ardabīlī, I, p. 442).

241 Among the Seven Readers, two readings of Q 11:46 are recorded: (i) *ʿamila ghayra ṣāliḥin* (al-Kisāʾī). See Ibn Mujāhid, p. 334; Samarqandī, II, p. 158; Ṭabrisī, XII, p. 161; Ibn al-Jawzī, IV, p. 88; Qurṭubī, IX, p. 46. This reading is also ascribed to the following: the Prophet (Tirmidhī, *Ṣaḥīḥ*, XI, p. 54, Samarqandī, II, p. 158, both on the authority of Umm Salama; Tirmidhī, *Ṣaḥīḥ*, XI, p. 54, Ibn Muḥakkam, II, p. 239, Ibn Abī Zamanīn, I, p. 364 [vocalized incorrectly by the editors], all on the authority of Asmāʾ bint Yazīd al-Anṣāriyya; Māturīdī, VI, p. 136; Ḥākim, *Mustadrak*, II, p. 620, no. 3001, on the authority of ʿĀʾisha); Ibn ʿAbbās (Ṭabarī, XII, p. 53); Umm Salama, ʿIkrima (according to some authorities) and others (see Jeffery, pp. 235, 271); Yaʿqūb (i.e. al-

Ḥaḍramī) (Ibn Ghalbūn, II, p. 458) and Sahl (Ṭabrisī, XII, p. 161); the Kūfans (Thaʿlabī, V, p. 172); Ibn Miqsam (see Jeffery, "Ibn Miqsam", p. 16). It is generally understood to mean that Noah's son committed unrighteous deeds (see e.g. Ibn Khālawayh, *Ḥujja*, p. 162). (ii) *ʿamalun ghayru ṣāliḥin* (six of the Seven Readers, including ʿĀṣim in the transmission of Ḥafṣ). See Ibn Mujāhid, p. 334; Ibn Ghalbūn, II, p. 458; Ṭabrisī, XII, p. 161; Ibn al-Jawzī, IV, p. 87 (citing five readers); Qurṭubī, IX, p. 46; cf. ʿUkbarī, p. 294. Al-Ṭabarī (XII, pp. 52–53) records it on the authority of "most readers of the provincial cities (*amṣār*)", while al-Māturīdī (VI, pp. 136–137) ascribes it to Ibn Masʿūd. This reading was given several interpretations, one of them being: "He (i.e. the person reputed to be Noah's son) is (the offspring of) an unrighteous deed" (i.e. of illicit intercourse). This interpretation is ascribed to Ḥasan al-Baṣrī (see Ṭabarī, XII, p. 53, Ibn Muḥakkam, II, p. 230, Qurṭubī, IX, p. 46), to Mujāhid and to Ibn Jurayj (see Murtaḍā, *Tanzīh*, p. 18). Al-Sharīf al-Murtaḍā (*Amālī*, II, pp. 145–146, *Tanzīh*, pp. 18–19) maintains that while reading (ii) is better known, reading (i) also makes sense. The available evidence on the reading of the Imams is inconclusive. This evidence may be summarized as follows: (a) An account of a discussion between al-Riḍā and his disciple al-Washshāʾ. In this account al-Riḍā wishes to know how people recite Q 11:46. Al-Washshāʾ mentions the two readings, and al-Riḍā reacts by declaring: "They are lying; he is (indeed) his (i.e. Noah's) son, but God removed him from Himself (or: from Noah's religion) when he opposed His religion" (*kadhabū huwa ʾbnuhu wa-lākinna llāh nafāhu ʿanhu ḥīn khālafahu fī dīnihi*) (see ʿAyyāshī, II, p. 151, no. 41 [al-Ḥasan b. ʿAlī al-Washshāʾ < al-Riḍā]; Ibn Bābawayh, *ʿIlal*, pp. 30–31 > *Biḥār*, XI, p. 320, no. 26; cf. Ibn Bābawayh, *ʿUyūn*, II, pp. 74–75, no. 3 > *Ṣāfī*, II, pp. 450–451, *Burhān*, II, p. 219, no. 18, *Biḥār*, XI, p. 320, no. 24, Ḥuwayzī, II, pp. 368–369, no. 139). In insisting that the person in question really is Noah's son, the Imam rejects the interpretation of Q 11:46 ascribed to Ḥasan al-Baṣrī and others, an interpretation that only fits reading (ii). Rejecting this particular interpretation of reading (ii) does not, however, necessarily entail a rejection of that reading (see al-Majlisī's discussion [*Biḥār*, XI, pp. 320–321]). (b) The tradition in *KQ*. Since the manuscripts are unvocalized, there is only the Imam's comment (*ḍaʿhā ʿalā ashadd dhālika*) to go by. This comment is however rather obscure (the text may in fact be corrupt). If it means: "adhere to (the reading reflecting) the more severe (meaning)" (i.e. that Noah's *ibn* was not his own offspring), then it is reading (ii) that is being endorsed.

Isnād: Muḥammad b. ʿImrān: there are a number of persons of this name, including some transmitters from al-Ṣādiq (Quhpāʾī, VI, p. 13; Ardabīlī, II, p. 165; Khūʾī, XVIII, pp. 85–89, nos. 11504–11517). The *isnād* in *KQ* does not help in identifying which transmitter is meant here.

242 Cf. *Kitāb Durust*, p. 160 (a Prophetic tradition); Barqī, I, pp. 108–109, no. 100 (al-Bāqir); idem, I, p. 185, no. 196 (al-Ṣādiq) > *Biḥār*, V, p. 287, no. 13; ʿAyyāshī, II, p. 148, no. 27 (Ibrāhīm < al-Ṣādiq) > *Ṣāfī*, II, p. 445, *Burhān*, II, p. 222, no. 15, *Biḥār*, XI, p. 336, no. 63; Kulīnī, V, p. 355, no. 5 (al-Bāqir); Ibn Bābawayh, *ʿIqāb*, p. 311, no. 9 (al-Bāqir) > *Biḥār*, V, p. 285, no. 6; Murtaḍā, *Intiṣār*, p. 166 (a Prophetic tradition); Kohlberg, "Walad zinā", p. 238, with note 6.

243 *Faṣl*, p. 295, ll. 2–3. See ʿAyyāshī, II, p. 159, nos. 63–64 (Abū Baṣīr < al-Ṣādiq) > *Ṣāfī*, II, p. 471, *Burhān*, II, p. 233, no. 1, Ḥuwayzī, II, p. 394, no. 205. For the reading *qāʾiman wa-ḥaṣīdan* see also Jeffery, pp. 137, 333 (Ubayy, al-Ṣādiq). In the edition, the word *bi-l-naṣb* recorded in ʿAyyāshī has been preferred over *bi-l-sayf*. This latter word, however, also makes sense ("[mowed down] with the sword").

244 See Qummī, II, p. 388 (to Q 71:27) > *Ṣāfī*, V, pp. 232–233, *Burhān*, IV, p. 390, no. 1, *Biḥār*, XI, p. 315, no. 9, Ḥuwayzī, II, p. 350, no. 65 (in Qummī, read al-Rassān for al-Rassām, as in *Burhān*, *Biḥār* and Ḥuwayzī); cf. ʿAyyāshī, II, p. 144, no. 18 > *Ṣāfī*, II, p. 442, *Biḥār*, XI, p. 331, no. 53; Kulīnī, VIII, pp. 282–283, no. 424 > *Ṣāfī*, II, p. 442; Ṭabrisī, XII, p. 148.

Isnād: ʿAlī b. Ismāʿīl al-Mīthamī/Maythamī: Abū l-Ḥasan ʿAlī b. Ismāʿīl b. Shuʿayb b. Mītham/Maytham b. Yaḥyā al-Tammār al-Asadī, a *mutakallim* and transmitter from al-Riḍā (Quhpāʾī, IV, p. 167; Ardabīlī, I, p. 559; Modarressi, *TS*, p. 43).—Fuḍayl: al-Fuḍayl b. al-Zubayr al-Asadī al-Rassān, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, V, p. 34; Ardabīlī, II, p. 9).—Ṣāliḥ b. Mītham/Maytham: Ṣāliḥ b. Mītham/Maytham b. Yaḥyā al-Tammār al-Asadī, a transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, III, p. 208; Ardabīlī, I, p. 409; Modarressi, *TS*, p. 42, note 7).

245 This Qurʾānic sentence recurs at Q 23:27. Cf. ʿAyyāshī, II, p. 145, no. 19 (ending) > *Burhān*, II, p. 221, no. 6, *Biḥār*, XI, pp. 331–332, no. 54 (with al-Majlisī's comment at p. 332), Ḥuwayzī, II, p. 354, no. 74.

246 *Faṣl*, p. 295, ll. 6–7. For this reading see Jeffery, p. 333 (al-Ṣādiq); Ṭabarī, XII, p. 200 (Abū Rajāʾ [i.e. the Baṣran ʿImrān b. Taym/Milḥān al-ʿUṭāridī, d. ca. 105/723–724; see Ibn al-Jazarī, I, p. 604, no. 2469]); Ibn Muḥakkam, II, p. 264 (*baʿḍuhum*); Ibn Jinnī, I, p. 339 (ʿAlī, ʿAlī Zayn al-ʿĀbidīn, al-Bāqir, al-Ṣādiq, Abū Rajāʾ and others); Thaʿlabī, V, p. 216, Abū l-Futūḥ, VI, p. 374 (Abū Rajāʾ al-ʿUṭāridī, al-Shaʿbī, al-Aʿraj [i.e. ʿAbd al-Raḥmān b. Hurmuz al-Madanī, d. 117/735; see Ibn al-Jazarī, I, p. 381, no. 1622]); Ahwāzī, *Baṣrī*, p. 330 (al-Ḥasan al-Baṣrī); idem, *Ibn Muḥayṣin*, p. 255, Māwardī, III, p. 30 (Ibn Muḥayṣin); Ibn ʿAṭiyya, III, p. 237 (Abū Rajāʾ, al-Aʿraj, ʿAlī b. Abī Ṭālib, al-Ḥasan [according to some authorities], Yaḥyā b. Yaʿmar, Qatāda [according to some authorities] and others); Ṭabrisī, XIII, p. 49 (ʿAlī, ʿAlī Zayn al-ʿĀbidīn, al-Bāqir, al-Ṣādiq and others) > Ḥuwayzī, II, p. 423, no. 55, *Faṣl*, p. 295, ll. 8–10; Ibn al-Jawzī, IV, pp. 164–165 (ʿAbdallāh b. ʿAmr, ʿAlī b. al-Ḥusayn, al-Ḥasan al-Baṣrī, Mujāhid, Ibn Muḥayṣin, Ibn Abī ʿUbla [i.e. the Successor Ibrāhīm b. Abī ʿUbla Shamir b. Yaqẓān b. ʿAbdallāh, d. ca. 152/769; see Ibn Ḥajar, *Tahdhīb*, I, pp. 142–143; Ibn al-Jazarī, I, p. 19, no. 72; Lane, *Commentary*, p. 358]); ʿUkbarī, p. 305 (*wa-yuqraʾu*). For the meaning of *shaʿafahā/shaghafahā ḥubban* see Lane, s.vv. *shaʿafa*, *shaghafa*. See **247**.

Isnād: Ibn Bukayr: Abū ʿAlī ʿAbdallāh b. Bukayr b. Aʿyan al-Shaybānī, a nephew of Zurāra b. Aʿyan, a *mutakallim* and transmitter from al-Ṣādiq (van Ess, *TG*, I, pp. 324, 328; Modarressi, *TS*, pp. 140–141).

247 *Faṣl*, p. 295, ll. 7–8. See **246**.

248 *Faṣl*, p. 295, ll. 13–14, 16–17. For the reading *sanābil* see Jeffery, pp. 49, 333 (Ibn Masʿūd, al-Ṣādiq); ʿAyyāshī, II, p. 179, no. 33 (Ibn Abī Yaʿfūr < al-Ṣādiq) > *Ṣāfī*, III, p. 23, *Biḥār*, XII, p. 303, no. 107, Ḥuwayzī, II, p. 429, no. 82. For both *sanābil* and *qarrabtum* (as readings of al-Ṣādiq) see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 65; Qummī, I, p. 345 > *Ṣāfī*, III, pp. 23, 24, *Biḥār*, XII, pp. 232–233, no. 6; Ṭabrisī, XIII, p. 64 (for *qaraʾtum* read *qarrabtum*) > *Biḥār*, XII, p. 234; Ṭabrisī, *Jawāmiʿ*, I, p. 645. Al-Ṣādiq is also reported to have read *taʾkulna* for *yaʾkulna* (see Jeffery, p. 333; cf. Wright, I, p. 56). See **249**.

Isnād: for Muʿallā b. ʿUthmān < Muʿallā b. Khunays see Barqī, I, p. 235, no. 198, II, p. 458, no. 396, p. 561, no. 947, p. 575, no. 28; Kulīnī, VI, p. 272, no. 8.

249 *Faṣl*, p. 295, ll. 14, 17. See **248**.

250 Cf. ʿAyyāshī, II, p. 197, no. 85 (Ibn Abī ʿUmayr < unidentified transmitter < al-Ṣādiq) (first half) > *Ṣāfī*, III, p. 48, *Burhān*, II, p. 272, no. 21, *Biḥār*, XII, p. 319, no. 145. For this meaning of *ʿarsh* see e.g. Ṭabarī, XIII, pp. 67–68; Ibn Muḥakkam, II, p. 287; Abū Ḥātim, *Zīna*, II, p. 154; Ṭabrisī, XIII, p. 120.

Isnād: Asad b. Ismāʿīl: a transmitter from al-Ṣādiq (Quhpāʾī, I, p. 200; Ardabīlī, I, p. 89).

251 *Faṣl*, p. 295, ll. 10–11. For this reading see ʿAyyāshī, II, p. 177, no. 25 (Ibn Abī Yaʿfūr < al-Ṣādiq) > *Ṣāfī*, III, p. 20, *Burhān*, II, p. 254, no. 50 (giving two variants of the transmitter's name: Ibn Abī Yaʿqūb and Ibn Abī Yaʿfūr), *Biḥār*, XII, p. 302, no. 101, *Faṣl*, p. 295, ll. 11–13 (Ibn Abī Yaʿqūb). The printed edition of ʿAyyāshī has *taʾkulu l-ṭayr minhā* for *minhu*; yet in all the sources citing ʿAyyāshī, *minhu* is retained.

252 See ʿAyyāshī, II, p. 189, no. 63 (al-Fuḍayl b. Yasār < al-Ṣādiq) > *Burhān*, II, p. 264, no. 7, Ḥuwayzī, II, p. 453, no. 157. Nāfiʿ is said to have read all suffix pronouns of the first person singular in Sūrat Yūsuf as *-iya* (Ibn Mujāhid, p. 353; cf. Vollers, *Volkssprache*, p. 147). Ibn ʿĀmir read five words in Sūrat Yūsuf in this way. One of them was *wa-ḥuzniya* at Q 12:86 (Ibn Mujāhid, p. 354; cf. Dānī, p. 131).

253 For Joseph's brothers selling him for twenty dirhams see Muqātil, II, p. 143; Thawrī, *Tafsīr*, p. 138, no. 388; Qummī, I, p. 341 > *Ṣāfī*, III, p. 11, Ḥuwayzī, II, p. 418, no. 32; ʿAyyāshī, II, p. 172, no. 11 (al-Ḥasan < unidentified transmitter < al-Ṣādiq) > *Ṣāfī*, III, p. 11, *Burhān*, II, p. 247, no. 11, *Biḥār*, XII, p. 300, no. 90, Ḥuwayzī, II, p. 418, no. 36; Ṭabarī, XII, pp. 172–173; Ibn Abī Ḥātim, VII, p. 2116, nos. 11424–11425; Samarqandī, II, p. 192 (Ibn Masʿūd); Ibn Bābawayh, *Khiṣāl*, p. 563 > Ḥuwayzī, II, p. 418, no. 31; Thaʿlabī, V, p. 205; Māwardī, III, p. 18; Ṭabrisī, XIII, p. 33 > Ḥuwayzī, II, p. 418, no. 33; Ibn al-Jawzī, IV, p. 151; Qurṭubī, IX, p. 155. Cf. Genesis 37:28 ("they sold him for twenty pieces of silver"). *Thaman al-kalb* is the price to be paid as compensation for the slaying of a hunting dog. That this amounts to twenty dirhams is stated in ʿAyyāshī, II, p. 172, no. 12 (al-Riḍā) > *Ṣāfī*, III, p. 11, *Burhān*, II, p. 247, no. 12, *Biḥār*, XII, p. 300, no. 91; ʿAyyāshī, II, p. 172, no. 15 (al-Riḍā) > *Burhān*, II, p. 248, no. 15, *Biḥār*, XII, p. 300, no. 94, Ḥuwayzī, II, p. 419, no. 39; Qummī, I, p. 341 > *Ṣāfī*, III, p. 11.

254 *Faṣl*, p. 295, ll. 3–4. The reading of *h-y-(ʾ)-t* is uncertain: ms. M has *h-y-t*, mss. L, T and B have *h-y-ʾ-t*; none is vocalized. *Faṣl* has *huyyiʾat* (vocalized), presumably an error for *huyyiʾtu*. ʿAlī appears to be the only Imam whose reading of this word is recorded. His reading is said to have been *hītu* (Ibn Khālawayh, p. 63; Abū Ḥayyān, V, p. 294), *hiʾtu* (Jeffery, p. 187; Ibn Jinnī, I, p. 337; Ṭabrisī, XIII, p. 37 > Ḥuwayzī, II, p. 419, no. 40), *hā anā* (Jeffery, p. 187) or *huyyiʾtu* (Ibn Khālawayh, p. 63). This last reading (meaning "I have prepared myself") is also ascribed to Ibn Masʿūd, Ibn al-Samayfiʿ (i.e. Abū ʿAbdallāh Muḥammad b. ʿAbd al-Raḥmān b. al-Samayfiʿ al-Yamānī, who is said by some to have studied with Nāfiʿ; see Ibn al-Jazarī, II, pp. 161–162, no. 3106), Ibn Yaʿmar and al-Jaḥdarī (Ibn al-Jawzī, IV, p. 155). *Hiʾtu* (in the sense of *tahayyaʾtu*) is given as the reading of Ibn ʿAbbās (Ibn Abī Ḥātim, VII, p. 2121, no. 11466; Ibn al-Jawzī, IV, p. 154) and Abū ʿAbd al-Raḥmān al-Sulamī (Ṭabarī, XII, p. 180; Thaʿlabī, V, p. 208). There are various views on whether *hayta* (as the word appears in the ʿUthmānic codex) is of Arabic or foreign origin. Those who espouse the latter view differ as to the identity of the original language: some say it is Coptic; for others it is Syriac, Hebrew, or the language (or dialect, *lugha*) of Ḥawrān (Ṭabarī, XII, pp. 179, 180; Suyūṭī, *Itqān*, II, pp. 140–141; cf. Lane, s.v. *hayta*).

255 Cf. ʿAyyāshī, II, pp. 173–174, no. 18 > *Burhān*, II, p. 248, no. 18, *Biḥār*, XII, pp. 300–301, no. 96, Ḥuwayzī, II, p. 420, no. 46; Māwardī, III, p. 25. See the discussion in Bar-Asher, *Scripture*, pp. 162–164.

256 *Bāqillan* (also *bāqilan*, *bāqilāʾ*, "beans") does not appear to be recorded elsewhere as a gloss on the *biḍāʿa muzjāt* ("poor merchandise" or "transported goods") of Q 12:88. Abū Ṣāliḥ glosses these words as "pine-cones and green seeds" (*al-ṣanawbar wa-l-ḥabba al-khaḍrāʾ*) (Ṭabarī, XIII, p. 51; Māturīdī, VI, p. 281; Māwardī, III, p. 73; Ibn al-Jawzī, IV, p. 213).

257 *Muql* is the fruit of the Theban palm, often consumed as *sawīq* (porridge); see Lane, s.vv. *ḥatī, sawīq, muql*. Cf. Qummī, I, pp. 346–347 > *Biḥār*, XII, p. 236, no. 8 (Joseph's brothers stayed in a desert in which *muql* grew; they took some of it to Egypt to exchange it for food); ʿAyyāshī, II, p. 192, no. 67 (*kānat al-muql wa-kānat bilāduhum bilād al-muql wa-hiya l-biḍāʿa* [*al-muzjāt*]) > *Ṣāfī*, III, p. 40, *Burhān*, II, p. 266, no. 11, *Biḥār*, XII, p. 314, no. 131, Ḥuwayzī, II, p. 458, no. 175; Thaʿlabī,

V, p. 251, Māwardī, III, p. 73, Ṭabrisī, XIII, p. 112, Ibn al-Jawzī, IV, p. 213, Abū Ḥayyān, V, p. 336 (al-Ḍaḥḥāk glosses *biḍāʿa muzjāt* as *sawīq al-muql*).

258 Since no *qirāʾa* appears to be cited here, it can be taken that the ending of this tradition is missing.

259 *Faṣl*, p. 296, ll. 2–4. For this tradition cf. Qummī, I, pp. 345–346 > *Ṣāfī*, III, p. 25, *Biḥār*, XII, p. 233, no. 6; ʿAyyāshī, II, p. 180, no. 35 (Muḥammad b. ʿAlī al-Ṣayrafī < unidentified transmitter < al-Ṣādiq) > *Burhān*, II, p. 255, no. 60, *Biḥār*, XII, p. 304, no. 109, *Faṣl*, p. 296, ll. 4–5; ʿAyyāshī, II, p. 180, no. 36 (ʿAlī b. Muʿammar < his father < al-Ṣādiq) > *Burhān*, II, p. 255, no. 61, *Biḥār*, XII, p. 304, no. 110, *Faṣl*, p. 296, ll. 5–6. For the reading *yuʿṣarūn* see also Saʿd b. ʿAbdallāh, *Nāsikh*, p. 61 > *Faṣl*, p. 296, ll. 6–10; Ibn Abī Ḥātim, VII, p. 2155, no. 11683 (as the reading of ʿĪsā b. ʿUmar al-Thaqafī [i.e. Abū ʿUmar al-Thaqafī al-Naḥwī al-Baṣrī, d. 149/766; see Ibn al-Jazarī, I, p. 613, no. 2498]); Nuʿmānī, *Tafsīr*, p. 27 (the Imam objects to the reading *yaʿṣirūn* as it could refer to the pressing of wine); Ibn Khālawayh, p. 64, Thaʿlabī, V, p. 228 (al-Aʿraj, ʿĪsā b. ʿUmar); Ibn Jinnī, I, pp. 344–345, Ibn ʿAṭiyya, III, p. 251, Abū Ḥayyān, V, p. 315 (ʿĪsā, al-Aʿraj, al-Ṣādiq); Samarqandī, II, p. 203, Abū l-Futūḥ, VI, p. 395 (an anonymous reader); Ibn al-Jawzī, IV, p. 181 (Saʿīd b. Jubayr); *Faṣl*, p. 24, l. 7; Lane, s.v. *ʿaṣara*. According to Jeffery (p. 333), al-Ṣādiq's reading was *tuʿṣarūn* (cf. ʿUkbarī, p. 307: *wa-yuqraʾu bi-ḍamm al-tāʾ wa-fatḥ al-ṣād*); but al-Ṭabrisī (XIII, p. 64 > Ḥuwayzī, II, p. 429, no. 87) concurs with *KQ* in maintaining that the Imam's reading was *yuʿṣarūn*. Al-Ṭabarī (XII, p. 233) ascribes the reading *yuʿṣarūn* (erroneously vocalized in the Cairo, 1388/1968 edition as *yaʿṣirūn*) to a Kūfan reader (or to a number of Kūfan readers [*baʿḍ*]), and states that it contradicts the position of most readers of the provincial cities (*amṣār*) and should therefore not be used when reciting the Qurʾān.

260 *Faṣl*, p. 296, ll. 10–11. For this tradition see ʿAyyāshī, II, p. 201, no. 102 (Abū Baṣīr < al-Bāqir and al-Ṣādiq) (but reading *istayʾasa*) > *Ṣāfī*, III, p. 54, *Burhān*, II, p. 276, no. 3, *Biḥār*, XVIII, p. 261, no. 14, *Faṣl*, p. 296, ll. 11–12; cf. Qummī, I, p. 358 > *Burhān*, II, p. 276, no. 1, Ḥuwayzī, II, p. 478, no. 248 (… *fa-ẓannū anna l-shayāṭīn qad tamaththalat* [in the *Burhān*: *anna l-shayṭān tamaththala*] *lahum fī ṣūrat al-malāʾika*). Of the Seven Readers, *kudhibū* was the reading of the three Kūfan readers, while the

rest read *kudhdhibū* (Ibn Mujāhid, pp. 351–352; Samarqandī, II, p. 222; Dānī, p. 130; Abū Ḥayyān, V, p. 347). *Kudhibū* is also ascribed to ʿAlī, to ʿAlī Zayn al-ʿĀbidīn, al-Bāqir, al-Ṣādiq and others (Abū l-Futūḥ, VI, p. 452), or to the Imams in general (Ṭabrisī, *Jawāmiʿ*, I, p. 663 > *Faṣl*, p. 296, ll. 12–13). See further Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 253 (fol 13a ll. 10–11) (*kudhibū* as the reading of Muḥammad b. Kaʿb al-Quraẓī); Ṭabarī, XIII, p. 86 (Ibn Masʿūd: *mukhaffafa*); Ibn Muḥakkam, II, pp. 290–291; Thaʿlabī, V, pp. 264–265; Ṭabrisī, XIII, p. 130 (*bi-l-takhfīf*); ʿUkbarī, p. 312. See **261**, **262**.

261 See **260**, **262**.

Isnād: ʿALĪ B. ḤADĪD: ʿAlī b. Ḥadīd b. Ḥakīm/Ḥukaym al-Madāʾinī al-Azdī al-Sābāṭī, a resident of Kūfa and a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, IV, p. 175; Ardabīlī, I, pp. 563–564).

262 See **260**, **261**.

263 See ʿAyyāshī, II, p. 197, no. 85 (Ibn Abī ʿUmayr < unidentified transmitter < al-Ṣādiq) (latter half: *kāna sujūduhum dhālika ʿibādatan li-llāh*) > *Ṣāfī*, III, p. 48, *Burhān*, II, p. 272, no. 21, *Biḥār*, XII, p. 319, no. 145. Cf. Qummī, I, p. 356 > *Ṣāfī*, III, p. 49, *Biḥār*, XII, pp. 250–251, no. 16; Māwardī, III, p. 82; Qurṭubī, IX, p. 264; *Lisān*, s.v. *sjd* (*wa-qīl kharrū lahu sujjadan ay kharrū li-llāh sujjadan*).

264 *Faṣl*, p. 297, l. 23–p. 298, l. 1. This reading is vocalized in ms. L. For this *qirāʾa* see also Jeffery, p. 334 (al-Ṣādiq, al-Ḥasan, Ibn ʿAbbās, Yaʿqūb); ʿAyyāshī, II, p. 230, no. 30 (al-Bāqir) > *Burhān*, II, p. 318, no. 1; Ṭabarī, XIII, pp. 226–227 (al-Ḍaḥḥāk b. Muzāḥim, Qatāda); Māturīdī, VI, p. 397, Fārisī, II, p. 352, Samarqandī, II, p. 255, Ibn Muḥakkam, II, p. 333, ʿUkbarī, p. 321 (readers not identified); Naḥḥās, *Maʿānī*, III, p. 534 (al-Ḍaḥḥāk, al-Ḥasan); Ibn Khālawayh, pp. 60, 68 (Ibn ʿAbbās, al-Ḥasan, al-Ṣādiq, ʿĀṣim [according to one transmission], Sallām/Salām Abū [in the text, erroneously, ibn] al-Mundhir [i.e. Abū l-Mundhir Sallām/Salām b. Sulaymān al-Ṭawīl al-Muzanī al-Baṣrī thumma l-Kūfī, d. 171/787–788; see Ibn al-Jazarī, I, p. 309, no. 1360]); Ibn Jinnī, I, p. 363 (Ibn ʿAbbās, al-Ḥasan, al-Ḍaḥḥāk, al-Bāqir, al-Ṣādiq, ʿAmr b. Fāʾid [i.e. Abū ʿAlī al-Uswārī al-Baṣrī; see Ibn al-Jazarī, I, p. 602, no. 2462], Yaʿqūb); Thaʿlabī, V, p. 320, Abū l-Futūḥ, VII, p. 29 (Ḥasan al-Baṣrī, al-Ḍaḥḥāk, Sallām); Ahwāzī, *Baṣrī*, p. 342 (al-Ḥasan al-Baṣrī); Ibn ʿAṭiyya, III, p. 340 (al-Ḍaḥḥāk b. Muzāḥim, al-Ḥasan, Qatāda,

Sallām); Ṭabrisī, XIII, p. 221 (Ibn ʿAbbās, al-Ḥasan, al-Bāqir, al-Ṣādiq, al-Ḍaḥḥāk, ʿAmr b. Fāʾid, Yaʿqūb [i.e. al-Ḥaḍramī] in the transmission of Zayd [i.e. Abū ʿAlī Zayd b. Aḥmad b. Isḥāq al-Ḥaḍramī, nephew of Yaʿqūb al-Ḥaḍramī; see Ibn al-Jazarī, I, p. 296, no. 1303]) > *Ṣāfī*, III, p. 88, *Faṣl*, p. 298, ll. 1–2; Ibn al-Jawzī, IV, p. 278 (Ibn Masʿūd, Abū Razīn, al-Ḥasan, ʿIkrima, Qatāda, ʿĀṣim in the transmission of Abān, Yaʿqūb in the transmission of Abū Ḥātim); Qurṭubī, IX, p. 367 (Ibn ʿAbbās, al-Ḥasan, al-Ḍaḥḥāk, Qatāda); Abū Ḥayyān, V, p. 416 (Ibn ʿAbbās, al-Ḍaḥḥāk, al-Bāqir, al-Ṣādiq and others).

Isnād: Abū Hārūn al-Makfūf: Abū Hārūn al-Makfūf Mūsā b. ʿUmayr al-Qurashī al-Jaʿdī, a Kūfan transmitter from al-Ṣādiq (Modarressi, *TS*, pp. 355–356).

265 *Faṣl*, p. 297, ll. 15–16. For the reading *yatabayyan* see *GdQ*, III, pp. 3, 56; Jeffery, pp. 51, 187, 200, 271, 334 (Ibn Masʿūd, ʿAlī, Ibn ʿAbbās, ʿIkrima, al-Ṣādiq); Abū ʿUbayd, *Faḍāʾil*, II, p. 123, nos. 623, 624 (Ibn ʿAbbās, Ibn Abī Mulayka [i.e. the Successor Abū Bakr ʿAbdallāh b. ʿUbaydallāh b. Abī Mulayka al-Taymī al-Makkī, d. 117/735; see Ibn al-Jazarī, I, p. 430, no. 1806; Ibn Ḥajar, *Tahdhīb*, V, pp. 306–307]); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 (*yatabayyan alladhīna*); Ṭabarī, XIII, p. 154 (*yatabayyan alladhīna*) (ʿAlī [read: *anna ʿAliyyan raḍiya llāh ʿanhu kāna yaqraʾu*], Ibn ʿAbbās) > Ṭūsī, VI, p. 255; Ibn Khālawayh, p. 67 (ʿAlī, al-Ṣādiq, Ibn Masʿūd, Ibn ʿAbbās); Māwardī, III, p. 112; Zamakhsharī, II, p. 360 (Ibn ʿAbbās, ʿAlī and a group of Companions and Successors); Abū l-Futūḥ, VI, p. 493 (Ibn ʿAbbās); Qurṭubī, IX, p. 320 (Ibn ʿAbbās, ʿAlī, Ibn Abī Najīḥ); Abū Ḥayyān, V, p. 383, Thaʿālibī, III, p. 370, Suyūṭī, *Durr*, IV, p. 118 (Ibn ʿAbbās, ʿAlī and others). It is further recorded as the reading of ʿAlī Zayn al-ʿĀbidīn, Zayd b. ʿAlī, al-Jaḥdarī (see Ṭabrisī, XIII, p. 174 > *Ṣāfī*, III, p. 71; Jeffery, "Zaid", p. 264) and others (Ibn Jinnī, I, p. 357; Ṭabrisī, XIII, p. 174 > Ḥuwayzī, II, p. 507, no. 140). Ibn ʿAbbās is reported to have assumed that the copyist had written *yayʾas* in a state of drowsiness (*wa-huwa nāʿis*); see Ṭabarī, XIII, p. 154; Ibn Khālawayh, p. 67; Samarqandī, II, p. 238; Thaʿlabī, V, p. 293; Ibn al-Jawzī, IV, p. 253; Qurṭubī, IX, p. 320; Suyūṭī, *Durr*, IV, p. 118; idem, *Itqān*, II, p. 327; Lane, s.v. *yaʾisa*. This assumption is rejected by al-Zamakhsharī (II, pp. 360–361). According to some, Ibn ʿAbbās's reading was *yatabayyan li-lladhīna* (see Naḥḥās, *Maʿānī*, III, p. 497), conforming to the reading in mss. L, T and B.

Isnād: Muḥammad b. Ismāʿīl: there are a number of transmitters of this name (see e.g. **160***, **195***); it cannot be established which of

them is referred to here.—MUḤAMMAD B. AL-ḤUSAYN: ditto.—KATHĪR/KUTHAYR B. SAʿĪD: unidentified.

266 Since no *qirāʾa* appears to be cited here, it can be taken that the ending of this tradition is missing. The missing sentence may be *fa-qāl naḥnu dhurriyyat rasūl allāh*; cf. ʿAyyāshī, II, p. 214, no. 53 > *Ṣāfī*, III, p. 73, *Burhān*, II, p. 297, no. 5, *Biḥār*, XXV, p. 219, no. 16; Kulīnī, VIII, p. 81, no. 38 > *Burhān*, II, p. 297, no. 1, Ḥuwayzī, II, p. 509, no. 147; Ṭūsī, *Amālī*, I, p. 143 > Najafī, pp. 237–238, no. 18, *Burhān*, II, p. 297, no. 2, *Biḥār*, XXVII, p. 165, no. 22, LXVIII, pp. 20–21, no. 34, C, p. 393, no. 24.

267 *Faṣl*, p. 297, ll. 6–8. See Ibn Shahrāshūb, *Manāqib*, IV, p. 197 > Ḥuwayzī, II, p. 486, no. 39. In this version it is Ḥumrān himself (not an unidentified person) who recites the verse in its canonical version and is corrected by the Imam. For this reading (*min khalfihi … bi-amr allāh*) see also Qummī, I, pp. 10, 360 > *Ṣāfī*, I, p. 45, III, p. 60, *Burhān*, II, p. 283, no. 1, Ḥuwayzī, II, p. 486, no. 40, pp. 486–487, no. 41; Ṭabrisī, XIII, p. 148 (as the *qirāʾa* of al-Ṣādiq). Cf. ʿAyyāshī, II, p. 205, no. 15 (*lahu raqīb min bayn yadayhi wa-muʿaqqibāt min khalfihi yaḥfaẓūnahu bi-amr allāh*) > *Burhān*, II, p. 283, no. 3 (without *innamā … khalfihi*), Ḥuwayzī, II, p. 486, no. 37; ʿAyyāshī, II, p. 205, no. 16 > *Burhān*, II, p. 283, no. 4, *Biḥār*, XCIII, p. 144, no. 7. For the reading *bi-amr allāh* see Jeffery, pp. 187, 200, 271, 334 (ʿAlī, Ibn ʿAbbās, ʿIkrima, al-Ṣādiq); Ṭabarī, XIII, p. 118 (as an anonymous reading) (*fī baʿḍ al-qirāʾāt*) > Suyūṭī, *Durr*, IV, p. 90; Ibn Jinnī, I, p. 355, Zamakhsharī, II, p. 352 (ʿAlī, Ibn ʿAbbās, ʿIkrima, Zayd b. ʿAlī, al-Ṣādiq); Ṭabrisī, XIII, p. 148 (ʿAlī, Ibn ʿAbbās, ʿIkrima, Zayd b. ʿAlī). Further readings are: *wa-ruqabāʾ min khalfihi min amr* (or *bi-amr*) *allāh yaḥfaẓūnahu* (Jeffery, p. 200, Qurṭubī, IX, p. 293 [Ibn ʿAbbās]); *lahu muʿaqqibāt min khalfihi wa-raqīb min bayn yadayhi* (Jeffery, p. 279 [Mujāhid], Abū Ḥayyān, V, p. 364 [Ibn ʿAbbās]); *lahu muʿaqqibāt min bayn yadayhi wa-raqīb min khalfihi* (Jeffery, p. 139, Ibn Muḥakkam, II, p. 297 [the codex of Ubayy]); *lahu raqīb min bayn yadayhi wa-raqīb min khalfihi* (Jeffery, p. 345 [al-Ṣādiq and Muḥammad al-Bāqir; in Jeffery, erroneously, Muḥammad b. al-Ḥanafiyya]).

Isnād: Ibn Bukayr (i.e. ʿAbdallāh b. Bukayr, see **246***) transmitted from Ḥumrān b. Aʿyan and transmitted to al-Qāsim b. ʿUrwa (Ardabīlī, I, pp. 279, 473).

268 *Faṣl*, p. 297, ll. 20–21. For the reading *ʿalā llāh* see Jeffery, p. 139 (Ubayy). For *aw jahara* see Ibn Abī Ḥātim, VII, p. 2228, no. 12175 (al-Ḥasan).

269 See ʿAyyāshī, II, p. 211, no. 43 (Muḥammad b. al-Haytham < unidentified transmitter < al-Ṣādiq) (with the ending: *yaʿnī l-shuhadāʾ*) > *Burhān*, II, p. 291, no. 9, *Biḥār*, VIII, p. 142, no. 60. For this reading see Jeffery, p. 345 (al-Ṣādiq and Muḥammad al-Bāqir; in Jeffery, erroneously, Muḥammad b. al-Ḥanafiyya). Elsewhere, *ʿalā l-faqr fī l-dunyā* is cited as a gloss on *bi-mā ṣabartum* (Q 13:24) (Māwardī, III, p. 109, Qurṭubī, IX, p. 312 [both citing Abū ʿImrān al-Jawnī], Suyūṭī, *Durr*, IV, p. 109 [Muḥammad b. Naṣr al-Ḥārithī]) or on *bi-mā ṣabarū* (Q 25:75) (Ibn Abī Ḥātim, VIII, p. 2744, no. 15497, Ibn Kathīr, *Bidāya*, IX, p. 339, both citing al-Bāqir).

Isnād: Muḥammad b. al-Haytham: Muḥammad b. al-Haytham b. ʿUrwa al-Tamīmī, a Kūfan transmitter from al-Ṣādiq via one intermediary; his father transmitted from al-Ṣādiq directly (Quhpāʾī, VI, p. 68; Ardabīlī, II, p. 213).

270 Cf. *Baṣāʾir*, p. 228, no. 3 > *Burhān*, II, p. 37, no. 2, p. 379, no. 3, *Biḥār*, XIII, p. 242, no. 49, XVII, p. 145, no. 34; Ibn Shahrāshūb, *Manāqib*, III, p. 265; Ḥillī, *Mukhtaṣar*, p. 109 > *Biḥār*, XL, p. 212, no. 12; Bursī, *Mashāriq*, p. 103. For the ending cf. **233**; for Q 36:12 cf. **451**.

271 *Faṣl*, p. 298, ll. 3–4. For this tradition (with the reading *rabbi ʾghfir lī wa-li-waladayya*) see ʿAyyāshī, II, p. 234, no. 45 (Ḥarīz b. ʿAbdallāh < unidentified transmitter < *aḥaduhumā* [i.e. al-Bāqir or al-Ṣādiq]) > *Ṣāfī*, III, p. 95, *Burhān*, II, p. 321, no. 2, *Biḥār*, XII, p. 74, no. 23, Ḥuwayzī, II, p. 552, no. 124; cf. Qummī, I, pp. 371–372 (with the reading *wa-li-waladayya*) > *Burhān*, II, p. 321, no. 5, Ḥuwayzī, II, p. 552, no. 122; *Faṣl*, p. 24, ll. 3–4. In all of these sources, as also in **278**, Yaʿqūb is not mentioned, only Ismāʿīl and Isḥāq; both appear (in this order) two verses earlier, at Q 14:39. The dual *waladayya* precludes the possibility that all three are meant. The fact that in *KQ* Isḥāq precedes Yaʿqūb while Ismāʿīl appears in third place implies that Ismāʿīl is a later addition. (We owe this observation to Mr. Joseph Witztum.) Yaʿqūb's presence may be related to certain Qurʾānic verses in which he seems to be considered as a son rather than a grandson of Ibrāhīm; see Q 6:84, Q 19:49, Q 29:27 (*wahabnā lahu* [i.e. Ibrāhīm] *Isḥāq wa-Yaʿqūb*); cf. *EI*[2], art. "Ibrāhīm" (R. Paret), "Yaʿḳūb" (R. Firestone), *EQ*,

art. "Jacob" (Andrew Rippin), *DC*, art. "Jacob" (Jean-Louis Déclais). Al-Nūrī mistakenly assumed that "Ismāʿīl" belonged to the following tradition; he therefore added a *wāw* before *Muḥammad b. ʿAlī* in ms. L; in *Faṣl* this appears as *wa-ʿan Ismāʿīl wa-Muḥammad b. ʿAlī*. Similarly, ms. T has *wa-Ismāʿīl wa-Muḥammad b. ʿAlī*. For the reading *wa-li-waladayya* see also Jeffery, pp. 52, 140 (Ibn Masʿūd and—according to some authorities—Ubayy); idem, "Zaid", p. 264 (Zayd b. ʿAlī, Ibn Masʿūd, Ubayy, al-Zuhrī, members of the *ahl al-bayt*); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 (as referring to Ismāʿīl and Isḥāq), Ṭabrisī, XIII, p. 225, both > *Faṣl*, p. 298, ll. 8, 13–14; Ibn Khālawayh, p. 69 (read *wa-li-waladayya* for *wa-li-wālidayya*); Ibn Jinnī, I, p. 365 (al-Ḥusayn b. ʿAlī, al-Zuhrī, Ibrāhīm al-Nakhaʿī, al-Bāqir); Samarqandī, II, p. 257 (*baʿḍuhum*); Māwardī, III, p. 139, Qurṭubī, IX, p. 375 (Ibrāhīm al-Nakhaʿī, Yaḥyā b. Yaʿmar; for *wa-li-wālidayya* in Māwardī read *wa-li-waladayya*); Ibn al-Jawzī, IV, p. 281 (Ibn Masʿūd, Ubayy, al-Nakhaʿī, al-Zuhrī). It is not clear whether *rabbi* (for *rabbanā*) in both *KQ* and ʿAyyāshī is a reading or the result of a conflation with Q 7:151 or Q 38:35. See **272**, **278**; cf. **604***.

272 *Faṣl*, p. 298, ll. 4–5. Cf. ʿAyyāshī, II, p. 235, no. 47 (*yaʿnī Ismāʿīl wa-Isḥāq, wa-l-Ḥasan wa-l-Ḥusayn wa-llāhi ʾbnā rasūl allāh*; the canonical *li-wālidayya* is said to be the result of a scribal error [*kalima ṣaḥḥafahā l-kuttāb*]) > *Burhān*, II, p. 321, no. 4, *Biḥār*, XII, p. 74, no. 24, Ḥuwayzī, II, p. 552, no. 126. See **271**, **278**.

273 *Faṣl*, p. 298, ll. 15–17. Cf. ʿAyyāshī, II, p. 234, no. 44 (with *min shayʾ* for *shaʾn shayʾ*) > *Burhān*, II, p. 321, no. 1, Ḥuwayzī, II, p. 552, no. 119, *Faṣl*, p. 298, l. 17.

Isnād: AL-SINDĪ: he may be Khallād al-Sindī/al-Sarī/al-Suddī al-Bazzāz al-Kūfī, a transmitter from al-Ṣādiq (Quhpāʾī, II, p. 270; Ardabīlī, I, p. 296).

274 For this reading see Jeffery, p. 334 (al-Ṣādiq, Mujāhid, Abū Rajāʾ, Zayd b. ʿAlī); idem, "Zaid", p. 264 (Zayd b. ʿAlī); Naḥḥās, *Maʿānī*, III, p. 536, Qurṭubī, IX, p. 373 (Mujāhid); Ibn Khālawayh, p. 69, with note 2 (al-Ṣādiq, Mujāhid, al-Yamānī); Ibn Jinnī, I, p. 364 (ʿAlī, al-Bāqir, al-Ṣādiq); Ṭabrisī, XIII, p. 225 (ʿAlī, al-Bāqir, al-Ṣādiq, Mujāhid) > Najafī, p. 246, no. 8, Ḥuwayzī, II, p. 551, no. 112; Ibn al-Jawzī, IV, p. 280 (*baʿḍuhum*); ʿUkbarī, p. 321 (*wa-yuqraʾu*); *Lisān*, s.v. *hwy*; Abū Ḥayyān, V, p. 422 (ʿAlī, Zayd b. ʿAlī, al-Bāqir, al-Ṣādiq, Mujāhid). Al-Bāqir alludes to

this reading when he addresses Qatāda b. Diʿāma (see Kulīnī, VIII, pp. 311–312, no. 485 > _Biḥār_, XXIV, pp. 237–238, no. 6). Cf. **275**.

Isnād: AL-ḤAJJĀL: Abū Muḥammad ʿAbdallāh b. Muḥammad al-Asadī al-Muzakhrif al-Ḥajjāl, a Kūfan transmitter from al-Riḍā (Quhpāʾī, IV, p. 46; Ardabīlī, I, pp. 503–504).—ASBĀṬ B. SĀLIM: Abū ʿAlī Asbāṭ b. Sālim Bayyāʿ al-Zuṭṭī, a Kūfan transmitter from al-Ṣādiq (Kohlberg, "Uṣūl", p. 143; Modarressi, _TS_, pp. 209–210).

275 The reading here is presumably _tahwā_, as at **274** (though it should be borne in mind that in the four manuscripts of _KQ_ there is usually no distinction between a final _yāʾ_ and an _alif maqṣūra bi-ṣūrat yāʾ_). Cf. Sulaym, _Kitāb_, p. 408 (_fa-iyyānā ʿanā bi-dhālika khāṣṣatan_); Furāt, I, p. 223, no. 299 > _Biḥār_, XXVII, p. 178, no. 25; ʿAyyāshī, II, pp. 233–234, no. 41 (_amā innahu lam yaqul al-nās kulluhum_) > _Burhān_, II, p. 320, no. 13, _Biḥār_, LXVIII, pp. 86–87, no. 11; Ṭabrisī, _Iḥtijāj_, p. 160 > _Biḥār_, XXXII, p. 97, no. 67. Cf. further Thawrī, _Tafsīr_, p. 157, no. 465.

276 _Faṣl_, p. 298, ll. 17–19. This reading ("you have turned away from the legatee/friend") does not appear to be recorded elsewhere. For the ending see Qummī, I, pp. 368–369 > Ḥuwayzī, II, p. 534, no. 47 (_wa-qāla l-shayṭān lammā quḍiya l-amr ay lammā furigha min amr al-dunyā; *qāla ʿAlī b. Ibrāhīm ʿan Abī Jaʿfar ʿalayhi l-salām: kull mā fī l-qurʾān "wa-qāla l-shayṭān" yurīdu bihi l-thānī*_; in the printed edition of Qummī, the words between the asterisks are missing); ʿAyyāshī, II, p. 223, no. 8 (Ḥarīz < unidentified transmitter < al-Bāqir, to Q 14:22) > _Ṣāfī_, III, p. 84, _Burhān_, II, p. 310, no. 2, _Biḥār_, XXX, p. 232, no. 98, Ḥuwayzī, II, p. 534, no. 48. In the Qurʾān, the word _al-shayṭān_ is quite common, whereas _wa-qāla l-shayṭān_ is attested only at Q 14:22. The Imam's statement (as given in _KQ_, Qummī and ʿAyyāshī) would thus make better sense without _wa-qāla_: "whenever (the word) _al-shayṭān_ occurs in the Qurʾān it refers to _al-thānī_ (i.e. ʿUmar)". Al-Ṣādiq is said to have interpreted the _jinn wa-l-ins_ of Q 41:29 as referring to "the two of them"; he then added: "so-and-so (i.e. ʿUmar) was called _shayṭān_ (and Abū Bakr was called _al-ins_)" (Kulīnī, VIII, p. 334, no. 523 [> _Burhān_, IV, p. 109, no. 1], with the comment in Fayḍ, _Wāfī_, III, p. 936, no. 1628). Cf. Kohlberg, "Ṣaḥāba", p. 166, note 140; Bar-Asher, _Scripture_, pp. 43–44, 84, 109; Hakim, "Satan", p. 52; **725***.

277 _Faṣl_, p. 298, ll. 19–20.

278 *Faṣl*, p. 298, ll. 5–7. For early Murjiʾī opposition to some Shīʿī doctrines see *EI*[2], art. "Murdjiʾa" (W. Madelung). For the later identification of the Murjiʾa with the *ahl al-sunna wa-l-jamāʿa* see Crone-Zimmermann, *Sālim*, p. 243. See **271**, **272**; cf. **188**.

279 Cf. Kulīnī, I, p. 465, no. 5 > *Ṣāfī*, IV, p. 273; Ibn Bābawayh, *Maʿānī*, p. 202, no. 1 (ending) > *Biḥār*, XI, p. 77, no. 4; Manṣūr, *ʿIqd*, p. 314, citing al-Barqī's *al-Tanzīl wa-l-taḥrīf*. In these traditions only al-Ḥusayn is mentioned.

280 Cf. ʿAyyāshī, II, p. 184, no. 49 > *Biḥār*, II, pp. 206–207, no. 99; Kulīnī, II, pp. 341–342, no. 17, p. 343, no. 22, VIII, p. 100, no. 70, p. 369, no. 559 (*mā kāna saqīman wa-mā kadhaba*); Ibn Bābawayh, *Maʿānī*, pp. 201–202, no. 1 > *Biḥār*, XI, pp. 76–77, no. 4. See in general Murtaḍā, *Tanzīh*, pp. 23–27.

281 For the beginning of this tradition see *Baṣāʾir*, p. 17, no. 13 > *Biḥār*, XXII, p. 331, no. 42, XXV, p. 12, no. 22; cf. Kohlberg, "Muḥaddath", p. 42. For the ending cf. Ibn Shahrāshūb, *Manāqib*, III, p. 244. See in general *EI*[2], Suppl., art. "Salmān al-Fārisī" (G. Levi Della Vida).

282 *Faṣl*, p. 299, ll. 6–7. The word *ʿAliyyin* is vocalized in *Faṣl*. For this tradition see Kulīnī, I, p. 424, no. 63 (Hishām b. al-Ḥakam < al-Ṣādiq, reading: *hādhā ṣirāṭ ʿAlī mustaqīm*) > Najafī, pp. 247–248, no. 1 (adding: *yaʿnī ʿAlī b. Abī Ṭālib*), *Burhān*, II, p. 344, no. 1, *Biḥār*, XXIV, p. 23, no. 49, Ḥuwayzī, III, p. 15, no. 51. For this reading (without the substitution of *wa-inna* for *qāla*) see also *Baṣāʾir*, p. 512, no. 25 > *Biḥār*, XXXV, p. 363, no. 2; Furāt, I, p. 225, no. 302 > *Biḥār*, XXXV, p. 372, no. 18; ʿAyyāshī, II, p. 242, no. 15 > *Ṣāfī*, III, p. 113, *Burhān*, II, p. 344, no. 4, Ḥuwayzī, III, p. 15, no. 52; Madelung-Walker, p. 29 (Arabic) = p. 85 (English: "This is the straight path of ʿAlī"); Ḥaskānī, I, p. 60, no. 92; Ḥillī, *Mukhtaṣar*, p. 68; *Faṣl*, p. 24, l. 7; Blachère, *Introduction*, pp. 184–185. For an attack on this *qirāʾa* see Qurṭubī, I, p. 82 (from Ibn al-Anbārī); Tawḥīdī, *Baṣāʾir*, VII, p. 216, cited in al-Qāḍī, "Tawḥīdī", pp. 149–150. Contrast the reading *hādhā ṣirāṭun ʿaliyyun mustaqīm* ("this is a sublime and straight path") ascribed to Qatāda, Mujāhid, Ibn Sīrīn, Ḥasan al-Baṣrī, Ibn Miqsam and others (see Farrāʾ, II, p. 89; Ṭabarī, XIV, p. 34; Abū Ḥātim, *Zīna*, II, p. 215; Naḥḥās, *Maʿānī*, IV, p. 27; Ibn Jinnī, II, p. 3; Ibn Muḥakkam, II, p. 349; Samarqandī, II, p. 268; Ibn Ghalbūn, II, pp. 485–486; Ahwāzī, *Baṣrī*, p. 346; Ṭūsī, VI, p. 337; Zamakhsharī,

II, p. 391; Ṭabrisī, XIV, p. 26; Abū l-Futūḥ, VII, p. 61; Jeffery, "Ibn Miqsam", pp. 17, 36). Qatāda (d. 118/736) reports that al-Ḥasan al-Baṣrī used to interpret the verse as referring to the path and religion of ʿAlī b. Abī Ṭālib (Muḥammad b. Muʾmin al-Shīrāzī, *Kitāb nuzūl al-qurʾān fī shaʾn amīr al-muʾminīn* > Ibn Ṭāwūs, *Ṭarāʾif*, pp. 96–97 > *Biḥār*, XXIV, pp. 23–24, no. 50, XXXV, p. 373, no. 24, XXXVI, p. 167, no. 152; Ibn Shahrāshūb, *Manāqib*, III, pp. 74, 107 > *Biḥār*, XXXV, p. 59, no. 12). Cf. *GdQ*, II, p. 99, with note 4; **286**.

Isnād: Hishām b. al-Ḥakam: Abū Muḥammad Hishām b. al-Ḥakam (d. 179/795–796), a prominent *mutakallim* and a transmitter from al-Ṣādiq and al-Kāẓim (*EI*[2], art. "Hishām b. al-Ḥakam" [W. Madelung]; van Ess, *TG*, I, pp. 349–379 and index; Modarressi, *TS*, pp. 259–268). Ibn Abī ʿUmayr (for whom see **1***) is the most frequent transmitter from Hishām b. al-Ḥakam (Modarressi, *TS*, p. 260).

283 Cf. Qummī, I, p. 377 > *Ṣāfī*, III, p. 117; Ṭabarī, XIV, p. 44; Ṭabrisī, XIV, p. 37. In these sources, *la-ʿamruka* (Q 15:72) is glossed as (*ay*) *wa-ḥayātika yā Muḥammad*; in Māwardī, III, p. 166 the gloss is *wa-ḥayātika* and in Samarqandī, II, p. 272, (*ay*) *bi-ḥayātika yā Muḥammad*. See **284**.

Isnād: ʿAbd al-Raḥmān b. Sulaymān al-Hāshimī: for this form of the name see Barqī, II, p. 421, no. 200 > *Biḥār*, LXVI, p. 343, no. 8. He may well be identical with ʿAbd al-Raḥmān b. Salmān/Sulaymān al-Anṣārī, a transmitter from al-Bāqir and al-Ṣādiq who transmitted to Abān (probably Abān b. ʿUthmān) (Ardabīlī, I, p. 451; Quhpāʾī, IV, p. 79).

284 See **283**.

285 For this reading see Jeffery, p. 334 (al-Ṣādiq, Ibn Qays, Ibn Dharr [i.e. the Murjiʾī Abū Dharr ʿUmar b. Dharr b. ʿAbdallāh al-Hamdānī al-Murhibī al-Kūfī, d. ca. 153/770; see Ibn Ḥajar, *Tahdhīb*, VII, pp. 444–445; Ibn al-Kalbī-Caskel, I, table 231, II, p. 571; Crone-Zimmermann, *Sālim*, pp. 234, 242], Abū ʿImrān [i.e. the Successor Abū ʿImrān ʿAbd al-Malik b. Ḥabīb al-Azdī/al-Kindī al-Baṣrī, d. ca. 128/745–746; see Ibn Ḥajar, *Tahdhīb*, VI, pp. 388–389]); ʿAskarī, *Tafsīr*, p. 242 > *Burhān*, II, p. 325, no. 4 (*bi-fatḥ al-sīn wa-tashdīd al-lām*); Ḥillī, *Mukhtaṣar*, p. 71 > *Burhān*, II, p. 325, no. 3, III, p. 107, no. 2, *Faṣl*, p. 298, ll. 20–23 (*musallimīn* vocalized). Cf. Ibn Shahrāshūb, *Manāqib*, III, p. 215 > *Biḥār*, XXXI, p. 574, no. 3 (*yawaddu lladhīna kafarū law kānū musallimīn li-walāyat amīr al-muʾminīn ʿalayhi l-salām*); **74**, **76**, **120**, **129**, **361**, **363**.

286 *Faṣl*, p. 75, ll. 19–21, p. 299, ll. 7–10. See Ibn Shādhān, *Miʾat manqaba*, pp. 139–140 (*manqaba* no. 85) (*isnād*: Jaʿfar b. Qūlawayh < ʿAlī b. al-Ḥasan al-Naḥwī < Aḥmad b. Muḥammad [i.e. al-Sayyārī?] < al-Manṣūr b. Abī [sic] al-ʿAbbās < ʿAlī b. Asbāṭ < al-Ḥakam b. Buhlūl < Abū Hammām < ʿAbdallāh [read: ʿUmar?] b. Udhayna < Jaʿfar b. Muḥammad < his father < ʿAlī b. al-Ḥusayn < his father; in the *matn*, *ʿUmar* appears instead of *al-thānī*) > *Faṣl*, p. 299, ll. 13–15; Ibn Shahrāshūb, *Manāqib*, III, p. 107 > *Biḥār*, XXXV, pp. 58–59, no. 12, *Faṣl*, p. 299, ll. 10–12; Manṣūr, *ʿIqd*, p. 314, citing al-Barqī's *al-Tanzīl wa-l-taḥrīf*. For the Prophetic tradition "Your rank compared to mine is like that of Aaron compared to that of Moses" (known as *ḥadīth al-manzila*, "the tradition of the rank") see Kohlberg, "Rāfiḍa", pp. 677–678; Friedmann, *Prophecy*, pp. 58–59; Bar-Asher, *Scripture*, pp. 156–157. Cf. **282**, **345***.

Isnād: al-Ḥakam b. Buhlūl: al-Ḥakam b. Buhlūl al-Anṣārī, a transmitter from disciples of al-Ṣādiq (Khūʾī, VII, p. 174, no. 3852).—Abū Hammām: Abū Hammām Ismāʿīl b. Hammām b. ʿAbd al-Raḥmān al-Baṣrī mawlā Kinda, a transmitter from al-Riḍā (Quhpāʾī, I, pp. 227–228, VII, p. 108; Ardabīlī, I, p. 104, II, p. 423).

287 *Faṣl*, p. 301, ll. 3–4. For this reading see Jeffery, p. 140 (Ubayy); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64 (*fa-atā* [read thus for *fa-inna*] *llāh baytahum*, followed by *hākadhā nazalat*); Ibn Khālawayh, p. 72 (al-Bāqir; for *b-y-n-hum* read *baytahum*); Ṭabrisī, XIV, p. 65 (*qirāʾat ahl al-bayt*; for *binyatahum* read *baytahum*, as in Ḥuwayzī) > Ḥuwayzī, III, p. 50, no. 67; Abū Ḥayyān, V, p. 471 (Jaʿfar [i.e. al-Ṣādiq]; for *b-y-n-hum* read *baytahum*). ʿAyyāshī has a tradition (II, p. 258, no. 19 > *Burhān*, II, p. 367, no. 3) with the canonical reading (*fa-atā llāh bunyānahum*), followed by another with *bunyānahum* or *baytahum* (depending on the manuscript) (II, p. 258, no. 20 > *Ṣāfī*, III, p. 132, *Burhān*, II, p. 367, no. 4). In the next two traditions (ʿAyyāshī, II, p. 258, nos. 21, 22 > *Burhān*, II, p. 367, nos. 5, 6) *bunyānahum* is corrected to *baytahum*, and in a fifth tradition (II, p. 258, no. 23) the reading *baytahum* appears without comment (though when it is cited in *Burhān*, II, p. 367, no. 7, *bunyānahum* recurs). See **288**, **289**.

288 *Faṣl*, p. 301, ll. 4–5. Some authorities ascribe the reading *wa-lam yaʿlam alladhīna āmanū* to Ubayy (see Jeffery, p. 140). This *qirāʾa* is incorporated in ʿAyyāshī, II, p. 258, no. 22 (al-Ḥasan b. Ziyād al-Ṣayqal < al-Ṣādiq) > *Burhān*, II, p. 367, no. 6, *Biḥār*, XCIII, p. 144, no. 13, Ḥuwayzī, III, p. 49, no. 63. See **287**, **289**.

Isnād: al-Ḥasan b. Mūsā: Abū ʿAbdallāh al-Ḥasan/al-Ḥusayn b. Mūsā b. Sālim al-Ḥannāṭ/al-Khayyāṭ al-Kūfī, a transmitter from al-Ṣādiq; Ibn Abī Naṣr transmitted from him (Quhpāʾī, II, pp. 156–157, 200; Ardabīlī, I, pp. 227, 256).

289 *Faṣl*, p. 301, ll. 6–7. Cf. ʿAyyāshī, II, p. 258, nos. 20 (Abū l-Safātij < al-Ṣādiq), 23 (Muḥammad b. Muslim < al-Bāqir) > *Ṣāfī*, III, p. 132, *Burhān*, II, p. 367, nos. 4, 7, *Biḥār*, XIV, p. 458, no. 12, XCIII, pp. 144–145, nos. 11, 14, Ḥuwayzī, III, pp. 49–50, nos. 64–65. See **287**, **288**.

290 *Faṣl*, p. 301, ll. 21–23. There are two versions of the Shīʿī reading of Q 16:92: (i) *an takūna aʾimmatun hiya azkā min aʾimmatikum* ("[you propose to break the covenant] because you do not wish there to be [true] Imams [who are] more excellent than your [erring] leaders"). See Saʿd b. ʿAbdallāh, *Nāsikh*, pp. 60–61; Qummī, I, p. 389 > Najafī, pp. 262–263, no. 22, *Burhān*, II, pp. 382–383, no. 3, Ḥuwayzī, III, pp. 82–83, no. 210; ʿAyyāshī, II, pp. 268–269, no. 64 (Zayd b. al-Jahm < al-Ṣādiq) > *Burhān*, II, p. 383, no. 5, *Biḥār*, XXXVI, pp. 148–149, no. 126, Ḥuwayzī, III, p. 81, no. 207; Kulīnī, I, p. 292, no. 8 > Najafī, p. 262, no. 21, *Burhān*, II, p. 382, no. 1, Ḥuwayzī, III, p. 81, no. 208; Nuʿmānī, *Tafsīr*, p. 27 (this text as cited in the *Biḥār* is *hiya arbā min aʾimma*; what is probably the correct version is cited from Nuʿmānī in *Faṣl*, p. 302, ll. 4–5); Bar-Asher, "Readings", p. 62. See the commentary in Māzandarānī, VI, p. 127 > *Faṣl*, p. 302, ll. 13–15; Majlisī, *Mirʾāt*, III, p. 268 > *Faṣl*, p. 302, ll. 9–13. (ii) *an takūnū aʾimmatan* etc. ("so that you would be leaders who are more excellent than your [true] Imams"). This reading is only recorded in *Faṣl*, where it is given as the version of Qummī (see *Faṣl*, p. 301, ll. 12–14) and Kulīnī (see *Faṣl*, p. 301, ll. 14–21). Al-Nūrī also records this version from *KQ* when citing **294**. For *ayy shayʾ arbā* ("what does *arbā* mean?") see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 60, Qummī, I, p. 389 (*wayḥaka mā arbā*), Kulīnī, I, p. 292, no. 8 (*mā arbā*). See **294**.

Isnād: Zayd b. Jahm al-Hilālī: Zayd b. (al-) Jahm/Juhaym al-Hilālī, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, III, p. 77; Ardabīlī, I, p. 341).

291 This reading ("some of you deviate [from the right course]") is ascribed to Ibn Masʿūd (see *GdQ*, III, p. 69; Jeffery, p. 53; ʿAbd al-Razzāq, *Tafsīr*, I/2, p. 354; Ṭabarī, XIV, p. 84; Ibn Muḥakkam, II, p. 362; Naḥḥās, *Maʿānī*, IV, p. 58; Samarqandī, II, p. 279; Thaʿlabī, VI, p. 9; Abū l-Futūḥ, VII, p. 88; Qurṭubī, X, p. 82 [the codex of Ibn

Masʿūd]; Abū Ḥayyān, V, p. 463; Suyūṭī, *Durr*, IV, p. 209) and to ʿAlī (see Jeffery, p. 188; Naḥḥās, *Maʿānī*, IV, p. 58; Ibn Khālawayh, p. 72; Qurṭubī, X, p. 82; Suyūṭī, *Durr*, IV, p. 209; al-Muttaqī al-Hindī, *Kanz*, II, p. 600, no. 4839).

292 Cf. **293**.

Isnād: Kulayb b. Muʿāwiya: Abū Muḥammad Kulayb b. Muʿāwiya b. Jabala al-Ṣaydāwī al-Asadī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, p. 315).

293 *Faṣl*, p. 301, ll. 7–9. A longer version of this tradition is recorded in ʿAyyāshī, II, p. 267, no. 60 (Ismāʿīl al-Jarīrī/Jurayrī < al-Ṣādiq) > *Ṣāfī*, III, p. 152, *Burhān*, II, p. 381, no. 5, *Biḥār*, XXIV, p. 189, no. 8, Ḥuwayzī, III, pp. 79–80, no. 204; cited in Bar-Asher, "Readings", p. 62. Here al-Ṣādiq corrects Ismāʿīl's reading of Q 16:90 by telling him to add the word *ḥaqqahu* after *dhī l-qurbā*. When Ismāʿīl notes that this is not how Zayd read the verse the Imam tells him that it is the *qirāʾa* of ʿAlī (and should therefore be followed). Cf. **120**, **292**.

Isnād: Ismāʿīl al-Jarīrī/Jurayrī: unidentified. If his *nisba* was "al-Jarīrī", this might be because he was a follower of the Zaydī Sulaymān b. Jarīr (fl. latter half of 2nd/8th century, see Madelung, *al-Qāsim*, pp. 61–66), whose supporters were known as Jarīriyya or Sulaymāniyya (see the references in Shahrastānī, *Religions*, p. 468, note 75). This would explain Ismāʿīl's reference to *qirāʾat Zayd*.

294 *Faṣl*, p. 301, l. 23–p. 302, l. 1. Cf. ʿAyyāshī, II, p. 269, no. 65 (where the woman is identified as ʿĀʾisha) > *Burhān*, II, p. 383, no. 6, *Biḥār*, XXXII, p. 286, no. 238, Ḥuwayzī, III, p. 83, no. 211. For ʿĀʾisha's nickname "al-Ḥumayrāʾ" ("little red one" or "little one of fair complexion") see e.g. Ibn ʿAbd al-Barr, *Istīʿāb*, II, p. 1250; *Lisān*, s.v. *ḥmr* (the Prophet sometimes called ʿĀʾisha "Ḥumayrāʾ", a diminutive of *ḥamrāʾ* "of fair complexion"); Qurṭubī, XIV, p. 221; Madelung, *Succession*, p. 173, note 157 (noting that this was a pet name given her by Muḥammad and later used by her enemies as her nickname). For ʿAlī as the person through whom God puts people to the test (*innamā yablūkum allāh bihi* [Q 16:92]) see Ibn Manṣūr al-Yaman, *Kashf*, pp. 162–163; **481**. See **290**.

295 See ʿAyyāshī, I, p. 183, no. 80 (Ṣāliḥ b. Mītham/Maytham < al-Bāqir) > *Burhān*, I, p. 296, no. 3, *Biḥār*, LIII, p. 50, no. 21. This tradition alludes to ʿAlī's role during the *rajʿa*. In the version cited in ʿAyyāshī, II,

p. 259, no. 27 (ʿAbdallāh b. Ṣāliḥ b. Mītham/Maytham < al-Bāqir), the words *ḥīn yaqūlu ʿAlī ʿalayhi l-salām anā awlā l-nās* are missing, as in the four manuscripts of *KQ*.

296 *Faṣl*, p. 303, ll. 6–8. For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63; Qummī, II, p. 21 > *Ṣāfī*, III, p. 200, *Burhān*, II, p. 425, no. 12, *Biḥār*, XXXI, p. 514, no. 10 (with al-Majlisī's comment: *ay kāna fī l-qurʾān: li-yaʿmahū fīhā*), *Faṣl*, p. 303, ll. 4–6 (in *Burhān* and *Faṣl*, however, the canonical *li-l-nās* is retained and *lahum* is dropped, as in the version cited at **298**); ʿAyyāshī, II, p. 297, no. 93 (Ḥarīz < unidentified transmitter < al-Bāqir) > *Ṣāfī*, III, p. 200, *Burhān*, II, p. 424, no. 1, *Biḥār*, XXXI, p. 525, no. 26, Ḥuwayzī, III, p. 179, no. 276; Bar-Asher, "Readings", pp. 62–63. For the reading *fitnatan lahum* see Jeffery, p. 55 (Ibn Masʿūd); for *wa-li-yaʿmahū* (read: *li-yaʿmahū*?) *fīhā* after *li-l-nās* see idem, "Zaid", p. 266 (Zayd b. ʿAlī, ʿAlī Zayn al-ʿĀbidīn, al-Bāqir). See **297**–**299**.

297 *Faṣl*, p. 303, l. 8. See **296**, **298**, **299**.

298 *Faṣl*, p. 303, ll. 9–11. Furāt records four traditions in which al-Bāqir confirms to Zayd b. Salām al-Juʿfī that exegetical traditions which Khaythama transmitted from al-Bāqir did in fact come from the Imam (Furāt, I, p. 191, no. 246 [to Q 11:17]; idem, I, pp. 191–192, no. 247 [to Q 11:40] > *Biḥār*, LXVIII, p. 56, no. 101; Furāt, I, pp. 314–315, no. 422 [to Q 28:5] > *Biḥār*, XXIV, pp. 171–172, no. 10; Furāt, I, pp. 319–320, no. 433 [to Q 29:49] > *Biḥār*, XXIII, p. 193, no. 18). See **296**, **297**, **299**.

Isnād: Ḥafṣ al-Aʿwar: Ḥafṣ b. ʿĪsā al-Aʿwar al-Kunāsī al-Kūfī, a transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, II, pp. 209–210; Ardabīlī, I, p. 263). "Al-Umawī" of the manuscripts was probably produced after the (graphically similar) "al-Aʿwar" was mistakenly written down twice, its second occurrence then being corrupted into "al-Umawī".—Salām al-Juʿfī: Salām b. al-Mustanīr al-Juʿfī al-Kūfī, a transmitter from Zayn al-ʿĀbidīn, al-Bāqir and al-Ṣādiq (Quhpāʾī, III, p. 137; Ardabīlī, I, p. 370). His son Zayd is only mentioned in Furāt.—Khaythama: the only person of this name mentioned as a transmitter from al-Bāqir is Abū ʿAbd al-Raḥmān Khaythama b. ʿAbd al-Raḥmān al-Juʿfī al-Kūfī, who also transmitted from al-Ṣādiq (Ibn al-Kalbī-Caskel, II, p. 339; Ibn Saʿd, *Ṭabaqāt*, VI, pp. 286–287; Quhpāʾī, II, pp. 275–276; Ardabīlī, I, p. 299).

299 The *fulān wa-fulān* whom the Prophet saw in his dream (or rather, his nightmare) are identified elsewhere as Zurayq and Zufar (ʿAyyāshī, II, p. 297, no. 95 [al-Ḥalabī < Zurāra, Ḥumrān, Muḥammad b. Muslim < the Imam (name not given; evidently al-Bāqir or al-Ṣādiq)] > *Ṣāfī*, III, p. 199, *Burhān*, II, p. 425, no. 3, *Biḥār*, XXXI, pp. 525–526, no. 28, Ḥuwayzī, III, p. 180, no. 278), presumably Abū Bakr and ʿUmar (though normally both appellations refer to ʿUmar; see Kohlberg, "Qurʾān"; Bar-Asher, *Scripture*, index, s.vv.; but cf. **672**[*]). For *al-shajara al-malʿūna* as referring to the Umayyads see Qummī, II, p. 21 > *Burhān*, II, p. 425, no. 12, *Biḥār*, XXX, p. 165, no. 23, XXXI, p. 514, no. 10; ʿAyyāshī, II, pp. 297–298, nos. 93–95 > *Burhān*, II, pp. 424–425, nos. 1–3, *Ṣāfī*, III, p. 200, *Biḥār*, XXXI, pp. 525–526, nos. 26–28, Ḥuwayzī, III, pp. 179–180, nos. 276–278; Ṭabrisī, *Iḥtijāj*, p. 276; Goldziher, *Richtungen*, pp. 266–267; idem, *Muslim Studies*, II, pp. 111–112; Bar-Asher, "Readings", p. 63, note 67; idem, *Scripture*, p. 207. See **296**–**298**; cf. **598**[*].

300 *Faṣl*, p. 304, ll. 9–11. For this tradition see Ibn al-Juḥām (*isnād*: [Aḥmad b.] Muḥammad b. Khālid al-Barqī < Muḥammad b. ʿAlī al-Ṣayrafī < Ibn Fuḍayl < Abū Ḥamza < al-Bāqir) > Najafī, p. 290, no. 28 > *Burhān*, II, p. 443, no. 3, *Biḥār*, XXIV, p. 225, no. 16. The Shīʿī reading appears as *al-ẓālimīn āl Muḥammad ḥaqqahum* (*Burhān*) or as *ẓālimī āl Muḥammad ḥaqqahum* (Najafī, *Biḥār*). For the reading *al-ẓālimīn āl Muḥammad ḥaqqahum* see also Saʿd b. ʿAbdallāh, *Nāsikh*, p. 65; ʿAyyāshī, II, p. 315, no. 155 (Muḥammad b. Abī Ḥamza < al-Bāqir) > *Ṣāfī*, III, p. 213, *Burhān*, II, p. 443, no. 2; Bar-Asher, "Readings", p. 63. An additional reading of this verse is *al-ẓālimīn li-āl Muḥammad*; see Ibn al-Juḥām > Najafī, p. 290, no. 29 > *Burhān*, II, p. 443, no. 4, *Biḥār*, XXIV, p. 226, no. 17. See also Tisdall, p. 237. The words *min rabbika* (in the manuscripts: *rabbika*, which is probably an error) do not appear to be recorded elsewhere as a *qirāʾa* of Q 17:82; they may be a gloss. The expression *raḥma min rabbika* occurs six times in the Qurʾān.

Isnād: AL-WASHSHĀʾ: he is perhaps Jaʿfar b. Bashīr (see **41**[*]) or Abū Muḥammad al-Ḥasan b. ʿAlī b. Ziyād al-Khazzāz/al-Kharrāz al-Washshāʾ, a Kūfan transmitter from al-Riḍā and al-Jawād (Quhpāʾī, II, pp. 128–130; Ardabīlī, I, pp. 210–212).

301 *Faṣl*, p. 304, ll. 18–19. For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, pp. 64–65; ʿAyyāshī, II, p. 317, no. 166 (Abū Ḥamza < al-Bāqir; *walāya* for *bi-walāya*) > *Ṣāfī*, III, p. 216, *Burhān*, II, p. 445, no. 4, *Biḥār*,

XXXVI, p. 105, no. 50 (in all three sources: *bi-walāya*), tr. Amir-Moezzi, "Walāya", p. 724; Kulīnī, I, pp. 424–425, no. 64 > Ibn Shahrāshūb, *Manāqib*, III, p. 106 (> *Biḥār*, XXXV, p. 57, no. 12), Najafī, p. 291, no. 32, *Burhān*, II, p. 445, no. 1, *Biḥār*, XXIII, p. 379, no. 66 (*fa-abā akthar al-nās bi-walāyat ʿAlī illā kufūran*), Ḥuwayzī, III, p. 221, no. 445; Ibn al-Juḥām > Najafī, p. 291, no. 31 > *Burhān*, II, p. 445, no. 3, *Biḥār*, XXIII, p. 381, no. 71 (contrast Ibn al-Juḥām > Najafī, p. 290, no. 30, where the canonical version is cited); Bar-Asher, "Readings", pp. 63–64. Cf. Ḥaskānī, I, p. 352, no. 482, citing the anonymous *al-Tafsīr al-ʿatīq*; Bayāḍī, I, p. 291 (*fa-abā akthar al-nās illā kufūran bi-walāyat ʿAlī qāl: wa-hākadhā nazalat*; cf. **165**[*]). The tradition in *KQ* (without al-Washshāʾ in the *isnād* and with practically the same *matn*) is cited by al-Najafī (pp. 375–376, no. 11 > *Burhān*, III, p. 169, no. 1) in his commentary on Q 25:50 (a verse having the same ending as Q 17:89).

302 *Faṣl*, p. 302, ll. 19–20. Cf. the reading *ʿabīdan lanā*, which is ascribed to ʿAlī (Jeffery, p. 188; Ibn Jinnī, II, p. 14; Ṭabrisī, XV, p. 13 > Ḥuwayzī, III, p. 138, no. 79; Ṭabrisī, *Jawāmiʿ*, I, p. 744 > *Ṣāfī*, III, p. 178), to al-Ḥasan al-Baṣrī (Ibn Khālawayh, p. 75; Ahwāzī, *Baṣrī*, p. 353), to al-Ḥasan and Zayd b. ʿAlī (Abū Ḥayyān, VI, p. 9), or to an unidentified reader or readers (*wa-quriʾa*) (Zamakhsharī, II, p. 438). The reading *ʿalayhim* (for *alaykum*) is cited in *Biḥār*, LX, p. 216, no. 40 from al-Ḥasan b. Muḥammad b. al-Ḥasan al-Qummī's *Kitāb taʾrīkh Qumm* (composed in 378/988–989; see *Dharīʿa*, III, pp. 277–278, no. 1027). The Arabic original of this work was not available to al-Majlisī (and appears to be lost); instead he used a Persian translation, rendering some passages back into Arabic (see *Biḥār*, I, p. 42). The Persian translation at al-Majlisī's disposal could well have been the one made in 865/1460–1461 by Ḥasan b. ʿAlī b. Ḥasan b. ʿAbd al-Malik al-Qummī; yet in Jalāl al-Dīn Ṭihrānī's edition of this translation, Q 17:5 is cited as it appears in the ʿUthmānic codex (without the word *lanā*) (see Qummī, *Taʾrīkh*, p. 100). Cf. **303**.

303 *Faṣl*, p. 302, ll. 20–21. For the connection between this verse and the return of al-Ḥusayn and his followers during the *rajʿa* see ʿAyyāshī, II, p. 281, no. 20 (Ṣāliḥ b. Sahl < al-Ṣādiq) > *Burhān*, II, p. 407, no. 6, *Biḥār*, LI, p. 56, no. 46; Kulīnī, VIII, p. 206, no. 250 > Najafī, pp. 277–278, no. 7, *Burhān*, II, p. 406, no. 1, *Biḥār*, LIII, pp. 93–94, no. 103, Ḥuwayzī, III, p. 138, no. 77; Ibn Qūlawayh, *Kāmil*, pp. 133–134, no. 153 > *Burhān*, II, p. 407, no. 3, *Biḥār*, XLV, p. 297, no. 5; Ḥillī,

Mukhtaṣar, p. 48. In all of these sources the verse is cited as it appears in the ʿUthmānic codex. See in general Crow, "Ḥusayn", pp. 66–68. Cf. **302**.

304 *Faṣl*, p. 302, ll. 22–23. The copyist of ms. L erroneously placed a full stop after *wa-huwa* (the penultimate word of **303**) and a line above the next two words (al-Ḥusayn al-Ḥajjāl), indicating that these form the beginning of the next tradition. Al-Nūrī compounded the error by adding "ibn" between "al-Ḥusayn" and "al-Ḥajjāl", resulting in a fictional "al-Ḥusayn b. al-Ḥajjāl". Among the Seven Readers, only al-Kisāʾī read *li-nasūʾa* (see Ibn Mujāhid, p. 378; Ibn Ghalbūn, II, p. 497; Samarqandī, II, p. 317; Thaʿlabī, VI, p. 85; Ṭabrisī, XV, p. 13; Abū l-Futūḥ, VII, p. 211; Qurṭubī, X, p. 223). According to some, this was also the reading of ʿAlī (see Kisāʾī, *Maʿānī*, p. 181, Thaʿlabī, VI, p. 85, Abū Ḥayyān, VI, p. 10), though the readings *la-nasūʾanna* and *la-yasūʾanna* are also ascribed to him (see Jeffery, p. 188, Abū Ḥayyān, VI, p. 10). Jeffery (p. 334) records the reading of al-Ṣādiq as *la-nasūʾanna*. This is also reported as the reading of Ubayy (Jeffery, p. 141; Qurṭubī, X, p. 223), though elsewhere he is said to have read *la-nasūʾan* (Farrāʾ, II, p. 117; Naḥḥās, *Iʿrāb*, II, p. 416; Ibn Jinnī, II, p. 15; Abū l-Futūḥ, VII, p. 211). See **309**.

Isnād: ʿAbd al-Raḥmān b. Abī Ḥammād al-Muqriʾ: he is not listed in Shīʿī biographical works, but appears in some *isnād*s (e.g. Ṭūsī, *Amālī*, II, p. 68). He is possibly the person mentioned in **240**. In this case he cannot have transmitted directly from al-Ṣādiq, and it must be assumed that in *KQ* a name is missing from the *isnād* (cf. the *isnād* al-Ḥajjāl < ʿAbd al-Raḥmān b. Abī Ḥammād < Ḥafṣ b. Ghiyāth < al-Ṣādiq [Rāwandī, *Qiṣaṣ*, p. 155, no. 168]). Alternatively, though less likely, he may be ʿAbd al-Raḥmān b. Abī Ḥammād Shukayl al-Muqriʾ al-Kūfī (d. 203/818–819), who transmitted the readings of Ḥamza (see Dhahabī, *Taʾrīkh al-islām*, XIV, p. 229; Ibn al-Jazarī, I, pp. 369–370, no. 1572).

305 *Faṣl*, p. 303, ll. 13–14, Najafī, p. 284, no. 20. For this reading see Ibn al-Juḥām > Najafī, pp. 284–285, no. 21 > *Burhān*, II, pp. 433–434, no. 1; Manṣūr, *ʿIqd*, p. 314, citing al-Barqī's *al-Tanzīl wa-l-taḥrīf*; Tisdall, p. 237. See **307**.

306 This reading of Q 17:99 does not appear to be recorded elsewhere. For the reading of Q 25:8 cited here see also **378**.

307 *Faṣl*, p. 303, ll. 15–16. See **305**.
Isnād: see also **494**, **498**.

308 *Fī ṣalātika* does not appear to be recorded elsewhere as a reading; it could be a scribal error for *bi-ṣalātika*. See ʿAyyāshī, II, p. 319, no. 176 (Abū Baṣīr < al-Ṣādiq) (but reading *bi-ṣalātika*) > *Ṣāfī*, III, p. 122, *Burhān*, II, p. 356, no. 5, p. 453, no. 10, *Biḥār*, IX, p. 219, no. 103, Ḥuwayzī, III, p. 32, no. 125, p. 234, no. 484. The view that Q 17:110 was abrogated by Q 15:94 is recorded not only in *KQ* and ʿAyyāshī, but also by Ibn al-Jawzī on the authority of Ibn al-Sāʾib (presumably Muḥammad b. al-Sāʾib al-Kalbī [d. 146/763] or ʿAṭāʾ b. al-Sāʾib [d. ca. 136/753–754]) (see Ibn al-Jawzī, V, p. 74; idem, *Nawāsikh*, pp. 169–170). Ibn al-Jawzī, however, rejects it as unlikely (*wujūd al-naskh hāhunā baʿīd*) (Ibn al-Jawzī, V, p. 74). Elsewhere, those who regard Q 17:110 as *mansūkh* identify the abrogating verse as either Q 7:55 or Q 7:205. For the former view see Zamakhsharī, II, p. 470; Rāzī, XXI, p. 60 (adding: "this is unlikely" [*wa-huwa baʿīd*]). For the latter view see Zuhrī, *Nāsikh*, p. 30, Hibat Allāh, *Nāsikh*, p. 61, Ibn al-ʿAtāʾiqī, *Nāsikh*, p. 58; it is rejected by al-Naḥḥās (*Nāsikh*, pp. 180–181), by Ibn al-ʿArabī (*Nāsikh*, p. 162) and by Ibn al-Jawzī (*Nawāsikh*, p. 170).

309 *Faṣl*, p. 302, ll. 21–22. See **304**.

310 *Mustadrak*, IV, p. 280, no. 4702. Al-Nūrī cites this *ḥadīth* in a chapter devoted to the recitation of the Qurʾān. The statement that al-Ṣādiq "disliked the *hamz*" is in line with what is known about Quraysh suppressing the glottal stop (cf. Hopkins, *Studies*, pp. 19–21). Cf. **375**.

311 *Mustadrak*, IV, pp. 279–280, no. 4700. Cf. Manṣūr, *ʿIqd*, p. 314, citing al-Barqī's *al-Tanzīl wa-l-taḥrīf*. For the reading *Nūḥā* see Jeffery, pp. 160 (with the correction at p. 360), 336 (Ubayy, al-Ṣādiq); **454**, **457**. For the ending cf. **460**.

312 *Mustadrak*, IV, p. 280, no. 4701. This tradition is cited in Khūʾī, *Bayān*, p. 228, no. 8 (with an analysis at p. 229). Al-Khūʾī does not reveal the source of his citation. However, the fact that he mentions al-Sayyārī somewhat earlier (at p. 226) and reproduces the name of Thaʿlaba as Q-ṭ-b-a suggests that he consulted a manuscript of al-Sayyārī's work. He cites the text with the variant *yuḥarrifūn kalām allāh*, which shows that the manuscript he used was not M. The criticism of *aṣḥāb al-ʿarabiyya*

which finds expression in this tradition may be related to the fact that some early grammarians accepted only those *qirāʾāt* which conformed to specific criteria (see Baalbaki, "Treatment", pp. 12–14). Baalbaki's statement that "religious orthodoxy failed to accept the validity of grammatical criteria in matters relating to *qirāʾāt*" ("Treatment", p. 16) also applies in the case of the Shīʿa. Indeed, the Shīʿī scholar Ibn al-Haytham, referring to the grammarians' rejection of some Shīʿī readings or interpretations of Qurʾānic verses, declares that "the rules of grammar are whatever conveys the truth … These people claim to be reading the letters of the language correctly grammatically, and yet they are ignorant of what God intended in regard to meanings, applications, and examples" (Madelung-Walker, p. 30 [Arabic] = p. 86 [English]). See also Introduction, pp. 15–16; **460***.

Isnād: ʿAbd al-Aʿlā: he is probably ʿAbd al-Aʿlā mawlā āl Sām al-Kūfī, a transmitter from al-Ṣādiq who transmitted to both Thaʿlaba b. Maymūn and Yūnus b. ʿAbd al-Raḥmān (cf. **566**) (Quhpāʾī, III, p. 254; Ardabīlī, I, pp. 436–437). Al-Ardabīlī assumes that he is identical with ʿAbd al-Aʿlā b. Aʿyan al-ʿIjlī (for whom see Ardabīlī, I, pp. 435–436).

313 For this reading see Jeffery, pp. 55, 293, 334 (Ibn Masʿūd, al-Rabīʿ b. Khuthaym, al-Ṣādiq). Cf. **314**.

Isnād: Abū Dāwūd: Abū Dāwūd Sulaymān b. Sufyān al-Munshid al-Mustariqq (d. 231/845–846), a Kūfan transmitter from disciples of al-Ṣādiq and a transmitter (*rāwiya*) of the poetry of al-Sayyid al-Ḥimyarī (Quhpāʾī, III, pp. 166–167, VII, p. 39; Ardabīlī, I, p. 380, II, p. 384).

314 Cf. *wa-lākin jaʿalahu qayyiman* which al-Ṭabarī (XV, p. 190) and Abū l-Futūḥ (VII, p. 299) adduce as an anonymous reading and Abū Ḥayyān (VI, p. 94) cites from *baʿḍ maṣāḥif al-ṣaḥāba*. For *baʾs shadīd* ("great violence") as referring to ʿAlī see ʿAyyāshī, II, p. 321, no. 2 (al-Barqī < unidentified transmitter(s) < Abū Baṣīr < al-Bāqir) > *Ṣāfī*, III, p. 230, *Burhān*, II, p. 455, no. 2; Ibn al-Juḥām > Najafī, p. 291, no. 1 > *Burhān*, II, p. 455, no. 1. Cf. **313**.

315 See ʿAyyāshī, II, pp. 328–329, no. 39 (Muḥammad b. Marwān < al-Bāqir) > *Ṣāfī*, III, p. 246, *Burhān*, II, pp. 471–472, no. 2, *Biḥār*, XXX, pp. 234–235, no. 101, Ḥuwayzī, III, p. 268, nos. 120–121; cf. Ibn Ṭāwūs, *Ṭarāʾif*, p. 119 (part of a polemic against those who uphold the merits of ʿUmar). In these sources (as also in the manuscripts of *KQ*) the Qurʾānic verse is not vocalized. *Al-muḍillayn* (for *al-muḍillīn*) is however

adduced in a late Sunnī text as a reading of the Rāfiḍa referring to Abū Bakr and ʿUmar (see Afandī-Zādah [d. 1167/1754], *Shawādhdh*, p. 72). Since the tradition cited here also refers to two persons (in this case, Abū Jahl and ʿUmar) the dual form would seem to be appropriate. This possibility is reinforced in ʿAyyāshī (II, p. 329), where *wa-mā kuntu muttakhidh al-m-ḍ-l-y-n ʿaḍudan* is glossed as *yaʿnīhimā*. According to the tradition recorded in *KQ*, the Prophet asked God to strengthen Islam through Abū Jahl or ʿUmar. Al-Ṣādiq appears to have accepted this tradition, but is recorded as declaring that he found this request by the Prophet harder to bear than decapitation (*kāna ʿalayya ashadd min ḍarb al-ʿunuq*; see ʿAyyāshī, II, p. 329, no. 40 [Muḥammad b. Marwān < al-Ṣādiq] > *Burhān*, II, p. 472, no. 3). Al-Bāqir, in contrast, is said to have denied that the Prophet had ever uttered such a request (Ḥalabī, *Taqrīb*, p. 246 > *Biḥār*, XXX, p. 382, no. 165). This is also the position of ʿAlī b. Aḥmad al-Kūfī (d. 352/963), who regards this tradition as a forgery and fiercely attacks those who propagate it (Kūfī, *Istighātha*, pp. 189–190). The Companion Ḥudhayfa b. al-Yamān did not explicitly pronounce himself on the issue of the tradition's reliability but is reported to have declared that God strengthened His religion through Muḥammad and through no one else (Kūfī, *Manāqib*, p. 421, no. 904; Ṭabarī, *Bishāra*, p. 209). For Abū Jahl see *EI*^{2}, s.v. (W. Montgomery Watt).

Isnād: As Ibn Muskān is not known to have transmitted from al-Bāqir (see **15***), the Imam from whom he transmits here is probably al-Ṣādiq.

316 *Faṣl*, p. 305, ll. 19–20. For this reading see *GdQ*, III, p. 69, Māwardī, III, p. 333 (Ibn Masʿūd); Jeffery, pp. 57, 200, 334 (Ibn Masʿūd, Ibn ʿAbbās, al-Ṣādiq); Abū ʿUbayd, *Faḍāʾil*, II, pp. 52–53, no. 460 (Abū Mijlaz, Ubayy); idem, *Faḍāʾil*, II, p. 118, no. 608, p. 124, no. 628, Naḥḥās, *Maʿānī*, IV, p. 277 (ʿUthmān); Bukhārī, *Ṣaḥīḥ*, III, p. 282 (*Kitāb al-tafsīr*); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 (al-Ṣādiq); Qummī, II, p. 39 (within a lengthy tradition, with the comment: *kadhā nazalat*) > *Burhān*, II, p. 475, no. 4, *Biḥār*, XIII, p. 280, no. 1; ʿAyyāshī, II, pp. 335–336, no. 54 (Ḥarīz < al-Ṣādiq) > *Burhān*, II, p. 478, no. 14, *Biḥār*, XIII, p. 310, no. 40 (*ṣāliḥa* omitted), Ḥuwayzī, III, p. 285, no. 161; Ṭabarī, XVI, p. 2, Zamakhsharī, II, p. 495, Ṭabrisī, *Jawāmiʿ*, I, p. 792 (Ibn Masʿūd, Ubayy); Ibn Muḥakkam, II, p. 474, Ibn Abī Zamanīn, I, p. 493 (*fī baʿḍ al-qirāʾa*); Kishshī, p. 126 (al-Ṣādiq tells Zurāra b. Aʿyan: *hādhā l-tanzīl min ʿind allāh*; the reading *kull safīna ṣāliḥa* is found in al-Kishshī's text as cited in *Faṣl*, p. 306, l. 3; in the printed edition, the word *ṣāliḥa* is missing); Samarqandī, II, p. 376, Thaʿlabī, VI, p. 187 (Ibn ʿAbbās); Ibn

al-Nadīm, *Fihrist*, p. 34 (Ibn Shanabūdh) > Yāqūt, *Udabāʾ*, V, p. 115; Ḥākim, *Mustadrak*, II, p. 624, no. 3013 (the Prophet, on the authority of Ibn ʿAbbās); Ṭabrisī, XV, p. 182 (ʿAlī, al-Bāqir, al-Ṣādiq) > Ḥuwayzī, III, p. 285, no. 285; Qurṭubī, XI, p. 34 (Ibn ʿAbbās, ʿUthmān); Abū Ḥayyān, VI, p. 145 (Ubayy, Ibn ʿAbbās); al-Muttaqī al-Hindī, *Kanz*, II, p. 608, no. 4873 (the Prophet, on the authority of Ubayy). Cf. the discussion in Wansbrough, *Quranic Studies*, p. 203. As can be seen, some sources ascribe this reading to Ubayy; others say he read *ṣaḥīḥa* (see Jeffery, p. 143). Ibn Masʿūd and Ibn ʿAbbās are likewise cited for both readings. See **317**.

317 *Faṣl*, p. 306, l. 4. For this reading see Ṭabarī, XVI, p. 2 (citing *baʿḍ al-qirāʾāt*); Ṭūsī, VII, p. 80 (Ubayy, Ibn Masʿūd); Ibn al-Jawzī, V, p. 132 (Ubayy); Qurṭubī, XI, p. 34 (Ibn ʿAbbās, Ibn Jubayr). See **316**.

318 *Faṣl*, p. 306, ll. 10–11. For this reading see Abū ʿUbayd, *Faḍāʾil*, II, p. 53, no. 461; Ibn Muḥakkam, II, p. 474 (*baʿḍuhum*). Cf. the reading *wa-ammā l-ghulām fa-kāna kāfiran wa-abawāhu* (or: *wa-kāna abawāhu*) *muʾminayn* ascribed to Ubayy (Māwardī, III, p. 334, Ibn ʿAṭiyya, III, p. 536), to Ibn ʿAbbās (Jeffery, pp. 144, 200, Ibn Abī Ḥātim, VII, p. 2371, no. 12875, Naḥḥās, *Maʿānī*, IV, p. 277) and to al-Ṣādiq (Ṭabrisī, XV, pp. 182, 194 > *Ṣāfī*, III, p. 255, *Biḥār*, XIII, p. 285, no. 1, Ḥuwayzī, III, p. 285, no. 164; in Ibn Abī Zamanīn, I, p. 493, this is cited without attribution). Cf. **320**.

319 *Faṣl*, p. 306, ll. 12–13. For the reading *yā Mūsā* see Ṭabrisī, *Jawāmiʿ*, I, p. 793 (ʿAlī). The reading *tastaṭiʿ* (for *tasṭiʿ*) is ascribed to a certain unidentified group (*firqa*) (see Qurṭubī, XI, p. 39). *Tastaṭiʿ* is also recorded in ms. M; here, however, it appears to be a scribal error, the result perhaps of a confusion with *lam tastaṭiʿ* of Q 18:78.

320 *Faṣl*, p. 306, l. 10 (in the margin). See ʿAyyāshī, II, p. 336, no. 55 (Ḥarīz < unidentified transmitter < al-Bāqir or al-Ṣādiq) (*wa-kāna abawāhu muʾminayn fa-ṭubiʿa kāfiran*) > *Ṣāfī*, III, p. 255, *Burhān*, II, p. 478, no. 15, *Biḥār*, XIII, p. 310, no. 41 (all: *wa-ṭubiʿa*), Ḥuwayzī, III, p. 285, no. 165 (*fa-ṭubiʿa*). For this reading see also Qummī, II, p. 39 (in the tradition referred to at **316***: *wa-ammā l-ghulām fa-kāna abawāhu muʾminayn wa-ṭubiʿa kāfiran kadhā nazalat*) > *Burhān*, II, p. 475, no. 4, *Biḥār*, XIII, p. 280, no. 1; Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 (*wa-kāna abawāhu muʾminayn wa-ṭubiʿa kāfiran*). Cf. **318**.

Isnād: see **39***.

321 *Faṣl*, p. 305, ll. 5–6, Najafī, p. 292, no. 2. For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 65 (without *fī walāyat ʿAlī*); Qummī, II, p. 35 (*yaʿnī walāyat ʿAlī*; without *ḥaqqahum*) > *Burhān*, II, p. 466, no. 6 (with *ḥaqqahum*), Ḥuwayzī, III, p. 258, no. 71 (with *ḥaqqahum*); ʿAyyāshī, II, p. 326, no. 28 (Abū Ḥamza < al-Bāqir) (*nazala Jabraʾīl bi-hādhihi l-āya hākadhā ʿalā Muḥammad*, without *fī walāyat ʿAlī*) > *Burhān*, II, p. 466, no. 5; Kulīnī, I, pp. 424–425, no. 64 (*li-l-ẓālimīn āl Muḥammad nāran*, with the comment: *nazala Jabraʾīl bi-hādhihi l-āya hākadhā*) > Ibn Shahrāshūb, *Manāqib*, III, p. 106 (*li-l-ẓālimīn li-āl Muḥammad nāran*) (> *Biḥār*, XXXV, p. 57, no. 12), *Ṣāfī*, III, p. 241, al-Ḥurr al-ʿĀmilī, *Ithbāt*, II, p. 278, no. 61, *Burhān*, II, p. 465, no. 1, Ḥuwayzī, III, p. 258, no. 70; Ibn al-Juḥām > Najafī, p. 292, no. 2 (*li-ẓālimī*) > *Burhān*, II, p. 466, no. 2 (*li-l-ẓālimīn*), *Biḥār*, XXIV, p. 226, no. 18 (*li-ẓālimī*); Tisdall, p. 238 (without *fī walāyat ʿAlī*); Bar-Asher, "Readings", p. 64.

322 *Faṣl*, p. 306, ll. 13–15. Al-Nūrī regards the additions as readings; yet they could also be explanatory glosses. Cf. ʿAyyāshī, II, p. 342, no. 79 (within a lengthy tradition on Dhū l-Qarnayn which al-Aṣbagh b. Nubāta cites from ʿAlī: *ammā man ẓalama wa-lam yuʾmin bi-rabbihi fa-sawfa nuʿadhdhibuhu fī l-dunyā bi-ʿadhāb al-dunyā thumma yuraddu ilā rabbihi fī marjiʿihi fa-yuʿadhdhibuhu ʿadhāban nukran*) > *Burhān*, II, p. 483, no. 25, *Biḥār*, XII, pp. 198–199, no. 29. Cf. **621**.

Isnād: ʿAbdallāh b. Ghālib: Abū ʿAlī ʿAbdallāh b. Ghālib b. al-Hudhayl al-Asadī, a Kūfan poet and transmitter from al-Bāqir and al-Ṣādiq. His *kitāb* was transmitted by al-Ḥasan b. Maḥbūb (Modarressi, *TS*, pp. 141–142).—Saʿd b. Ṭarīf: Saʿd b. Ṭarīf/Ẓarīf al-Iskāf, a Kūfan preacher (*qāṣṣ*) in the late Umayyad period and a transmitter from al-Bāqir (Modarressi, *TS*, pp. 118–121). For the *isnād* Saʿd < Aṣbagh < ʿAlī see idem, *TS*, pp. 61–62, 119. Saʿd was "the main transmitter from Aṣbagh b. Nubāta from, or about, ʿAlī" (idem, *TS*, p. 119).—al-Aṣbagh b. Nubāta: Abū l-Qāsim (al-) Aṣbagh b. Nubāta b. al-Ḥārith al-Ḥanẓalī, a close associate of ʿAlī (van Ess, *TG*, I, pp. 291–292; Modarressi, *TS*, pp. 59–73).

323 *Faṣl*, p. 306, l. 16. According to Jeffery (p. 144), Ubayy's reading was *thumma ʾttabaʿa Dhū l-Qarnayn al-shams sababan*. The verb (at Q 18:85, 89, 92) was read as *ittabaʿa* by Ibn Kathīr, Nāfiʿ and Abū ʿAmr; the rest of the Seven Readers (i.e. the Kūfans and Ibn ʿĀmir) read *atbaʿa* (Ibn Mujāhid, pp. 397–398; Ṭūsī, VII, p. 84; Ṭabrisī, XV, p. 197). There appears to be no record of the reading of the Imams. For *thumma*

atbaʿa/ittabaʿa Dhū l-Qarnayn sababan (without *al-shams*) see the tradition from ʿAyyāshī referred to at **322*** (here *Dhū l-Qarnayn* could be a reading or a gloss).

324 *Faṣl*, p. 306, ll. 16–17. Al-Ṣādiq's reading of Q 18:66 is only recorded in *KQ* (here and at **327**). The manuscripts differ: (i) ms. L (both here and at **327**) has *fa-mā* (for *mimmā*). In *Faṣl* there is a line above *fa-mā*, indicating that this is the reading in question; at **327** *fa-mā* also appears in ms. T. This would presumably require the next word to be *ʿullimtu*, and the sentence would mean: "For I have not been taught right conduct". Such a reading is not otherwise attested. (ii) ms. M (at **327**) has *tuʿallimanī*. For this reading see Ibn Mujāhid, p. 403. (iii) In ms. M and in *Faṣl* (both at **324**) the *rāʾ* of the final word is vocalized with a *ḍamma*. This rules out the reading *rashadan*, leaving two possibilities: *rushdan* (as in the ʿUthmānic codex) or *rushudan*. See Ibn Mujāhid, p. 394; Ibn Khālawayh, p. 81 (*rushudan*); Samarqandī, II, p. 373; Ṭabrisī, XV, p. 183.

325 *Faṣl*, p. 306, ll. 21–22. For this reading ("is it sufficient for the unbelievers") see Jeffery, "Zaid", p. 267 (Zayd b. ʿAlī); idem, "Ibn Miqsam", p. 19; Ṭabarī, XVI, p. 32, Thaʿlabī, VI, p. 200 (ʿAlī, ʿIkrima, Mujāhid); Ibn Abī Ḥātim, VII, p. 2392, no. 12997 (ʿIkrima); Māturīdī, VII, p. 212; Naḥḥās, *Maʿānī*, IV, p. 297, Samarqandī, II, p. 383, Abū l-Futūḥ, VII, p. 387, al-Muttaqī al-Hindī, *Kanz*, II, pp. 600–601, no. 4842 (ʿAlī); Ibn Jinnī, II, p. 34 (ʿAlī, Ibn ʿAbbās, Ibn Yaʿmar, al-Ḥasan, Mujāhid, ʿIkrima, Qatāda, Ibn Kathīr, Nuʿaym b. Maysara [i.e. Abū ʿAmr al-Kūfī al-Naḥwī, d. 174/790–791; see Ibn al-Jazarī, II, pp. 342–343, no. 3746], al-Ḍaḥḥāk, Yaʿqūb [probably al-Ḥaḍramī], Ibn Abī Laylā [i.e. ʿĪsā b. ʿAbd al-Raḥmān b. Abī Laylā al-Anṣārī al-Kūfī; see Ibn al-Jazarī, I, p. 609, no. 2491]); Ibn Ghalbūn, II, pp. 518–519 (al-Aʿshā [i.e. Yaʿqūb b. Muḥammad b. Khalīfa Abū Yūsuf al-Aʿshā al-Tamīmī al-Kūfī, d. ca. 200/815–816, a transmitter from ʿĀṣim via Abū Bakr; see Ibn al-Jazarī, II, pp. 390–391, no. 3897]); Ahwāzī, *Ibn Muḥayṣin*, p. 274; Ṭūsī, VII, p. 96 (ʿAlī, al-Aʿshā, Yaḥyā b. Yaʿmar); Ibn ʿAṭiyya, III, p. 525 (ʿAlī, al-Ḥasan, Ibn Yaʿmar, Mujāhid, Ibn Kathīr [according to some authorities]); Ṭabrisī, XV, p. 210 (ʿAlī, Abū Bakr in the transmission of al-Aʿshā and al-Burjumī [i.e. Abū Ṣāliḥ ʿAbd al-Ḥamīd b. Ṣāliḥ al-Burjumī al-Taymī al-Kūfī, d. 230/844–845; see Ibn al-Jazarī, I, pp. 360–361, no. 1544], Yaʿqūb in the transmission of Zayd, Ibn Yaʿmar, al-Ḥasan, Mujāhid, ʿIkrima, Qatāda, al-Ḍaḥḥāk, Ibn Abī

Laylā) > *Ṣāfī*, III, p. 266, Ḥuwayzī, III, p. 311, no. 246; Ibn al-Jawzī, V, p. 145 (ʿAlī, Ibn ʿAbbās, Saʿīd b. Jubayr, Mujāhid, ʿIkrima, Ibn Yaʿmar, Ibn Muḥayṣin); ʿUkbarī, p. 357; Abū Ḥayyān, VI, p. 157; Thaʿālibī, III, p. 544 (ʿAlī and others); *Faṣl*, p. 24, ll. 8–9 (the version of the ʿUthmānic codex as an example for *tabdīl al-sukūn bi-l-ḥaraka*).

326 Al-Ṣādiq's reading is recorded as *wa-kālibuhum* (Jeffery, p. 334), glossed as "their hound's master" (*ṣāḥib kalbihim*) (Thaʿlabī, VI, p. 160; Zamakhsharī, II, p. 475; Ṭabrisī, *Jawāmiʿ*, I, p. 776; Abū l-Futūḥ, VII, p. 317; Qurṭubī, X, p. 373; Damīrī, *Ḥayawān*, II, p. 299; Abū Ḥayyān, VI, p. 105; *EQ*, art. "Dog" (Bruce Fudge)). Ibn ʿAṭiyya (III, p. 504; also Qurṭubī, X, pp. 372–373) cites this word (as an anonymous *qirāʾa*) from *Kitāb al-yawāqīt* by Abū ʿUmar Muḥammad b. ʿAbd al-Wāḥid al-Zāhid Ghulām Thaʿlab (d. ca. 345/956), of which only fragments survive (see *GAS*, VIII, pp. 155–156). Abū Ḥayyān, in contrast (VI, p. 105), cites the *Kitāb al-yawāqīt* as preserving the anonymous reading *wa-kāliʾuhum* ("their guardian"). In ms. M the word *w-k-a-l-i-him* may stand for either *wa-kāliʾuhum* or *wa-kālīhim*. Abū Ḥayyān (or his source) interprets the *kāliʾ* as referring to the dog or to a person who keeps guard. In *KQ* he is "the angel who was in charge of them (i.e. of the sleepers)".

327 See **324**.

328 *Faṣl*, p. 306, l. 23. For this reading see Jeffery, pp. 144, 188, 201, 345 (Ubayy, ʿAlī, Ibn ʿAbbās [according to some authorities], Ibn Khuthaym); Ibn Khālawayh, p. 83 (Ibn ʿAbbās, al-Jaḥdarī); Ibn Jinnī, II, p. 38 (ʿAlī, Ibn ʿAbbās, Ibn Yaʿmar, Abū Ḥarb b. Abī l-Aswad [d. 109/727–728, son of Abū l-Aswad al-Duʾalī; see Ibn al-Jazarī, I, p. 266, no. 1206, Ibn al-Qifṭī, *Inbāh*, I, pp. 51, 56], al-Ḥasan, al-Jaḥdarī, Qatāda, Abū Nahīk [i.e. the *qāriʾ* Abū Nahīk ʿUthmān b. Nahīk al-Azdī al-Farāhīdī al-Baṣrī; see Ibn Ḥajar, *Tahdhīb*, VII, p. 157], al-Ṣādiq); Thaʿlabī, VI, p. 206 (Ibn ʿAbbās, Yaḥyā b. Yaʿmar; for *wa-arithu* read *wārith*); Zamakhsharī, II, p. 503 (ʿAlī and others); Ṭabrisī, XVI, p. 7 (ʿAlī, Ibn ʿAbbās, al-Ṣādiq, Ibn Yaʿmar, al-Ḥasan, al-Jaḥdarī, Qatāda, Abū Nahīk) > *Ṣāfī*, III, p. 274; ʿUkbarī, p. 359 (*wa-quriʾa shādhdhan*); Abū Ḥayyān, VI, p. 165 (ʿAlī, Ibn ʿAbbās, al-Jaḥdarī).

329 Since no *qirāʾa* appears to be cited here, it can be taken that the ending of this tradition is missing.

330 *Faṣl*, p. 307, ll. 4–5. For this reading see Jeffery, pp. 145, 201, 217 (Ubayy [according to some authorities], Ibn ʿAbbās, Anas b. Mālik [according to some authorities]); Abū ʿUbayd, *Faḍāʾil*, II, p. 125, no. 632, Ṭabarī, XVI, p. 74, Ibn Muḥakkam, III, p. 11, Qurṭubī, XVI, pp. 97–98 (Anas b. Mālik); Qummī, II, p. 49 > *Ṣāfī*, III, p. 279, *Burhān*, III, p. 8, *Biḥār*, XIV, p. 209, no. 6; Goldziher, *Richtungen*, p. 17. Cf. the reading *innī nadhartu li-l-raḥmān ṣamtan* (ʿAbd al-Razzāq, *Tafsīr*, II, p. 7 [*fī baʿḍ al-ḥurūf ṣamtan*]; Saʿd b. ʿAbdallāh, *Nāsikh*, pp. 65–66 > *Faṣl*, p. 307, ll. 8–9; Samarqandī, II, p. 391 [Ibn ʿAbbās, according to some transmissions]; Thaʿlabī, VI, p. 212 [Ibn Masʿūd, Anas]; Māwardī, III, p. 367 [*wa-qad quriʾa fī baʿḍ al-ḥurūf*]; Ibn al-Jawzī, V, p. 166 [Ubayy, Anas b. Mālik, Abū Razīn al-ʿUqaylī]; Abū Ḥayyān, VI, p. 176 [the codex of Ibn Masʿūd; cf. Jeffery, p. 58]). For *ṣawm* in the sense of *ṣamt* see e.g. Muqātil, II, p. 311; Ṭabarī, XVI, p. 74; Kulīnī, IV, p. 87, no. 3 > *Ṣāfī*, III, p. 279, *Biḥār*, XIV, pp. 219–220, no. 29, Ḥuwayzī, III, p. 332, no. 58; Ibn Shuʿba, *Tuḥaf*, p. 267; Sijistānī, *Iftikhār*, p. 254; Ibn Abī Zamanīn, I, p. 504; Qurṭubī, XVI, p. 98; Lane, s.v. *ṣāma*. See **331**.

331 *Faṣl*, p. 307, ll. 5–6, *Mustadrak*, VII, p. 371, no. 8446. Cf. Barqī, I, p. 10, no. 31 (a Prophetic *ḥadīth*) > *Biḥār*, XIV, p. 217, no. 21, LXXVI, pp. 350–351, no. 15, XCVI, pp. 298–299, no. 9, Ḥuwayzī, III, p. 333, no. 61. See **330**.

332 *Faṣl*, p. 307, ll. 6–7. After citing this tradition, al-Nūrī comments: "Thus in my copy, which is corrupt. I cannot see where the difference (from the ʿUthmānic codex) lies; perhaps it (i.e. the reading intended here) is *shaqiyyan* rather than *taqiyyan*, and God is the one who knows" (*kadhā fī nuskhatī wa-hiya saqīma wa-lam yaẓhar lī mawḍiʿ al-ikhtilāf wa-laʿallahu shaqiyyan badal taqiyyan wa-llāh al-ʿālim*) (*Faṣl*, p. 307, ll. 7–8). In Sūrat Maryam the word *shaqiyyan* occurs three times (Q 19:4, 32, 48).

Isnād: Jaʿfar b. Muḥammad b. Ḥukaym/Ḥakīm: Jaʿfar b. Muḥammad b. Ḥukaym/Ḥakīm al-Khathʿamī, a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, II, p. 39; Ardabīlī, I, p. 158). The manuscripts have *ʿan Muḥammad b. Ḥakīm/Ḥukaym ʿan abīhi*. This appears to be an error: Abū Jaʿfar Muḥammad b. Ḥukaym/Ḥakīm al-Khathʿamī (a transmitter from al-Ṣādiq and al-Kāẓim; see Kohlberg, "Community", p. 34; van Ess, *TG*, I, p. 335; Modarressi, *TS*, pp. 341–342) never transmits from his father; on the other hand, Jaʿfar b. Muḥammad transmitted his father's *kitāb* (Najāshī, II, p. 257, no. 958).

333 Najafī, p. 304, no. 10. See Manṣūr, *ʿIqd*, p. 315, citing al-Barqī's *al-Tanzīl wa-l-taḥrīf* (*isnād*: Ibn Ūrama al-Qummī < Yūnus < al-Riḍā). The beginning of this tradition is cited from *KQ* in Modarressi, "Debates", pp. 24–25, note 111. See *Burhān*, III, p. 14, no. 6, *Biḥār*, XXXVI, p. 57, no. 3 (from Najafī). For this verse as referring to ʿAlī see Qummī, II, p. 51 > *Ṣāfī*, III, p. 284, Ḥuwayzī, III, p. 339, no. 87; Madelung-Walker, p. 29 (Arabic) = p. 85 (English); Ibn Manṣūr al-Yaman, *Kashf*, p. 35; Ibn Shahrāshūb, *Manāqib*, III, p. 107 > *Biḥār*, XXXV, p. 59, no. 12; Shādhān, *Faḍāʾil*, p. 172. Cf. **155**.

Isnād: cf. **155**.

334 Cf. ʿAyyāshī, II, p. 114, no. 146 > *Ṣāfī*, II, p. 382 (reading, correctly: *inna abā Ibrāhīm waʿadahu*), *Burhān*, II, p. 167, no. 1, *Biḥār*, XI, p. 88, no. 14. Exegetes are divided over whether the promise mentioned at Q 9:114 was made by Abraham to his father or by Abraham's father to Abraham (see e.g. Murtaḍā, *Tanzīh*, pp. 33–36; Ṭūsī, V, p. 309; Ṭabrisī, X, pp. 150–151; Qurṭubī, VIII, p. 274). The traditions in both ʿAyyāshī and *KQ* favour the second alternative. Each of these traditions has a different ending: the one in ʿAyyāshī ends by citing from the latter half of Q 9:114: "when it became clear to him (i.e. to Abraham) that he (i.e. Abraham's father) was an enemy of God, he disowned him (*tabarraʾa minhu*)". The tradition in *KQ* also cites this part of Q 9:114, but without the words *tabarraʾa minhu*; instead it continues with Q 19:44. The implication is that even after Abraham realized that his father had remained an unbeliever he went on pleading with him. Such a view does not appear to be recorded elsewhere. It may be suggested that the original text ended with the words *tabarraʾa minhu* (just as in ʿAyyāshī) and that the quotation of Q 19:44 formed part of a different tradition.

335 Two assumptions appear to underlie this tradition. The first is that the *wārid* of Q 19:71 means "arriving at a place and entering it". The second is that this verse applies only to those whom God does not keep away from the Fire. In the early literature (including *KQ*) the term *naskh* was used inter alia to refer to cases of this kind, where a later verse limits the applicability of an earlier verse to certain specific cases. At a later stage the term sometimes used for this was *takhṣīṣ* ("specification") (cf. Wansbrough, *Quranic Studies*, pp. 191–192; Rippin, "Abrogation", p. 224; **531***, **533***). For the view that the relationship between Q 19:71 and Q 21:101 is one of *naskh* (in the sense of "specification") see also Qummī, II, p. 77. Other exegetes resolve the apparent contradiction between

Q 19:71 and Q 21:101 by arguing that *wārid* means "arriving at a place without necessarily entering it" (cf. Lane, s.v.); see Māturīdī, VII, pp. 252–253; Ṭūsī, VII, p. 143; Ibn al-ʿArabī, *Nāsikh*, p. 164; Rāzī, XXI, p. 207. For the philologist al-Zajjāj (d. 311/923) Q 21:101 provides decisive proof (*ḥujja qāṭiʿa*) that the *wārid* of Q 19:71 cannot mean "entering" (cited in Ṭabrisī, XVI, p. 62).

336 For this reading see Jeffery, p. 62 (Ibn Masʿūd); Thawrī, *Tafsīr*, p. 204, no. 657 (*aṣḥāb ʿAbdallāh* [i.e. the followers of Ibn Masʿūd]); Ṭabarī, XVII, pp. 100–101 (*qurrāʾ ahl al-Madīna wa-baʿḍ ahl al-Kūfa wa-l-Baṣra*); Ibn Mujāhid, p. 431, Samarqandī, II, p. 463, Thaʿlabī, VI, p. 311, Ibn ʿAṭiyya, IV, p. 102, Ṭabrisī, XVII, p. 64 (the non-Kūfan readers and ʿĀṣim in the transmission of Abū Bakr), Abū l-Futūḥ, VIII, p. 62 (the non-Kūfan readers). For *al-sijill* as the name of an angel see Thawrī, *Tafsīr*, p. 206, no. 656 (al-Suddī); Qummī, II, p. 77 > *Ṣāfī*, III, p. 357, *Burhān*, III, p. 75, no. 3, *Biḥār*, VII, p. 101, no. 8, Ḥuwayzī, III, p. 463, no. 185; Ahwāzī, *Zuhd*, p. 92, no. 145 > *Burhān*, III, p. 75, no. 2, *Biḥār*, V, p. 322, no. 8; Ṭabarī, XVII, pp. 99–100 (Ibn ʿUmar, al-Suddī); Ibn Abī Ḥātim, I, p. 78, no. 327, p. 189, no. 1004 (Abū Jaʿfar Muḥammad b. ʿAlī [i.e. al-Bāqir]); Ibn Jinnī, II, p. 68; Samarqandī, II, p. 462; Thaʿlabī, VI, p. 311; Māwardī, III, p. 474; Zamakhsharī, II, p. 585; Ṭabrisī, XVII, p. 66; Ibn ʿAṭiyya, IV, p. 102; Abū l-Futūḥ, VIII, p. 62 (ʿAbdallāh b. ʿUmar and al-Suddī); Rāzī, XXII, p. 197 (ʿAlī); Suyūṭī, *Itqān*, IV, p. 78; van Ess, *TG*, I, p. 301.

337 Many commentators maintain that *ṭāhā* means *yā rajul* ("o man"), but they differ as to the language in which the word occurs in this sense: (i) Ethiopian (ʿIkrima, in Ibn Abī Ḥātim, VII, p. 2415, no. 13378, Thaʿlabī, VI, p. 236, Abū l-Futūḥ, VII, p. 446, Ibn al-Jawzī, V, p. 200, Suyūṭī, *Itqān*, II, p. 136); (ii) Hebrew (ʿAqīl b. Abī Ṭālib tells Muʿāwiya: *ṭāhā bi-l-ʿibrāniyya yā rajul*, in Thaqafī, *Ghārāt*, p. 380); (iii) Nabataean (ʿIkrima and al-Ḍaḥḥāk, in Ṭabarī, XVI, p. 136 > Māwardī, III, p. 392; ʿIkrima and al-Suddī, in Samarqandī, II, p. 406; al-Ḥasan, in Ibn Muḥakkam, III, p. 32; *baʿḍuhum*, in Māturīdī, VII, p. 266; Saʿīd b. Jubayr, in Thaʿlabī, VI, p. 236, Abū l-Futūḥ, VII, p. 446, Suyūṭī, *Itqān*, II, p. 136; ʿIkrima [citing Ibn ʿAbbās], Saʿīd b. Jubayr [according to one version], al-Ḍaḥḥāk, in Ibn al-Jawzī, V, p. 200; Ibn ʿAbbās, in Ibn Abī Ḥātim, VII, p. 2415, nos. 13375–13376); (iv) Syriac (Muqātil, II, p. 324; Saʿīd b. Jubayr, Ibn ʿAbbās, Mujāhid, in Ṭabarī, XVI, p. 136; *baʿḍuhum*, in Māturīdī, VII, p. 266; Qatāda, in Thaʿlabī, VI, p. 236;

Ibn ʿAbbās and Mujāhid, in Māwardī, III, p. 392; ʿIkrima [according to one version], Saʿīd b. Jubayr [according to one version], Qatāda, in Ibn al-Jawzī, V, p. 200); (v) the dialect of ʿAkk (Samarqandī, II, p. 406; Māwardī, III, p. 392; Zamakhsharī, II, p. 528 > Rāzī, XXII, p. 4; Bayḍāwī, p. 413, cited in Rabin, *West-Arabian*, p. 9; al-Kalbī, in Thaʿlabī, VI, p. 236, Ṭabrisī, XVI, p. 83, Abū l-Futūḥ, VII, p. 446; Abū Ṣāliḥ < Ibn ʿAbbās, in Ibn al-Jawzī, V, p. 200); (vi) the dialect of Ṭayyiʾ (Quṭrub, in Māwardī, III, p. 392).

338 *Faṣl*, p. 307, ll. 18–19. For this reading see *GdQ*, III, p. 88, Māturīdī, VII, p. 273, Samarqandī, II, p. 409, Ibn Muḥakkam, III, p. 35, Ibn Khālawayh, p. 87, Māwardī, III, p. 397 (Ubayy); Jeffery, pp. 59, 146, 201, 334 (Ibn Masʿūd, Ubayy, Ibn ʿAbbās, al-Ṣādiq); Muqātil, II, p. 326 (Ibn Masʿūd); Thaʿlabī, VI, p. 241, Abū l-Futūḥ, VII, p. 451, Rāzī, XXII, p. 19, Qurṭubī, XI, pp. 184–185, Abū Ḥayyān, VI, p. 219 (the codex of Ibn Masʿūd); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 (al-Ṣādiq); Qummī, II, p. 60 (*hākadhā nazalat*) > *Ṣāfī*, III, p. 303, *Burhān*, III, p. 34, no. 7, *Biḥār*, XIII, p. 107, no. 6, Ḥuwayzī, III, p. 375, no. 53; Ṭabarī, XVI, p. 149 (an anonymous reading cited by Qatāda); Thaʿlabī, VI, p. 241, Ṭabrisī, *Jawāmiʿ*, II, p. 28 (> Ḥuwayzī, III, p. 375, no. 55), Qurṭubī, XI, p. 184 (the codex of Ubayy); Ṭabrisī, XVI, p. 91 (Ibn ʿAbbās, Ubayy, al-Ṣādiq) > *Ṣāfī*, III, p. 303, *Burhān*, III, p. 34, no. 8, *Biḥār*, XIII, p. 89, Ḥuwayzī, III, p. 375, no. 54, *Faṣl*, p. 144, ll. 22–23; Ibn al-Jawzī, V, p. 204 (Ibn Masʿūd, Ubayy, Muḥammad b. ʿAlī [i.e. al-Bāqir]). Cf. Mujāhid, *Tafsīr*, p. 461, Thawrī, *Tafsīr*, p. 193, no. 600, Ibn Abī Ḥātim, VII, p. 2418, no. 13402 (*min nafsī* adduced as a gloss). For this tradition cf. Qummī, II, p. 60 (*jaʿalahā min ghayr waqt*, i.e. God did not determine even for Himself when the Hour would occur) > *Burhān*, III, p. 34, no. 7, *Biḥār*, XIII, p. 107, no. 6, Ḥuwayzī, III, p. 375, no. 53.

339 *Faṣl*, p. 308, ll. 2–4. See **65**.

340 For this tradition see *Baṣāʾir*, p. 518, no. 51; Qummī, II, p. 61 > *Ṣāfī*, III, p. 310, *Burhān*, III, p. 37, no. 1, *Biḥār*, XXIV, pp. 118–119, no. 1, Ḥuwayzī, III, p. 382, no. 75; Ibn al-Juḥām > Najafī, pp. 314–315, no. 7 > *Burhān*, III, pp. 37–38, no. 2, *Biḥār*, XXIV, p. 119; Ḥillī, *Mukhtaṣar*, p. 66. In all of these sources the *isnād* is identical with *KQ* (with "Riʾāb" for "Ziyād"), the verse is cited as in the ʿUthmānic codex, and the *ulū l-nuhā* are identified as the Imams. Among Shīʿī exegetes, this identification is well-known (see Ibn al-Juḥām > Najafī, p. 321, no.

19 [ending]: *kullamā yajīʾ fī l-qurʾān min dhikr ulī l-nuhā fa-hum al-aʾimma ʿalayhim al-salām*; cf. Furāt, I, p. 256, no. 348; ʿĀmilī, *Mirʾāt*, p. 325). In contrast, the *ulū l-albāb* are regularly identified as the *shīʿa*, as *shīʿat ʿAlī* etc. (see **92**, **472**). The manuscripts of *KQ* appear to reflect a conflation between Q 20:54 (= Q 20:128) (*inna fī dhālika la-āyāt li-ulī l-nuhā*) and Q 39:21 (*inna fī dhālika la-dhikrā li-ulī l-albāb*). Once the copyist had written down *al-albāb* instead of *al-nuhā* (thus in mss. L, T and B; in ms. M the word is missing altogether), he may automatically have gone on to write *hum shīʿatunā*.

341 This tradition seems to be out of place.

342 Q 20:125 is cited by al-Hādī's son al-Ḥasan al-ʿAskarī in the rescript to Isḥāq b. Ismāʿīl al-Nīsābūrī (for which see **109***). See Kishshī, p. 482 > Quhpāʾī, I, p. 55, *Biḥār*, L, p. 320, no. 16; Ibn Shuʿba, *Tuḥaf*, p. 359 > *Biḥār*, LXXVIII, p. 375, no. 2. Al-ʿAskarī's reading of this verse is not attested. It may have been *ḥashartanī* (as in the ʿUthmānic codex) or *ḥashartaniya*, conforming to the reading of Nāfiʿ, Ibn Kathīr (Ibn Mujāhid, p. 426) and Ibn Muḥayṣin (Ahwāzī, *Ibn Muḥayṣin*, p. 281).

343 *Faṣl*, p. 308, ll. 16–17. The readings upheld by al-Ṣādiq conform to the ʿUthmānic codex (Q 3:39: *yubashshiruka*; Q 21:95: *wa-ḥarām*; cf. Ṭabrisī, XVII, p. 56 [*wa-ḥarām* as the reading of al-Ṣādiq] > *Faṣl*, p. 308, ll. 18–19). The text cited from Sūra 3 is presumably taken from verse 39; it could however also be Q 3:45 (*inna llāha yubashshiruki*). There appears to be no record of al-Aʿmash's reading of Q 3:39 (or of Q 3:45). He generally followed the readings of Ibn Masʿūd (cf. *EIr*, art. "Aʿmaš" [E. Kohlberg]; in general **598***), and may also have done so here. Ibn Masʿūd's *qirāʾa* (at Q 3:39) is said to have been *yabshuruka* (Ibn Khālawayh, p. 20, Abū l-Futūḥ, III, p. 28) or *yubshiruka* (Jeffery, p. 33). The reading *yabshuruka* is also ascribed to Ḥamza (Ibn Mujāhid, p. 205; Naḥḥās, *Iʿrāb*, I, p. 373; Ṭūsī, II, p. 450; Qurṭubī, IV, p. 75). For the reading *wa-ḥirm* see Jeffery, pp. 62, 228, 259, 321 (Ibn Masʿūd, Ibn al-Zubayr [but according to Ibn Abī Dāwūd, p. 82 he read *wa-ḥarām*], Ṭalḥa, al-Aʿmash); Farrāʾ, II, p. 211 (Ibn ʿAbbās, Saʿīd b. Jubayr, Ibrāhīm al-Nakhaʿī; cf. Beck, "Kodex", pp. 366–367); Ṭabarī, XVII, p. 86 (Ibn ʿAbbās); *Ṣāfī*, III, p. 354. It was equally the reading of the Kūfans ʿĀṣim (in the transmission of Abū Bakr), Ḥamza and al-Kisāʾī (Jeffery, p. 62; Ibn Mujāhid, p. 431; Ibn Ghalbūn, II, p. 545; Samarqandī, II, p. 460; Ṭūsī, VII, p. 276; Ṭabrisī, XVII, p. 56; cf.

Ṭabarī, XVII, p. 86, Thaʿlabī, VI, p. 306, Abū l-Futūḥ, VIII, p. 57, ʿUkbarī, p. 383). For *shawādhdh* readings of *ḥ-r-m* see Ibn Khālawayh, p. 93, Ibn Jinnī, II, pp. 65–66 and the discussion in Rippin, "Qurʾān 21:95", pp. 48–51. See **346**, **349**, **352**.

Isnād: AL-MUNDHIR: (al-) Mundhir b. Jayfar/Jufayr/Ḥuḍayr b. Ḥukaym/Ḥakīm al-ʿAbdī, a Kūfan transmitter from disciples of al-Ṣādiq. His *kitāb* was transmitted by Ṣafwān b. Yaḥyā (Quhpāʾī, VI, p. 140; Ardabīlī, II, p. 264).

344 Cf. Ibn Bābawayh, *Ikmāl*, pp. 12–13 (… *wa-lam yuʾmin* [i.e. Iblīs] *bi-anna Ādam innamā juʿila qiblatan li-l-malāʾika* etc.); Gimaret, *Lecture*, p. 83 (to Q 2:34).

345 Cf. Ḥimyarī, p. 21 > *Biḥār*, XXXVIII, p. 110, no. 41, Ḥuwayzī, III, p. 376, no. 59; Furāt, I, pp. 255–256, nos. 346–347 > *Biḥār*, XXXVIII, pp. 140–141, no. 103; Ibn al-Juḥām > Najafī, p. 310, no. 2 > *Burhān*, III, p. 36, no. 1, *Biḥār*, XXXVI, p. 126, no. 67; Kūfī, *Manāqib*, p. 303, no. 222; Ibn Manṣūr al-Yaman, *Kashf*, p. 75 (*wa-fī l-bāṭin hādhā suʾāl Muḥammad ṣallā llāhu ʿalayhi rabbahu jalla wa-ʿalā fī akhīhi amīr al-muʾminīn ʿalayhi l-salām an yashudda ʿaḍudahu bihi*); Karājakī, I, p. 296 (citing the Prophet's words on the mountain of Thabīr); Ḥaskānī, I, pp. 368–371, nos. 510–513; Ibn Shahrāshūb, *Manāqib*, III, p. 3; Ṭabrisī, VI, pp. 126–127 (to Q 5:55) > Ḥuwayzī, III, p. 376, no. 58; Ibn Ṭāwūs, *Ṭarāʾif*, p. 133 (citing Ibn Ḥanbal); Irbilī, I, pp. 166–167. *Jamrat al-ʿaqaba* is the third halt in the valley of Minā, where pilgrims returning from ʿArafāt during the *ḥajj* stop to partake in the ritual throwing of stones (see *EI*[2], art. "Djamra" [F. Buhl-(J. Jomier)]). The best-known tradition on Aaron and ʿAlī is the *ḥadīth al-manzila* (see **286***).

346 *Faṣl*, p. 228, ll. 18–19, p. 308, l. 18. See **343**, **349**, **352**.

347 *Faṣl*, p. 308, ll. 21–22, Najafī, p. 324, no. 10. See *Burhān*, III, p. 52, no. 1, *Biḥār*, XXIV, p. 226, no. 19 (from Najafī). For this reading see Tisdall, p. 238. The verse is cited (but as in the ʿUthmānic codex) within a lengthy account in Kulīnī (VIII, p. 380, no. 574 [*isnād*: … ʿAlī b. Ḥammād < ʿAmr b. Shamir < Jābir < al-Bāqir] > *Burhān*, III, p. 52, no. 2, *Biḥār*, XXIV, p. 368, no. 94, Ḥuwayzī, III, p. 413, no. 8). For this account see further **542***.

Isnād: ʿALĪ B. ḤAMMĀD AL-AZDĪ: a transmitter from al-Ṣādiq, al-Kāẓim and al-Riḍā who was accused of extremism (*ghuluww*). He trans-

mitted the *Kitāb al-aẓilla* (Quhpāʾī, IV, p. 193; Ardabīlī, I, p. 577; Halm, "Schatten", p. 241; idem, *Gnosis*, p. 242).

348 *Faṣl*, p. 308, ll. 13–14. For the reading *ātaynā* see Jeffery, p. 334 (al-Ṣādiq); Ṭabarī, XVII, p. 34, Ibn Abī Ḥātim, VIII, p. 2454, no. 13662, Thaʿlabī, VI, p. 277, Ṭūsī, VII, p. 253 (Mujāhid); Ibn Jinnī, II, p. 63, Ṭabrisī, XVII, p. 31 (Ibn ʿAbbās, Mujāhid, Saʿīd b. Jubayr, al-ʿAlāʾ b. Sayāba, al-Ṣādiq, Ibn Surayj/Shurayḥ al-Iṣbahānī [unidentified; not mentioned in Ṭabrisī]); Samarqandī, II, p. 447 (*baʿḍuhum*); Zamakhsharī, II, p. 575 (Ibn ʿAbbās, Mujāhid); Ṭabrisī, *Jawāmiʿ*, p. 60 (Ibn ʿAbbās, Mujāhid, al-Ṣādiq) > *Ṣāfī*, III, p. 341; Abū Ḥayyān, VI, p. 294 (Ibn ʿAbbās, Mujāhid, Ibn Jubayr, Ibn Abī Isḥāq, al-ʿAlāʾ b. Sayāba, al-Ṣādiq, Ibn Shurayḥ al-Iṣbahānī). Cf. Qummī, II, p. 71 (*wa-hiya mamdūda*) > *Burhān*, III, p. 62, no. 10, *Faṣl*, p. 308, l. 11. Some grammarians regard *ātaynā* at Q 21:47 as being in the third form, for example Ibn Jinnī (II, p. 63) and al-Zamakhsharī (II, p. 575); others allow the fourth form (e.g. Ṭabrisī, XVII, p. 31 [*wa-ruwiya ʿan al-Ṣādiq ʿalayhi l-salām annahu qāl: maʿnāhu jāzaynā bihā, wa-ʿalā hādhā fa-yajūz an yakūn min afʿalnā wa-yakūn mafʿūl ātaynā maḥdhūfan*]; cf. ʿUkbarī, p. 380). See Lane, s.v. *ātā*. For the meaning of *muthaqqala* see **178***.

Isnād: ʿAbdallāh b. al-Mughīra: Abū Muḥammad ʿAbdallāh b. al-Mughīra al-Bajalī, a Kūfan transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, IV, pp. 54–56; Ardabīlī, I, pp. 511–513). According to the manuscripts of *KQ*, he transmitted from Sahl. The most frequently cited scholar of this name is Sahl b. Ziyād. Neither he nor anyone else called Sahl appears to have transmitted to ʿAbdallāh b. al-Mughīra or transmitted from Jamīl al-Ḥannāṭ. Presumably a copyist mistakenly wrote down *ʿan Jamīl* twice, and the first occurrence was later wrongly corrected to *ʿan Sahl*.—Jamīl al-Ḥannāṭ: Jamīl b. ʿAbdallāh b. Nāfiʿ al-Khathʿamī al-Ḥannāṭ/al-Khayyāṭ, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, II, p. 53; Ardabīlī, I, p. 168).—Walīd: there are a number of transmitters from al-Ṣādiq bearing this name. The best-known is al-Walīd b. Ṣubayḥ (for whom see **480***).

349 *Faṣl*, p. 228, ll. 19–20, p. 308, ll. 15–16. Both *ʿazaba* and *gharaba* mean "to go away to a distance". The former is attested in several Imāmī traditions, e.g. Kulīnī, II, p. 672, no. 7, Ibn Bābawayh, *Khiṣāl*, p. 47, no. 50 (*fa-ʾʿzub thumma ʾʿzub thumma ʾʿzub*). Cf. Ibn Abī Dāwūd, p. 82 (ʿAbdallāh b. al-Zubayr: "some youths here [i.e. in Mecca?] read *wa-ḥirm*, but the correct reading is *wa-ḥarām*" [*inna ṣibyānan hāhunā yaqraʾūn*

"wa-ḥirm" wa-innamā hiya "wa-ḥarām"]); cf. also Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 255 (fol 12b ll. 9–11). See **343**, **346**, **352**.

350 *Faṣl*, p. 309, ll. 10–11. The reading *wa-lā muḥaddath* is recorded on the authority of (i) Ibn ʿAbbās (see Jeffery, p. 202; Tirmidhī, *Awliyāʾ*, pp. 351 [*kāna mimmā yutlā thumma turika*], 353; Makkī, *Qūt*, I, p. 246; Qurṭubī, XII, pp. 79–80; Madelung, "Ibn ʿAbbās", p. 14); (ii) ʿAlī Zayn al-ʿĀbidīn (see *Baṣāʾir*, pp. 319–320, no. 3 > *Biḥār*, XXVI, p. 67, no. 5; *Baṣāʾir*, p. 369, no. 5 > *Biḥār*, XL, p. 142, no. 44; Kulīnī, I, p. 270, no. 2 > Ḥuwayzī, III, p. 512, no. 193; Ibn al-Juḥām > Najafī, pp. 345–346, nos. 30–31 > *Burhān*, III, pp. 98–99, nos. 2–3, *Biḥār*, XXVI, pp. 81–82, nos. 43–44); (iii) al-Bāqir (see *Baṣāʾir*, pp. 323–324, nos. 10–11 > *Biḥār*, XXVI, pp. 68–69, no. 8; *Baṣāʾir*, p. 324, no. 13 > *Biḥār*, XXVI, pp. 69–70, no. 10; Kishshī, p. 157 > *Biḥār*, XXVI, p. 80, no. 41; Mufīd, *Ikhtiṣāṣ*, p. 323 > *Biḥār*, XXVI, p. 74, no. 26); (iv) al-Ṣādiq (see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63); (v) al-Bāqir and al-Ṣādiq (see Kulīnī, I, p. 177, no. 4 > *Ṣāfī*, III, p. 385, Ḥuwayzī, III, p. 511, no. 190); (vi) Qatāda (see *Baṣāʾir*, p. 321, no. 8 > *Biḥār*, XXVI, p. 72, no. 19). See also Sulaym, *Kitāb*, p. 351 > Mufīd, *Ikhtiṣāṣ*, p. 324; Qummī, II, p. 86 > Najafī, pp. 347–348, no. 34, *Burhān*, III, p. 98, no. 1, Ḥuwayzī, III, pp. 516–517, no. 206; Ibn Bābawayh, *ʿIlal*, p. 183; Bar-Asher, "Readings", pp. 64–65; Amir-Moezzi, *Guide divin*, pp. 212–213, with note 435 = *Divine Guide*, p. 202; Introduction, p. 16, with note 79. Cf. Jeffery, p. 148 (giving Ubayy's reading as *wa-lā nabī muḥaddath*); Ibn Abī Dāwūd, p. 75 (*wa-lā nabī muḥaddath* as the reading of Ibn ʿAbbās). For a discussion of the term *muḥaddath* see Kohlberg, "Muḥaddath"; Friedmann, *Prophecy*, pp. 86–92 and index; van Ess, *TG*, I, p. 280; Amir-Moezzi, *Guide divin* (= *Divine Guide*), index; Bar-Asher, *Scripture*, pp. 158–159. *Qablaka* (instead of *min qablika*) is also attested in Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63. It is not clear whether this is a reading or a copyist's error. The phrase *wa-mā arsalnā qablaka* occurs in the Qurʾān twice, at Q 21:7, 25:20; *wa-mā arsalnā min qablika* appears four times, at Q 12:109, 16:43, 21:25, 22:52.

351 For the doctrine of *badāʾ* see *EI*², art. "Badāʾ" (I. Goldziher-[A.S. Tritton]); *EIr*, art. "Badāʾ" (W. Madelung). For the expression *badā li-llāh* ("God changed His decree/God's decision became apparent") see **550**, **619**; ʿAyyāshī, I, pp. 104–105, nos. 307, 309, Kulīnī, VIII, p. 82, no. 40 (to Q 2:213); Mufīd, *Taṣḥīḥ*, pp. 24–26. The notion that the Day of Reckoning mentioned at Q 21:1 (or the Hour mentioned at Q 54:1, see **550**) was postponed as a result of a change in the divine decree

(*badāʾ*) does not appear to be attested elsewhere. Cf. the exegetical tradition to Q 51:54–55, according to which God wished to destroy mankind but then changed His decree as an act of mercy (*Baṣāʾir*, p. 110, no. 4; Qummī, II, pp. 330–331 > *Biḥār*, IX, p. 239, no. 137; Kulīnī, VIII, p. 103, no. 78 [> Ibn Shahrāshūb, *Manāqib*, II, p. 8] > *Biḥār*, XVIII, p. 213, no. 45; Nuʿmānī, *Tafsīr*, p. 83; Ibn Bābawayh, *Tawḥīd*, p. 443, no. 1 > *Biḥār*, X, p. 330, no. 2; Ibn Bābawayh, *ʿUyūn*, I, p. 145, no. 1 > *Biḥār*, IV, p. 95, no. 2; cf. ʿAyyāshī, I, p. 55, no. 77).

352 *Faṣl*, p. 308, l. 20. Of the last four words in this tradition, al-Nūrī cites only the word *wa-ḥirm*. This may not be a coincidence: only *wa-ḥirm* can be established as a reading of which al-Ṣādiq disapproved (see **343**, **346**, **349**, to Q 21:95). *S-y-n-z-l* appears to be corrupt. *H-j-r* may refer to *hajran* (Q 73:10), for which the variant *hujran* is recorded (see Lane, s.v.; cf. Qurṭubī, I, p. 84). Finally, readers disagree at six places in the Qurʾān as between *waladan* and *wuldan* (see Ibn Mujāhid, p. 412, Ṭabrisī, XVI, p. 65, both to Q 19:77). Al-Ṣādiq's reading of *h-j-ran* and *w-l-dan* does not appear to be recorded elsewhere and cannot be established from *KQ*, since the manuscripts are unvocalized.

353 In the ʿUthmānic codex, the form *yulḥidūn* occurs three times (Q 7:180, 16:103, 41:40; cf. *WKAS*, II, part 1, p. 281a); it is the *qirāʾa* of five of the Seven Readers. Only Ḥamza read *yalḥadūn* throughout, while al-Kisāʾī read *yalḥadūn* at Q 16:103 and *yulḥidūn* at Q 7:180 and Q 41:40 (see Ibn Mujāhid, p. 298; Ṭūsī, V, p. 39; Ṭabrisī, IX, p. 68; cf. Ṭabarī, IX, p. 134 [to Q 7:180], XIV, pp. 179–180 [to Q 16:103]). Al-Ṣādiq's reading does not appear to be recorded elsewhere and cannot be established from *KQ*, since the manuscripts are unvocalized.

Isnād: ʿABĪDA/ʿUBAYDA: ʿAbīda/ʿUbayda b. Bashīr al-Khathʿamī, a transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, IV, p. 127; Ardabīlī, I, pp. 530–531). He may be identical with ʿUbayd b. ʿAbdallāh b. Bishr al-Khathʿamī al-Kūfī (Quhpāʾī, IV, p. 115; Ardabīlī, I, p. 526).

354 *Faṣl*, p. 309, ll. 3–4. *Li-yashhadū* is occasionally glossed as *li-yaḥḍurū* (Samarqandī, II, p. 477; Thaʿlabī, VII, p. 19; Ṭabrisī, XVII, p. 99; Qurṭubī, XII, p. 41); it does not appear to be recorded elsewhere as a *qirāʾa*.

355 *Faṣl*, p. 309, ll. 4–6. For this reading see Kulīnī, I, p. 422, no. 51 > *Burhān*, III, p. 80, no. 1, *Biḥār*, XXIII, p. 379, no. 64, Ḥuwayzī, III, p.

476, no. 29; Ibn Shahrāshūb, *Manāqib*, III, p. 238 > *Biḥār*, XXXIX, p. 250, no. 13.

356 *Faṣl*, p. 309, ll. 9–10. According to al-Farrāʾ as cited by al-Qurṭubī (XII, p. 39), *yaʾtī* is grammatically correct; but he does not mention it as a *qirāʾa*. In the corresponding passage in Farrāʾ (II, p. 224), the verb is *taʾtī* (*wa-law qāl: wa-ʿalā kull ḍāmir taʾtī tajʿaluhu fiʿlan muwaḥḥadan li-anna "kull" uḍīfat ilā wāḥida*).

Isnād: Yaḥyā b. Ayyūb: Yaḥyā b. Ayyūb al-Baṣrī, a transmitter from al-Ṣādiq (Quhpāʾī, VI, p. 253; Ardabīlī, II, p. 326).

357 *Faṣl*, p. 309, l. 1. In ms. L, the word *rujjālan* ("foot soldiers") is vocalized. For this reading see Jeffery, p. 335 (al-Ṣādiq, Ibn ʿAbbās, Mujāhid, al-Ḥasan). It is also ascribed to al-Ṣādiq (and others) in Ibn Jinnī (II, p. 79), Ṭabrisī (XVII, p. 94 > *Ṣāfī*, III, p. 373, Ḥuwayzī, III, p. 488, no. 75) and Abū Ḥayyān (VI, p. 338); Naḥḥās (*Maʿānī*, IV, p. 398) records it on the authority of ʿIkrima.

358 *Sajda* is the practice of bowing down after reciting certain verses (or passages) known as *sajda* verses. There are usually said to be fourteen such verses (each in a different Sūra), though other numbers are also given (see *EI*², art. "Sadjda" [A. Rippin]). All agree that Q 22:18 is among the fourteen verses. According to the account cited here on the authority of ʿAlī, Q 22:77 is also a *sajda* verse, making Sūrat al-ḥajj the only one to contain two such verses. This account is also recorded as a Prophetic tradition (Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 228 [fol 22b l. 22–fol 23a l. 1] and the references given by the editor [p. 44]; Abū ʿUbayd, *Faḍāʾil*, II, p. 58, no. 473; Ibn Kathīr, *Tafsīr*, III, pp. 211, 236 and the sources cited therein; Suyūṭī, *Durr*, IV, p. 616; cf. Abū Dāwūd, *Sunan*, II, p. 58, nos. 1401–1402; Ṭabrisī, *Jawāmiʿ*, II, p. 93 > *Ṣāfī*, III, p. 391) and as an utterance of ʿUmar (Shāfiʿī, *Umm*, I, pp. 254, 255; Mālik, *Muwaṭṭaʾ*, I, pp. 205–206, no. 13; Abū ʿUbayd, *Faḍāʾil*, II, p. 57, nos. 470, 471; Ibn al-ʿArabī, *Aḥkām*, III, p. 1304; Suyūṭī, *Durr*, IV, p. 616), of Ibn ʿUmar (ʿAbd al-Razzāq, *Muṣannaf*, III, p. 341, no. 5890) and of Ibn ʿAbbās (idem, *Muṣannaf*, p. 342, no. 5894; Abū ʿUbayd, *Faḍāʾil*, II, p. 58, no. 472). ʿUmar, Ibn ʿUmar and ʿAlī are all said to have performed two *sajda*s while reciting Sūrat al-ḥajj (Shāfiʿī, *Umm*, I, pp. 249, 254, 255). There is disagreement as to whether this practice is obligatory or not; see **673***.

359 See Najafī, p. 333, no. 1 (as an instance of "the inner meaning [*bāṭin*] of *tafsīr ahl al-bayt*") > *Burhān*, III, p. 78, nos. 2–3, *Biḥār*, XXIV, p. 24, no. 52.

360 *Mustadrak*, X, pp. 181–182, no. 11797. For this tradition see Ibn al-Juḥām > Najafī, p. 336, nos. 8–9 > *Burhān*, III, p. 90, nos. 28–29, *Biḥār*, XXIV, p. 360, no. 84. Cf. ʿAyyāshī, II, p. 234, no. 43 (to Q 14:37) > *Burhān*, II, pp. 320–321, no. 14; Kulīnī, I, p. 392, nos. 1 (to Q 14:37), 2; Ibn Bābawayh, *ʿUyūn*, II, p. 266, nos. 29–30 (*wa-yaʿriḍū ʿalaynā nuṣratahum*). Cf. the tradition in which al-Ṣādiq reveals to his disciple Dharīḥ al-Muḥāribī (for whom see Modarressi, *TS*, pp. 217–218) that the inner meaning (*bāṭin*) of *thumma l-yaqḍū tafathahum* is "meeting the Imam" (*liqāʾ al-imām*) (Kulīnī, IV, p. 549, no. 4 > *Ṣāfī*, III, p. 376, *Biḥār*, XXIV, pp. 360–361, Ḥuwayzī, III, p. 492, no. 97, ʿĀmilī, *Mirʾāt*, p. 7; Ibn Bābawayh, *Faqīh*, II, p. 290, no. 1432, pp. 290–291, no. 1437; idem, *Maʿānī*, pp. 322–323, no. 10 > *Biḥār*, XLVII, p. 338, no. 16, XCII, pp. 83–84, no. 15, XCIX, p. 318, no. 20). The reading *wa-yaqḍū* (for *wa-l-yūfū*) in mss. M, L and T does not appear to be recorded elsewhere and may be the result of a scribal error.

361 Cf. Barqī, I, p. 272, no. 368 (same *isnād* as in *KQ*) > *Burhān*, III, p. 107, no. 8, *Biḥār*, II, p. 204, no. 86; *Baṣāʾir*, p. 524, no. 25; Ḥillī, *Mukhtaṣar*, p. 75 > *Burhān*, III, p. 107, no. 3. Cf. also *Aṣl ʿĀṣim b. Ḥumayd*, p. 25, Barqī, I, pp. 271–272, no. 366 (> *Burhān*, III, p. 107, no. 6, *Biḥār*, II, p. 204, no. 84), p. 272, no. 367 (> *Biḥār*, II, p. 204, no. 85), *Baṣāʾir*, p. 522, no. 12 (> *Biḥār*, II, p. 200, no. 66), Ḥillī, *Mukhtaṣar*, p. 73 (al-Bāqir addresses Kāmil al-Tammār). In some of these sources, *al-musallimūn* appears as a gloss on *al-muʾminūn*; in others it should perhaps be taken as a reading (*qad aflaḥa l-muʾminūn al-musallimūn*). The reading as given in *KQ* does not appear to be recorded elsewhere. Perhaps *qad aflaḥa l-muʾminūn* is to be understood here as the name of Sūra 23 (see Paret, *Kommentar*, p. 551). If so, then al-Ṣādiq's instruction to his disciple is to read the opening verse as *qad aflaḥa l-musallimūn*. Although the word *m-s-l-mūn* is unvocalized in the manuscripts, the reading *musallimūn* appears to be confirmed by the fact that in Barqī and *Baṣāʾir* (as well as in Kulīnī, I, p. 391, no. 5) the verse is cited in the chapters on *taslīm*. Cf. **74**, **76**, **120**, **129**, **285**, **363**.

Isnād: Salama b. Ḥayyān: a Wāqifī and a transmitter from al-Kāẓim (Quhpāʾī, III, p. 152; Ardabīlī, I, p. 372).—Abū l-Ṣabbāḥ al-Kinānī: Abū l-Ṣabbāḥ Ibrāhīm b. Nuʿaym al-ʿAbdī al-Kinānī (d. after 170/786–

787), a transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, p. 289).

362 *Faṣl*, p. 313, ll. 16–17. Cf. Q 40:64.
Isnād: this is the only tradition in *KQ* in which Abū Ṭālib transmits from Yūnus via another person rather than directly.

363 It is not clear whether *qad aflaḥa l-musallimūn* follows the *qad aflaḥa l-mu'minūn* of the ʿUthmānic codex or replaces it (cf. **361***). Cf. *Baṣā'ir*, p. 523, no. 19 (in the chapter *fī l-taslīm li-āl Muḥammad* etc.; *isnād*: Aḥmad b. Muḥammad [i.e. al-Sayyārī?] < al-Ḥusayn b. Saʿīd < al-Naḍr b. Suwayd < Ibn Muskān < Ḍurays < al-Bāqir); Ḥillī, *Mukhtaṣar*, p. 74 (same *isnād* as *Baṣā'ir*). In both *Baṣā'ir* and Ḥillī, the Imam declares: *qad aflaḥa l-musallimūn*; but whether this is a reading remains unclear. Cf. also **74**, **76**, **120**, **129**, **285**.

364 There is only partial agreement between the versions preserved in ms. M and ms. T. (Mss. L and B record essentially the same text as ms. T.) Both versions agree that each person has two houses awaiting him, one in Heaven and one in Hell; and both describe a situation where one of the two persons (say, Zayd) goes to Heaven and the other (say, ʿAmr) ends up in Hell. At this point the texts diverge: (i) according to ms. M, Zayd will inherit (or take possession of) ʿAmr's original paradisiacal home (i.e. the home which had been prepared for ʿAmr in Paradise while he was alive on earth), while ʿAmr will inherit Zayd's original infernal home. There is no mention of Zayd's original home in Paradise or of ʿAmr's original home in Hell. Other sources add that before he enters Hell ʿAmr will be shown his original paradisiacal home, and this will increase his sorrow; Zayd, before entering Paradise, will be shown his original infernal home, and this will increase his joy. See Ibn Abī Shayba, *Muṣannaf*, VII, p. 512, no. 37626; Qummī, II, p. 89 > *Ṣāfī*, III, p. 395, *Burhān*, III, p. 109, no. 2, *Biḥār*, VIII, p. 287, no. 19, Ḥuwayzī, III, pp. 531–532, no. 35; Ṭabarī, II, p. 74, to Q 2:167; idem, XVI, p. 87, to Q 19:39 (*wa-andhir yā Muḥammad hā'ulā' al-mushrikīn bi-llāh yawm ḥasratihim wa-nadamihim ʿalā mā farraṭū fī janb allāh wa-ūrithat masākinuhum min al-janna ahl al-īmān bi-llāh wa-l-ṭāʿa lahu wa-adkhalūhum masākin ahl al-īmān bi-llāh min al-nār*); Ibn Bābawayh, *Iʿtiqādāt*, p. 97 = Fyzee, p. 81 > *Biḥār*, VIII, p. 201; Ibn Bābawayh, *ʿIqāb*, pp. 305–306 > *Biḥār*, VIII, pp. 125–126, no. 26; Ḥākim, *Mustadrak*, V, p. 698, no. 8566, p. 823, no. 8808; Haythamī, *Majmaʿ*, X, p. 432 (from

al-Ṭabarānī); Suyūṭī, *Durr*, VI, p. 402. (ii) According to ms. T, Zayd will take possession of his own original paradisiacal home and ʿAmr, of his own original infernal home. There is no mention either of Zayd having an original home in Hell or of ʿAmr having an original home in Paradise. (According to one tradition, these homes will be demolished [see al-Muttaqī al-Hindī, *Kanz*, XIV, pp. 496–497, no. 39405, from al-Daylamī]; cf. Ṭūsī, VII, p. 351 [from Mujāhid], where only the demolition of Zayd's original home in Hell is mentioned.)

365 Cf. Samarqandī, II, p. 511, where *mā yūʿadūn* is explained as referring to the *fitna*. In Ṭabrisī (XVIII, p. 174), *fī l-qawm* of the ʿUthmānic codex is glossed as *maʿa l-qawm*. For the trial or test (*fitna*) which ʿAlī endured after the Prophet's death cf. in general *Biḥār*, XXVIII, pp. 1–84.

366 *Mustadrak*, VII, p. 25, no. 7548. Cf. Qummī, II, p. 93 (*innahā nazalat fī māniʿ al-zakāt*) > *Ṣāfī*, III, p. 410, *Burhān*, III, p. 119, no. 4; Kulīnī, III, p. 504, no. 11 > *Ṣāfī*, III, p. 410, *Burhān*, III, p. 119, no. 2; Ibn Bābawayh, *Faqīh*, II, p. 7, no. 21 > *Burhān*, III, p. 119, no. 2 (ending); Ibn Bābawayh, *ʿIqāb*, p. 279, no. 5 > *Biḥār*, XCVI, pp. 21–22, no. 50 (ending).

367 *Mustadrak*, XIV, p. 276, no. 16704 (a). This reading is ascribed to al-Ṣādiq (Saʿd b. ʿAbdallāh, *Nāsikh*, p. 62; Kulīnī, V, p. 522, no. 4), to al-Bāqir and al-Ṣādiq (Ṭabrisī, XIX, p. 71 [for "Jaʿfar" read "Abū Jaʿfar"] > *Ṣāfī*, III, p. 447) or to the *ahl al-bayt* (Ṭūsī, VII, p. 461). It is also recorded on the authority of Ubayy (Jeffery, p. 150; Ṭabarī, XVIII, p. 167; Thaʿlabī, VII, p. 117; Ṭūsī, VII, p. 461; Ibn ʿAṭiyya, IV, p. 195), Ibn Masʿūd (Muqātil, II, p. 426 [cited in Versteegh, "Grammar and Exegesis", p. 219]; Māturīdī, VII, p. 593; Naḥḥās, *Maʿānī*, IV, p. 556; Qurṭubī, XII, p. 309; Ibn Kathīr, *Tafsīr*, III, p. 304), Ibn ʿAbbās (Ṭabrisī, XIX, p. 71; Qurṭubī, XII, p. 309) and Saʿīd b. Jubayr (Ṭabrisī, XIX, p. 71). For this tradition cf. Kulīnī, V, p. 522, nos. 1–3 > *Ṣāfī*, III, p. 447, *Burhān*, III, p. 151, nos. 1–3; Ibn Abī Ḥātim, VIII, p. 2641, no. 14846; Ibn Bābawayh, *ʿIlal*, pp. 564–565, no. 1 > *Biḥār*, CIV, p. 34, no. 12; **368**. *Al-jilbāb wa-l-qināʿ* are the outer garment and the head-shawl.

368 *Mustadrak*, XIV, p. 276, no. 16704 (b). Cf. Kulīnī, V, p. 522, no. 4 (*al-jilbāb wa-l-khimār idhā kānat al-marʾa musinna*) > *Ṣāfī*, III, p. 447, al-Ḥurr al-ʿĀmilī, *Wasāʾil*, VII/1, p. 147, no. 25433, *Burhān*, III, p. 151, no.

4, Ḥuwayzī, III, p. 623, no. 240; **367**. In this tradition, *izār* may well mean "a waist-wrapper/sarong" (cf. Lane, s.v.).

369 Cf. the reading of Ubayy: *bi-annahum yarithūn al-arḍ wa-la-yumakkinanna minkum* (read *lahum*?) (Jeffery, p. 150). Cf. also Q 28:5–6 (*wa-najʿalahum al-wārithīn wa-numakkina lahum fī l-arḍ*).

370 *Faṣl*, p. 314, ll. 8–9. This sentence presumably follows *wa-minhum man yamshī ʿalā arbaʿ* (Q 24:45) (cf. Ibn Muḥakkam, III, p. 187: *wa-minhum man yamshī ʿalā arbaʿ ay: wa-minhum man yamshī ʿalā akthar min dhālika*). Elsewhere it is recorded as an utterance of al-Bāqir (Ṭabrisī, XIX, p. 60 > Ḥuwayzī, III, p. 615, no. 209, *Faṣl*, p. 314, ll. 9–10 [where al-Nūrī regards it as a reading]; Ṭabrisī, *Jawāmiʿ*, II, p. 129) or of al-Ṣādiq (Qummī, II, p. 107 > *Ṣāfī*, III, p. 441, *Burhān*, III, p. 144, *Biḥār*, LXIV, p. 24, no. 2, Ḥuwayzī, III, p. 615, no. 208). Cf. the reading of Ubayy: *wa-minhum man yamshī ʿalā akthar* (Jeffery, p. 150; Qurṭubī, XII, p. 292; Abū Ḥayyān, VI, p. 428). Commentators provide several answers to the question why the Qurʾān does not mention animals which walk on more than four legs. One answer is that to the beholder they are indistinguishable from quadrupeds (*li-annahu ka-lladhī yamshī ʿalā arbaʿ fī marʾā/raʾy al-ʿayn*) (Thaʿlabī, VII, p. 113; Ṭūsī, VII, p. 448; Ṭabrisī, XIX, p. 60; idem, *Jawāmiʿ*, II, p. 129). Another answer, which Abū l-Qāsim al-Balkhī (d. 319/931) ascribes to the *falāsifa*, is that animals with more than four legs only support themselves (*yaʿtamidu*) on four of them (Ṭūsī, VII, p. 448; Ṭabrisī, XIX, p. 60; see further Māwardī, IV, p. 115; Qurṭubī, XII, p. 292 [citing al-Naqqāsh]; Rāzī, XXIV, p. 16; Ibn al-Jawzī, V, p. 391). Finally, such creatures are said to be so rare that they may be regarded as virtually non-existent (*kāna mulḥaqan bi-l-ʿadam*) (and need therefore not be mentioned in the Qurʾān) (Rāzī, XXIV, p. 16 > *Biḥār*, LXIV, p. 14). This is puzzling since, as noted by al-Rāzī, multipeds include spiders and scorpions, and these can hardly be regarded as rare.

371 *Faṣl*, p. 314, l. 6. For the reading with *lahunna* ("after their being constrained, God is forgiving towards them") see Jeffery, pp. 65, 202, 249, 295 (Ibn Masʿūd, Ibn ʿAbbās, Saʿīd b. Jubayr, al-Rabīʿ b. Khuthaym); Abū ʿUbayd, *Faḍāʾil*, II, p. 131, no. 650, p. 154 no. 716 (Jābir [i.e. b. ʿAbdallāh]); Ibn Abī Ḥātim, VIII, p. 2591, no. 14536 (Ibn Masʿūd); Ibn Jinnī, II, p. 108 (Ibn ʿAbbās, Saʿīd b. Jubayr); Ibn ʿAṭiyya, IV, p. 182 (Ibn Masʿūd, Jābir b. ʿAbdallāh, Ibn Jubayr); Ṭabrisī, XIX, p. 39 (Ibn

ʿAbbās, Saʿīd b. Jubayr, al-Ṣādiq) > *Ṣāfī*, III, p. 434, Ḥuwayzī, III, p. 602, no. 167, *Faṣl*, p. 314, l. 7; Ibn al-Jawzī, V, p. 381 (Ibn ʿAbbās, Abū ʿImrān al-Jawnī, Jaʿfar b. Muḥammad [i.e. al-Ṣādiq]); Gilliot, *Exégèse*, p. 151. Cf. Thaʿlabī, VII, p. 99 (whenever al-Ḥasan would read this verse he would exclaim: *lahunna wa-llāhi lahunna*). According to al-Zarkashī (I, p. 337), Jābir's reading was *lahu*, but this is probably an error for *lahunna*.

372 *Faṣl*, p. 314, ll. 4–6, *Mustadrak*, XIV, p. 448, no. 17245. For this reading see Tisdall, p. 238 ("And let those who find not marriage abstain through temporary marriage" etc.); cf. Gribetz, *Bedfellows*, pp. 50–51, with note 8. In what could be an allusion to this *qirāʾa*, the Imam Abū l-Ḥasan (here probably meaning al-Riḍā; cf. Quhpāʾī, V, pp. 12–13, Khūʾī, XIV, pp. 265–270, no. 9319) tells his disciple al-Fatḥ b. Yazīd that those whom God does not provide with the means to marry should abstain (from what is unlawful) through *mutʿa* (*fa-l-yastaʿfif bi-l-mutʿa*) (Kulīnī, V, pp. 452–453, no. 2). See **148***, **452**.

373 The Syrian Successor ʿAbd al-Raḥmān b. Ghanm (d. 78/697–698) is reported to have asked the Companion Muʿādh b. Jabal whether the correct reading (at Q 25:18) was *nattakhidha* or *nuttakhadha*; Muʿādh told him he had heard the Prophet recite the word as *nattakhidha* (Ḥākim, *Mustadrak*, II, p. 628, no. 3026; cf. **409***). This is reportedly the reading of the majority (*al-ʿāmma/al-jamāʿa*) (see Samarqandī, II, p. 556; Ibn Jinnī, II, p. 120). For *nuttakhadha* see Ibn Jinnī, II, p. 119 (Zayd b. ʿAlī, al-Ṣādiq [reading *Abū ʿAbdallāh Jaʿfar b. Muḥammad b. ʿAlī*] and others); Ahwāzī, *Baṣrī*, p. 409 (al-Ḥasan al-Baṣrī); Ṭabrisī, XIX, p. 91 (Zayd b. ʿAlī, al-Ṣādiq [reading *wa-ruwiya dhālika ʿan Jaʿfar b. Muḥammad*] and others); Ibn al-Jawzī, VI, p. 8 (Abū ʿAbd al-Raḥmān al-Sulamī, Ibn Jubayr, al-Ḥasan, Qatāda, Abū Jaʿfar, Ibn Yaʿmar, ʿĀṣim al-Jaḥdarī); Jeffery, "Zaid", p. 270 (Zayd b. ʿAlī). *Ilāh* (for *awliyāʾ*) does not appear to be recorded elsewhere as a *qirāʾa*; but cf. Samarqandī (II, p. 556), where the verse is glossed as: "It did not behove us to be chosen (*an nuttakhadha*) instead of you as a god (*ilāhan*) to be worshipped". Cf. the grammatical analysis in Ibn Jinnī, II, p. 120, Qurṭubī, XIII, pp. 10–11.

374 *Faṣl*, p. 314, ll. 2–3. The epistle mentioned here may well be the one preserved in *Baṣāʾir*, pp. 526–536, no. 1; towards its end (at p. 535), al-Ṣādiq cites Q 24:23–25. The reading of Q 24:23 recorded there differs both from *KQ* and from the ʿUthmānic codex (it has *al-muʾmināt al-ghāfilāt* for *al-ghāfilāt al-muʾmināt*). The *qirāʾa* in the *Baṣāʾir* is

also attested elsewhere (see Khaṣībī, *Hidāya*, p. 298, Ibn Bābawayh, *ʿIlal*, p. 391, no. 1), while that recorded in *KQ* appears to be unique. It is not clear whether the correct vocalization in *KQ* is *muḥṣinīn* (as in the ʿUthmānic codex at Q 4:24 and Q 5:5) or *muḥṣanīn* (as read e.g. by al-Aʿmash at Q 5:5; see Ibn Khālawayh, p. 31). Cf. in general Motzki, "Muḥṣanāt".

Isnād: al-Mufaḍḍal b. ʿUmar: Abū ʿAbdallāh al-Mufaḍḍal b. ʿUmar al-Juʿfī (d. before 179/795–796), a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (*GAS*, I, p. 534; Halm, "Schatten", pp. 224–236 and passim; Modarressi, *TS*, pp. 333–337).

375 For *al-nabr* (said to be synonymous with *al-hamz*, the glottal stop) see *Lisān*, Lane, both s.v. *nbr*, Wright, I, p. 16 (*nabra*). Absence of the glottal stop was a feature of Qurashī speech (cf. **310**). Cf. Ibn Bābawayh, *Maʿānī*, p. 327, no. 1 (*iyyākum wa-l-nabr fīhi yaʿnī l-hamz*) > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 865, no. 7782; *Biḥār*, XI, p. 29 (from al-Jawharī). For a statement in defence of *nabr* see Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 266 (fol 9a ll. 14–15) (Nāfiʿ b. Abī Nuʿaym: *samiʿtu ʿAbdallāh b. Yazīd b. Hurmuz yusʾal ʿan al-nabr fī l-qurʾān fa-qāl: in kānat al-ʿarab tanbiru fa-inna l-qurʾān aḥaqq an yunbar*). Translation: "(Some of) the Qurʾān specialists pronounce the glottal stop in (reciting) the Qurʾān while (others) do not" (or: "The Qurʾān specialists do not add [reading: *lā yazīdūn*] the glottal stop in [reciting] the Qurʾān but suppress it").

376 *Mustadrak*, XVIII, p. 75, no. 22092. The view that the *ṭāʾifa* ("party") of Q 24:2 may refer to a single person is ascribed to various authorities, including ʿAlī (see Ṭabarī, XVIII, p. 69 [*al-ṭāʾifa rajul … fa-mā fawqa dhālika*]; Ibn al-Ashʿath, *Ashʿathiyyāt*, p. 133, Nuʿmān, *Daʿāʾim*, II, p. 451, no. 1579 [*al-ṭāʾifa min wāḥid ilā ʿashara*]; Ṭūsī, *Tahdhīb*, X, p. 150, no. 602 [*al-ṭāʾifa wāḥid*] > *Ṣāfī*, III, p. 416), Mujāhid (Ibn Abī Ḥātim, III, p. 1013, no. 5672 [*al-ṭāʾifa rajul*], Samarqandī, II, p. 517, Ṭabrisī, XIX, p. 9), Ibrāhīm al-Nakhaʿī (Ṭabarī, XVIII, p. 69, Ṭabrisī, XIX, p. 9), al-Ḥasan al-Baṣrī (Māwardī, IV, p. 72, Ṭabrisī, XIX, p. 9), Ibn ʿAbbās (Sarakhsī, *Uṣūl*, I, p. 154) and al-Bāqir (Ṭabrisī, XIX, pp. 9–10). See also Māturīdī, VII, p. 508; Ibn Shahrāshūb, *Mutashābih*, II, p. 272.

377 For the first part cf. Ṭabrisī, XIX, p. 125 (*huwa l-rajul yamshī bi-sajiyyatihi llatī jubila ʿalayhā*) > *Ṣāfī*, IV, p. 23, *Burhān*, III, p. 173, no. 5, *Biḥār*, XXIV, p. 132, LXIX, p. 260, Ḥuwayzī, IV, p. 26, no. 89; Najafī, p. 382, no. 18 (ending). *Lā tasbiqu yaduhu rijlahu* (lit. "his hand

did not precede his leg") may mean: "he walked/acted with gentle circumspection, not with reckless impetuosity".

378 *Faṣl*, p. 314, ll. 20–22, Najafī, p. 371, no. 1. For this tradition cf. Qummī, II, p. 111 (*li-āl Muḥammad ḥaqqahum*) > *Ṣāfī*, IV, p. 5, *Burhān*, III, p. 156, no. 1, *Biḥār*, XXIV, p. 20, no. 36, Ḥuwayzī, IV, p. 7, no. 22, *Faṣl*, p. 314, ll. 14–17; Furāt, I, p. 291, no. 393 (*āl Muḥammad ḥaqqahum*); Bar-Asher, "Readings", p. 65. For this reading of Q 25:8 see also Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64 (al-Bāqir); **306**. The tradition in *KQ* is cited (via Najafī) in *Burhān*, III, p. 156, no. 3 (but reading *fa-lā yastaṭīʿūn sabīlan ilā walāyat ʿAlī*). For the ending of the tradition cf. **189**. The word *al-sabīl* at Q 25:9 does not appear to be recorded elsewhere as a *qirāʾa*; it may be a gloss.

379 For this tradition see Ibn al-Juḥām (possibly citing *KQ*) > Najafī, pp. 384–385, no. 26 (*isnād*: Muḥammad b. Jumhūr < al-Ḥasan b. Maḥbūb < Abū Ayyūb al-Ḥadhdhāʾ [corrected by the editor to al-Khazzāz] < Abū Baṣīr) > *Biḥār*, XXIV, p. 135, no. 8, *Faṣl*, p. 315, ll. 21–23. For this reading of Q 25:74 see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 62; Qummī, I, p. 10, II, p. 117 > *Ṣāfī*, I, p. 45, IV, p. 27, *Burhān*, III, p. 177, no. 1, Ḥuwayzī, IV, p. 43, no. 139; Ṭabrisī, XIX, p. 128 (as *qirāʾat ahl al-bayt*); idem, *Jawāmiʿ*, II, p. 155 > Ḥuwayzī, IV, pp. 43–44, no. 144; *GdQ*, II, p. 99; Kohlberg, "Qurʾān", p. 212; Bar-Asher, "Readings", p. 66; cf. Goldziher, *Richtungen*, p. 284.

Isnād: the emendation of "al-Ḥadhdhāʾ" to "al-Kharrāz" is based on several considerations: first, the name Abū Ayyūb al-Ḥadhdhāʾ is not attested in the Rijāl works (as noted by the editor of Najafī, see p. 384, note 7, p. 763, note 4); second, in the *isnād* of this tradition as cited in the *Biḥār* the name appears as Abū Ayyūb al-Khazzāz (a variant on al-Kharrāz, cf. **106***); third, al-Ḥasan b. Maḥbūb transmitted from Abū Ayyūb al-Kharrāz (see Najāshī, I, p. 97, no. 24; Modarressi, *TS*, p. 285).

380 *Faṣl*, p. 315, ll. 5–7. The words *yaʿnī Rumaʿ* may be an interpolation. For the pejorative appellations Zufar and Rumaʿ as referring to ʿUmar see Kohlberg, "Ṣaḥāba", p. 162; Bar-Asher, *Scripture*, p. 118. *Al-adlam* (or *dulām*, "the black one") is another of ʿUmar's appellations (see Mufīd, *Irshād*, p. 68 [*al-dulāma l-adlamā*] > *Biḥār*, XXI, p. 17; *Biḥār*, XXXV, p. 337, LXVII, p. 62; Bar-Asher, *Scripture*, pp. 116–117). The reading "Zufar" appears to be attested only in *KQ*. For the reading *al-thānī* see **382***. For an interpretation of the *fulān* of the verse as referring

to ʿUmar see Qummī, II, p. 113 > Ḥuwayzī, IV, pp. 11–12, no. 40. It is not clear whether *yā laytanī* (for *yā waylatā laytanī*) is an otherwise unattested reading of Q 25:28 or a copyist's error (triggered perhaps by the *yā laytanī* of the previous verse). See **381–383**.

381 *Faṣl*, p. 315, ll. 7–9. Translation: "The Book (as you have it) contains a great many changes; how I hope that you will preserve the knowledge (of these changes [or: of the original text]) in the future—having been given knowledge of them (or: of it) in the past—so that it will be possible to distinguish what (in the original text) was an allusion and what was not". Here, as often elsewhere, the *qawm* are the enemies of ʿAlī (cf. **228**); it is they who altered the original "Zufar" to *fulān*. See **380**, **382**, **383**.

382 *Faṣl*, p. 315, ll. 9–12. For this tradition see Ibn al-Juḥām > Najafī, p. 374, no. 8, *Burhān*, III, p. 162, no. 4, *Biḥār*, XXIV, pp. 18–19, no. 31, XXX, p. 245, no. 111 (with *muṣḥaf Fāṭima* for *muṣḥaf ʿAlī*; cf. **601**). There, however, *fulān* is replaced not by "Zufar" but by *al-thānī*—another appellation of ʿUmar. For this latter reading see Bar-Asher, "Readings", p. 65. See **380**, **381**, **383**.

Isnād: Muḥammad b. ʿUdhāfir: Muḥammad b. ʿUdhāfir b. ʿĪsā al-Ṣayrafī al-Madāʾinī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim. His *kitāb* was transmitted by Muḥammad b. Ismāʿīl b. Bazīʿ (Modarressi, *TS*, pp. 350–351).—Jaʿfar b. Muḥammad al-Ṭayyār: unidentified. He may be a brother of Ḥamza b. Muḥammad al-Ṭayyār al-Kūfī, a transmitter from al-Bāqir and al-Ṣādiq (for whom see Quhpāʾī, II, pp. 241–242; Ardabīlī, I, p. 283). Alternatively, "Jaʿfar" could be a corruption of "Ḥamza".—Abū l-Khaṭṭāb: the reference may be to Abū l-Khaṭṭāb Muḥammad b. Abī Zaynab al-Asadī (d. ca. 138/755–756), the eponymous founder of the Khaṭṭābiyya (see *EI*², art. "Abu 'l-Khaṭṭāb al-Asadī" [B. Lewis]; *EIr*, art. "Abū'l-Ḵaṭṭāb al-Asadī" [A. Sachedina]). Another person of this *kunya* is Abū l-Khaṭṭāb Zuḥar b. al-Nuʿmān al-Asadī, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, III, p. 25; Ardabīlī, I, p. 324).

383 *Faṣl*, p. 315, ll. 12–13. See Najafī, pp. 374–375, no. 9 (reading *yā waylatā laytanī lam attakhidh fulānan khalīlan*)> *Biḥār*, XXX, p. 245, no. 112; cf. Ibn Manṣūr al-Yaman, *Kashf*, p. 30. *Al-awwal* and *al-thānī* are Abū Bakr and ʿUmar. See **380–382**.

384 Cf. Furāt, I, p. 292, no. 394 (*nuṭfa bayḍā' maknūna*) > *Biḥār*, XXXV, pp. 360–361, no. 1, XLIII, p. 145, no. 48; Ibn al-Juḥām > Najafī, p. 377, no. 14 > *Burhān*, III, p. 170, no. 4, *Biḥār*, XXXV, pp. 361–362, no. 4; Ṭūsī, *Amālī*, II, p. 114 (*khalaqanī nuṭfa bayḍā' ṭayyiba*) > *Burhān*, III, p. 171, no. 7, *Biḥār*, XXII, p. 111, no. 76, XXXVII, p. 46, no. 22; Bayāḍī, II, pp. 34–35; **394**. See in general Rubin, "Pre-existence", pp. 67–74; Amir-Moezzi, *Guide divin*, pp. 103–105 = *Divine Guide*, pp. 40–41; Bar-Asher, *Scripture*, p. 139; cf. **405***.

385 This tradition is transmitted on the authority of (i) Ibn Masʿūd (Thawrī, *Tafsīr*, p. 226, no. 733; Ṭabarī, XXIII, p. 65; Māturīdī, VIII, p. 20; Thaʿlabī, VII, p. 129; Rāzī, XXIV, p. 64); (ii) Ibn Masʿūd and Ibn ʿAbbās (Samarqandī, II, p. 559; Ṭabrisī, XIX, p. 101); (iii) al-Ṣādiq (Ṭabrisī, XXIX, p. 57 > *Biḥār*, VII, p. 123). Cf. Sijistānī, *Gharīb*, p. 17; Naḥḥās, *Maʿānī*, V, pp. 19–20.

386 *Faṣl*, p. 316, ll. 9–10. For this reading ("and your faithful family among them") see Bukhārī, *Ṣaḥīḥ*, III, p. 388 (*Kitāb al-tafsīr*); Qummī, II, pp. 124, 126 > *Ṣāfī*, IV, p. 53, *Burhān*, III, p. 191, no. 5, p. 192, no. 12, Ḥuwayzī, IV, p. 66, no. 88; Ibn Abī Ḥātim, X, p. 3473, no. 19523 (Ibn ʿAbbās); Ibn al-Juḥām (al-Bāqir) > Najafī, p. 395, no. 21 > *Burhān*, III, p. 191, no. 6, *Biḥār*, XXV, p. 213, no. 1; Fākihī, *Akhbār Makka*, II, p. 213 (Ibn Masʿūd); Thaʿlabī (Ibn Masʿūd, al-Ṣādiq) > Ṭabrisī, XIX, pp. 188–189, Najafī, p. 395, no. 20, *Burhān*, III, p. 191, no. 8 (missing from the printed edition of Thaʿlabī); Bar-Asher, "Readings", pp. 44, 66–67. It is not clear whether the last word is *al-mukhliṣīn* or *al-mukhlaṣīn*. A similar reading of this verse is *wa-rahṭaka l-mukhliṣīn/mukhlaṣīn*; see Furāt, I, p. 302, no. 407 (Ibn Masʿūd) > *Faṣl*, p. 137, ll. 8–10 (in some manuscripts of Furāt *wa-rahṭaka* is followed by *minhum*); Ṭabarī, XIX, p. 121 (Ibn ʿAbbās, ʿAmr b. Murra al-Jamalī [i.e. Abū ʿAbdallāh ʿAmr b. Murra b. ʿAbdallāh al-Jamalī al-Kūfī al-Aʿmā, d. 116/734 or 118/736; see Ibn Ḥajar, *Tahdhīb*, VIII, pp. 102–103]); Ibn al-Juḥām > Ibn Ṭāwūs, *Saʿd*, p. 106 > *Biḥār*, XVIII, p. 216, no. 47 (missing from Najafī). In a session held in the presence of al-Ma'mūn, ʿAlī al-Riḍā is said to have noted that *wa-rahṭaka l-mukhliṣīn/mukhlaṣīn* was the reading of Ubayy and appears in the codex of Ibn Masʿūd (Ibn Bābawayh, *ʿUyūn*, I, p. 181; idem, *Amālī*, p. 470 > *Ṣāfī*, IV, p. 53, *Burhān*, III, pp. 189–190, no. 1, *Faṣl*, p. 137, ll. 4–8, p. 144, ll. 19–20, p. 316, ll. 11–15; Ibn Shuʿba, *Tuḥaf*, pp. 315–316; Ṭabarī, *Bishāra*, p. 229; Tisdall, p. 238). In the version recorded by Ibn Shuʿba (*Tuḥaf*, p. 316), al-Riḍā adds: "when ʿUthmān ordered Zayd b.

Thābit to collect the Qurʾān he concealed (*khanasa*) this verse" (meaning presumably the two additional words). Cf. the reading (*fa-in ʿaṣawka*) *wa-rahṭaka minhum al-mukhlaṣīn* (thus vocalized by Jeffery) (Q 26:216), which is ascribed to Ibn Masʿūd and ʿAlī (Jeffery, pp. 68, 189).

387 *Faṣl*, p. 316, ll. 7–9. Cf. **388**.

Isnād: ʿAbd al-Karīm b. ʿAmr: ʿAbd al-Karīm b. ʿAmr b. Ṣāliḥ al-Khathʿamī, known as Karrām, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, pp. 137–138). He also transmitted from Sulaymān b. Khālid (e.g. Barqī, I, p. 262, no. 324, Kulīnī, II, p. 83, no. 6, Ibn Bābawayh, *Maʿānī*, p. 194, no. 9).

388 Cf. Qummī, II, p. 123 > *Ṣāfī*, IV, p. 43, *Burhān*, III, p. 187, no. 10; **387**.

389 Cf. Ibn al-Juḥām > Najafī, pp. 386–387, no. 3 > *Burhān*, III, p. 180, no. 10, *Biḥār*, LIII, pp. 109–110, no. 2, where this figure is identified as ʿAlī. The final sentence in *KQ* is not found in Ibn al-Juḥām. It is a paraphrase of Q 27:82 (partially cited at **399**) and, taken together with the beginning of the tradition, is probably an allusion to the eschatological role of ʿAlī as "beast of the earth" (*dābbat al-arḍ*) (for this role see e.g. Sulaym, *Kitāb*, p. 130 > Ḥillī, *Mukhtaṣar*, pp. 40–41 > *Biḥār*, LIII, pp. 69–70, no. 66; Furāt, II, p. 373, no. 503; Ibn Shahrāshūb, *Manāqib*, III, p. 102; Najafī, pp. 403–407, nos. 7–11). For another eschatological tradition connected with Q 26:4 see Mufīd, *Irshād*, p. 359 > Irbilī, III, p. 258, *Ṣāfī*, IV, p. 30, *Biḥār*, LII, p. 221, no. 84, Ḥuwayzī, IV, p. 46, no. 8; Ṭabrisī, *Iʿlām*, pp. 457–458.

390 *Mustadrak*, XVII, p. 310, no. 21436. See Manṣūr, *ʿIqd*, p. 315, citing al-Barqī's *al-Tanzīl wa-l-taḥrīf* (*isnād*: Ibn Jumhūr < Ḥammād b. ʿĪsā < Ḥarīz < al-Ṣādiq); Najafī, p. 399, no. 28 > *Burhān*, III, p. 194, no. 2. Cf. Qummī, II, p. 125 > Najafī, p. 400, no. 31, *Ṣāfī*, IV, p. 55, *Biḥār*, XXXI, p. 578, no. 10; Ibn Bābawayh, *Maʿānī*, p. 365, no. 19 (*innamā hum qawm tafaqqahū li-ghayr al-dīn fa-ḍallū wa-aḍallū*) > *Ṣāfī*, IV, p. 55, Ḥuwayzī, IV, p. 70, no. 103; Ṭabrisī, XIX, p. 192 (from the lost part of ʿAyyāshī: *hum qawm taʿallamū wa-tafaqqahū bi-ghayr ʿilm*) > *Ṣāfī*, IV, p. 55, Ḥuwayzī, IV, p. 70, no. 104. Translation: "Which poets (*shuʿarāʾ*) have you ever seen being followed? By *shuʿarāʾ* He meant (not poets but) legal scholars who introduce (*yushʿirūn*) falsehood into the hearts of men; these are the *shuʿarāʾ* who are being followed".

391 The words *ilā … al-fiʿl* do not appear to be recorded elsewhere as a *qirāʾa*; they may be a gloss. Cf. Qummī, II, p. 119 (… *asʾaluhu ʿan al-māhiyya fa-yujībunī ʿan al-ṣifāt*); Sarakhsī, *Uṣūl*, I, p. 156 (*anā asʾaluhu ʿan al-māhiyya wa-huwa l-suʾāl ʿan dhāt al-shayʾ a-jawhar huwa am ʿaraḍ wa-huwa yujībunī ʿan al-maniyya*); Ṭabrisī, XIX, p. 145 (to Q 26:27) (*asʾaluhu ʿan māhiyyat rabb al-ʿālamīn fa-yujībunī ʿan ghayr dhālika*); Nasafī, *Tafsīr*, III, p. 182 (… *saʾalahu ʿan al-māhiyya wa-huwa yujību ʿan rubūbiyyatihi wa-āthār ṣunʿihi*). The word "Mūsā" found in the manuscripts at the beginning of the tradition may originally have been a marginal note. Translation: "The only possible answer to his (i.e. Pharaoh's) question was the one which Moses gave. It is an answer to a denier. If Pharaoh had acknowledged God, Moses would have answered him as one answers someone who acknowledges, and Pharaoh's question would have been different from the one that he actually asked".

392 *Faṣl*, p. 317, ll. 11–12. For this reading see Qummī, II, p. 125 (adding: *hākadhā wa-llāhi nazalat*) > Najafī, p. 400, *Ṣāfī*, I, p. 45, IV, p. 57, *Burhān*, III, p. 194, no. 4, *Biḥār*, XXXI, p. 579, no. 10, Ḥuwayzī, IV, pp. 73–74, no. 122; Ṭabrisī, *Jawāmiʿ*, II, p. 176 (citing this as a reading of al-Ṣādiq and adding: *wa-yushbihu an yakūn qirāʾatuhu ʿalā sabīl al-taʾwīl*) > Ḥuwayzī, IV, p. 73, no. 121; Goldziher, *Richtungen*, p. 285; Tisdall, p. 238 (without *ḥaqqahum*); Bar-Asher, "Readings", p. 67.

393 *Mustadrak*, XIV, p. 232, no. 16582. For this tradition cf. ʿAyyāshī, II, p. 157, no. 56 (al-Ḥusayn b. ʿAlī b. Yaqṭīn < al-Riḍā, to Q 11:78) > *Burhān*, II, p. 231, no. 26, *Biḥār*, CIV, p. 29, no. 11; Ṭūsī, *Istibṣār*, III, p. 243, no. 869 (Aḥmad b. Muḥammad b. ʿĪsā < Mūsā b. ʿAbd al-Malik, and al-Ḥasan b. ʿAlī b. Yaqṭīn < Mūsā b. ʿAbd al-Malik < unidentified transmitter < al-Riḍā, to Q 11:78). Anal intercourse with women was reportedly allowed by the Ḥijāzīs but proscribed by the ʿIrāqīs (see Ibn Shādhān, *Īḍāḥ*, p. 52). See in general Maghen, *Hardship*, pp. 172–187. Al-Sharīf al-Murtaḍā (*Intiṣār*, pp. 125–127, *Jawābāt*, pp. 233–234) maintains that Imāmī scholars are unanimous in allowing this practice but denies that Q 26:165–166 can be cited as a proof text.

Isnād: al-Ḥasan b. ʿAlī b. Yaqṭīn: al-Ḥasan b. ʿAlī b. Yaqṭīn b. Mūsā, a Baghdādī client (*mawlā*) of Banū Asad or Banū Hāshim and a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, II, pp. 139–140; Ardabīlī, I, p. 218; Modarressi, *TS*, p. 197). For al-Ḥasan's father see **484***. For another example of al-Sayyārī transmitting from al-Ḥasan b. ʿAlī b. Yaqṭīn see Kulīnī, I, p. 369, no. 6 > *Biḥār*, IV, p. 132; cf. Khūʾī, VI, p.

64. The name Ḥusayn b. ʿAlī b. Yaqṭīn found in ʿAyyāshī (and in *Mustadrak*) is either an error or a reference to al-Ḥasan's brother, who was a transmitter from al-Riḍā (Quhpāʾī, II, p. 191; Ardabīlī, I, p. 249).

394 According to this tradition, before his birth the Prophet wandered through the loins of prophets and believers (for this interpretation of Q 26:219 see Rubin, "Pre-existence", pp. 77, 80–81). Usually, prophets and believers are mentioned separately: (i) *fī aṣlāb al-nabiyyīn/al-anbiyāʾ*; see Sulaym, *Kitāb*, p. 253; Qummī, II, p. 125 > *Ṣāfī*, IV, p. 54, *Burhān*, III, p. 192, no. 1, *Biḥār*, IX, p. 229, no. 116, XV, p. 3, no. 1, LXXI, p. 118, Ḥuwayzī, IV, p. 69, no. 97; Furāt, I, p. 304, no. 409; Thaʿlabī, VII, p. 184; Ṭabrisī, XIX, p. 189 > Najafī, p. 396, no. 24, *Ṣāfī*, IV, p. 54, *Biḥār*, XVI, p. 204, Ḥuwayzī, IV, p. 69, no. 98. (ii) *fī aṣlāb al-muwaḥḥidīn* (not *al-muʾminīn*, as in *KQ*); see Mufīd, *Taṣḥīḥ*, p. 67; Ṭabrisī, XIX, p. 189 > Najafī, p. 396, no. 24, *Ṣāfī*, IV, p. 54, *Biḥār*, XVI, p. 204. Cf. **384**.

395 The reading *anẓuru fī kitāb rabbī fa-ātīka* is ascribed to ʿAlī and al-Rabīʿ b. Khuthaym (Jeffery, pp. 189, 296). Ibn Masʿūd is the authority for a similar reading: *anẓuru fī kitāb rabbī thumma ātīka* (Jeffery, p. 70; Abū ʿUbayd, *Faḍāʾil*, II, p. 131, no. 652). This sentence appears as a gloss on Q 27:40 in Ṭabarī, XIX, p. 162 (from Mujāhid). For *al-ism al-aʿẓam* ("the Greatest Name of God") see Amir-Moezzi, *Guide divin* (= *Divine Guide*), index, s.v.; Lassner, *Queen of Sheba*, pp. 109–112; **20***. The expression "every low land was lifted up and every high land was brought down for him" (*fa-rufiʿa lahu kull khafḍ wa-khufiḍa lahu kull rafʿ*; cf. Isaiah 40:4) is used here to describe the removal of objects that hinder movement on land. Elsewhere this (or a similar) expression is used to describe the removal of objects that block one's vision. See e.g. Yaʿqūbī, *Taʾrīkh*, II, p. 65 (*fa-rufiʿa li-rasūl allāh kull khafḍ wa-khufiḍa lahu kull rafʿ ḥattā raʾā maṣāriʿahum wa-qāl raʾaytu sarīr Jaʿfar*); Ibn Bābawayh, *Ikmāl*, p. 632 > *Biḥār*, LII, p. 328, no. 46 (*idhā tanāhat al-umūr ilā ṣāḥib hādhā l-amr rafaʿa llāh tabāraka wa-taʿālā lahu kull munkhafaḍ min al-arḍ wa-khafaḍa lahu kull murtafaʿ minhā ḥattā takūn al-dunyā ʿindahu bi-manzilat rāḥatihi fa-ayyukum law kānat fī rāḥatihi shaʿra lam yubṣirhā?*). See **396**.

396 The words *anẓirnī ḥattā* do not appear to be recorded elsewhere as a reading of Q 27:40. See **395**.

Isnād: Yaḥyā b. ʿUthmān: unidentified.

397 *Faṣl*, p. 317, ll. 14–15. For this tradition cf. *Baṣāʾir*, p. 342, no. 3 (from al-Ṣādiq) > *Ṣāfī*, IV, p. 60, *Biḥār*, XXVII, p. 263, no. 8, XCII, p. 51, no. 17, Ḥuwayzī, IV, p. 79, no. 26; Mufīd, *Ikhtiṣāṣ*, p. 287 (from al-Ṣādiq) > *Biḥār*, XXVII, p. 263, no. 8; Rāwandī, *Kharāʾij*, II, p. 835, no. 50. For the reading *wa-ūtīnā kull shayʾ* see Jeffery, pp. 295, 347 (al-Rabīʿ b. Khuthaym, Ubayy). Elsewhere the reading of the ʿUthmānic codex (with *min*) is retained (see e.g. the traditions cited in *Biḥār*, XXVII, pp. 263–264, nos. 9, 11, 12).

398 *Faṣl*, p. 317, ll. 17–19. Cf. Q 34:10 (*wa-la-qad ātaynā Dāwūd minnā faḍlan*).

399 *Faṣl*, p. 317, ll. 19–20. In a similar tradition, a man tells al-Ṣādiq that "the majority/the common people/the Sunnīs" (*al-ʿāmma*) read *taklimuhum*, i.e. "it will wound them" (*tajraḥuhum*). The Imam responds: "May God wound them (*kalamahum allāh*) in the Fire of Hell! The text came down as *tukallimuhum*, from *kalām*" (Najafī, pp. 407–408, no. 12). See also Qummī, II, p. 130 > *Burhān*, III, pp. 209–210, no. 3, *Biḥār*, LIII, pp. 52–53, no. 30, Ḥuwayzī, IV, p. 98, no. 104; Ṭabrisī, *Jawāmiʿ*, II, p. 195 > *Faṣl*, p. 317, l. 21. The *qirāʾa* which the Imam upholds is that of the ʿUthmānic codex. For the reading *taklimuhum* see Farrāʾ, II, p. 300 (*wa-ḥaddathanī baʿḍ al-muḥaddithīn annahu qāl tukallimuhum wa-taklimuhum*); Ṭabarī, XX, p. 16, Naḥḥās, *Maʿānī*, V, p. 148 (Abū Zurʿa b. ʿAmr b. Jarīr [i.e. Abū Zurʿa b. ʿAmr/ʿUmar b. Jarīr b. ʿAbdallāh al-Bajalī al-Kūfī; see Ibn Ḥajar, *Tahdhīb*, XII, pp. 99–100]); Ibn Muḥakkam, III, p. 266 (*baʿḍuhum*); Māturīdī, VIII, p. 136 (*wa-qad quriʾa*); Ibn Khālawayh, p. 110 (Ibn ʿAbbās, Abū Zurʿa b. ʿAmr b. Jarīr, Mujāhid); Ibn Jinnī, II, p. 144, Ṭabrisī, XX, p. 247 (> *Faṣl*, p. 317, ll. 21–22) (Ibn ʿAbbās, Saʿīd b. Jubayr, Mujāhid, al-Jaḥdarī, Abū Zurʿa); Samarqandī, II, p. 619 (Abū Zurʿa b. ʿUmar, Ibn ʿAbbās); Thaʿlabī, VII, p. 222, Abū l-Futūḥ, VIII, p. 423 (Abū Rajāʾ al-ʿUṭāridī); Zamakhsharī, III, p. 160 (*wa-quriʾa taklimuhum*, "it will wound them", i.e. by branding them); Ibn al-Jawzī, VI, p. 86 (Ibn Abī ʿUbla, al-Jaḥdarī); Rāzī, XXIV, p. 187; ʿUkbarī, p. 419; Abū Ḥayyān, VII, pp. 91–92 (Ibn ʿAbbās, Mujāhid, Ibn Jubayr, Abū Zurʿa, al-Jaḥdarī, Abū Ḥaywa [i.e. Abū Ḥaywa Shurayḥ b. Yazīd al-Ḥaḍramī al-Ḥimṣī, d. Ṣafar 203/Aug. – Sept. 818; see Ibn al-Jazarī, I, p. 325, no. 1419], Ibn Abī ʿUbla). Cf. **389***.

400 Cf. Qummī, II, p. 131 (*al-ḥasana wa-llāhi walāyat amīr al-muʾminīn wa-l-sayyiʾa wa-llāhi ʿadāwatuhu*) > *Ṣāfī*, IV, p. 78, *Biḥār*, XXXVI, p. 81,

no. 6 (… *wa-l-sayyi'a wa-llāhi 'ttibāʿ aʿdā'ihi*); Kulīnī, I, p. 185, no. 14 (*al-ḥasana maʿrifat al-walāya* etc.) > *Ṣāfī*, IV, p. 78, Ḥuwayzī, IV, pp. 103–104, no. 127, tr. Amir-Moezzi, "Walāya", p. 726; Ibn al-Juḥām > Najafī, p. 411, nos. 19–20 (*al-ḥasana walāyat amīr al-mu'minīn/ʿAlī*) > *Burhān*, III, p. 213, nos. 8–9, *Biḥār*, XXIV, pp. 42–43, nos. 5–6. Cf. **401**.

401 For Q 6:160 (*man jā'a bi-l-ḥasana fa-lahu ʿashr amthālihā*) abrogating Q 27:89 see Qummī, I, p. 222 > *Ṣāfī*, II, p. 175. The view that Q 6:160 (see also Q 40:40) (*fa-lā yujzā illā mithlahā*) abrogates Q 27:90 (*fa-kubbat wujūhuhum fī l-nār*) does not appear to be recorded elsewhere. For a different view of the relationship between these two verses see Furāt, I, pp. 139–140, no. 168. Cf. **400**.

402 The "two terms" (*ajalayn*) are mentioned in Q 28:28. Cf. Qummī, II, p. 139 (*qultu li-Abī ʿAbdallāh ayy al-ajalayn qaḍā? qāl atammahumā* [read thus for *atammahā*] *ʿashra ḥijaj*) > *Biḥār*, XIII, p. 29, no. 2; Ṭabarī, XX, p. 67 (*wa-dhukira anna lladhī waffāhu min al-ajalayn atammuhumā wa-akmaluhumā wa-dhālika l-ʿashr al-ḥijaj*); Kulīnī, V, p. 414, no. 1 > *Burhān*, III, pp. 224–225, no. 1; Ibn Bābawayh, *Ikmāl*, p. 149 (*fa-ruwiya annahu qaḍā atammahumā*); Ṭabrisī, XX, p. 286.

403 Cf. Ṭabarī, XX, p. 58, to Q 28:24 (*shubʿa min ṭaʿām*, "a quantity of food with which one is satisfied"). For *khayr* glossed as food (*ṭaʿām*) see Barqī, II, p. 585, no. 78 > *Biḥār*, LXVI, p. 313, no. 4; ʿAyyāshī, II, p. 330, no. 44 > *Biḥār*, XIII, pp. 303–304, no. 29; Kulīnī, VI, p. 287, no. 5; Nuʿmān, *Daʿā'im*, II, p. 109, no. 353.

404 Cf. Qummī, II, p. 139 > *Biḥār*, XIII, pp. 29–30, no. 2; Ṭabarī, XX, p. 69; Thaʿlabī, *Qiṣaṣ*, p. 124, tr. Brinner, *Lives*, p. 296 (a somewhat different story); Rāwandī, *Qiṣaṣ*, p. 231; Qurṭubī, XIII, p. 276 (all to Q 28:29). In all of these accounts, Moses uses a rod (*ʿaṣan*), not a leaf. The verb *nazaʿa* may here mean "to be in heat" (cf. *Lisān*, s.v. *nzʿ*). Cf. Genesis 30:25–43 (history of Jacob and Laban).

405 For the first part of the paragraph see Najafī (citing the *Tafsīr ahl al-bayt*), p. 417, no. 8 (*isnād*: *baʿḍ aṣḥābinā ʿan Saʿīd b. al-Khaṭṭāb ḥadīthan yarfaʿuhu ilā Abī ʿAbdallāh*) > *Burhān*, III, p. 227, no. 1, *Biḥār*, XXVI, pp. 295–296, no. 59. For the second part see Najafī, p. 417, no. 9 > *Burhān*, III, p. 227, no. 1, *Biḥār*, XXVI, p. 296, no. 60, ʿĀmilī, *Mir'āt*, p. 26. The

message implicit in this reading of Q 28:44 (perhaps the second *wa-mā* of this verse should likewise be read *a-wa-mā*) is that Muḥammad was present with Moses (when the latter was told that Joshua would be his successor, as maintained in some traditions). According to the statement cited from al-Ṣādiq's epistle, wherever the Prophet was present, so was ʿAlī. This ties in with the motif of the pre-existence of Muḥammad and the Imams; see Rubin, "Pre-existence", pp. 67–74; Amir-Moezzi, *Guide divin*, pp. 73–145 = *Divine Guide*, pp. 29–55; Bar-Asher, *Scripture*, pp. 130–140; cf. **384***. For the ending cf. *Baṣāʾir*, p. 86, no. 12; **185**, **193**, **195–197**.

Isnād: Saʿīd/Saʿd (in Najafī: Saʿīd b. al-Khaṭṭāb): unidentified.

406 Najafī, p. 432, no. 13. The words *fa-qāl bal hiya āyāt bayyināt* are missing both from the printed edition of *Taʾwīl al-āyāt* and from the sources that cite this work; see al-Ḥurr al-ʿĀmilī, *Ithbāt*, VII, p. 127, no. 645, *Burhān*, III, p. 256, no. 17, *Biḥār*, XXIII, p. 189, no. 4. For the reading *bal hiya* see Jeffery, pp. 72, 297 (Ibn Masʿūd, al-Rabīʿ b. Khuthaym); Farrāʾ, II, p. 317 (Ibn Masʿūd; al-Farrāʾ explains that *hiya* refers to the verses of the Qurʾān); Thaʿlabī, VII, p. 286 (Ibn Masʿūd, Ibn al-Samayfiʿ); Ibn ʿAṭiyya, IV, p. 322, Abū l-Futūḥ, IX, p. 28 (Ibn Masʿūd); Qurṭubī, XIII, p. 354 (citing al-Farrāʾ). Some scholars glossed the sentence *bal huwa āyāt bayyināt* of Q 29:49 as *bal hiya āyāt wāḍiḥāt* (Ṭūsī, VIII, p. 216). See further *Baṣāʾir*, pp. 204–207 (*bāb fī l-aʾimma ūtū l-ʿilm wa-uthbita dhālika fī ṣudūrihim*) > *Biḥār*, XXIII, pp. 200–203, nos. 34–48; Kulīnī, I, pp. 213–214, nos. 1–5 > *Ṣāfī*, IV, p. 120, *Burhān*, III, pp. 254–255, nos. 1–5; Nuʿmān, *Ikhtilāf*, p. 76; ʿImād al-Dīn, *ʿUyūn*, p. 220. For the question about the *qāʾim* see Kulīnī, I, p. 536, no. 2; Ṭūsī, *Ghayba*, p. 473, no. 494.

407 The *fīhā* presumably refers to the *ṣudūr al-ʿālamīn* of Q 29:10.

408 See Najafī, p. 430, no. 7 > *Burhān*, III, pp. 252–253, no. 1, *Biḥār*, XXXII, p. 286, no. 239. Al-Najafī states that in interpreting the spider as al-Ḥumayrāʾ (i.e. ʿĀʾisha), this tradition provides the inner meaning (*bāṭin*) of the verse. He goes on to explain that just as the spider is a frail being whose home is the frailest and most useless of homes, so too is al-Ḥumayrāʾ, who used her frail reasoning and poor judgment in opposing her master (i.e. ʿAlī) to construct a frail home (presumably the opposition to ʿAlī). This home will be not only useless but will in fact bring harm upon her in this world and the next. *Ka-mathal ʿankabūt* in

mss. L and T is not attested elsewhere. It is not clear whether this is a scribal error or a *qirā'a*.

409 Cf. Ibn al-Juḥām > Najafī, p. 434, no. 2 > Baḥrānī, *Maḥajja*, p. 171, *Burhān*, III, p. 257, no. 2, *Biḥār* XXXI, p. 516, no. 14, where this *qirā'a* is glossed as follows: "The Rūm (that is, the Umayyads) have been victorious in the nearer land, and they, after their victory, will be defeated … (when the Qā'im rises)". For this reading see also Jeffery, p. 335 ('Alī, Ibn 'Umar, Mujāhid, al-Ṣādiq); Tha'labī, VII, p. 294 ('Abdallāh b. 'Amr, Abū Sa'īd al-Khudrī, al-Ḥasan [possibly al-Baṣrī], 'Īsā b. 'Umar); Abū Ḥayyān, VII, p. 157 ('Alī, Abū Sa'īd al-Khudrī, Ibn 'Abbās, Ibn 'Umar, Mu'āwiya b. Qurra [i.e. Abū Iyās Mu'āwiya b. Qurra b. Iyās b. Hilāl al-Baṣrī, d. 113/731–732; see Ibn Ḥajar, *Tahdhīb*, X, pp. 216–217], al-Ḥasan); it is said to be Syrian (see Qurṭubī, XIV, p. 5). See the discussion in Goldziher, *Richtungen*, pp. 18–19; Blachère, *Introduction*, p. 102; Paret, *Kommentar*, p. 388. The reading *ghalabat* is ascribed to Ibn 'Umar (see Ṭabarī, XXI, p. 16, Naḥḥās, *Ma'ānī*, V, p. 243), to the Prophet, to 'Alī (see Ibn Khālawayh, p. 116), to Abū 'Amr (see Māwardī, IV, p. 298), to Abū Sa'īd (i.e. al-Khudrī) (see Ṭabarī, XXI, p. 16, Ibn Abī Ḥātim, IX, p. 3087, no. 17460 > Suyūṭī, *Durr*, V, p. 290) and to others (see Tirmidhī, *Ṣaḥīḥ*, XI, p. 56, Ibn 'Aṭiyya, IV, p. 327, Qurṭubī, XIV, p. 1), but is rejected by Abū l-Dardā' (as cited in Ibn Wahb, *Jāmi'/'Ulūm*, p. 260 [fol 11a ll. 9–11]), by al-Ṭabarī (XXI, p. 16) and by al-Ṭūsī (VIII, p. 228). 'Abd al-Raḥmān b. Ghanm is reported to have asked the Companion Mu'ādh b. Jabal whether the correct reading was *ghulibat* or *ghalabat*; Mu'ādh told him that the Prophet had recited the word to him (*aqra'anī*) as *ghulibat* (Ḥākim, *Mustadrak*, II, p. 628, no. 3027; cf. **373***). *Sa-yughlabūn* is ascribed to 'Alī, to Ibn 'Umar and to Mu'āwiya b. Qurra (Ibn Khālawayh, p. 116). See **410**, **411**

410 Cf. Ibn al-Juḥām > Najafī, p. 434, no. 1 > *Burhān*, III, p. 257, no. 1, *Biḥār*, XXXI, p. 516, no. 13. For the claim that the Umayyads are descended from the Rūm (Byzantines) see Kūfī, *Istighātha*, p. 121 (to Q 30:1–3) > *Ṣāfī*, IV, p. 127 (where the *Istighātha* is wrongly ascribed to Ibn Mītham/Maytham). Elsewhere, Umayya is said to have been a Byzantine slave whom 'Abd Shams falsely acknowledged as his son (*fa-'stalḥaqahu 'Abd Shams wa-nasabahu ilayhi/ilā nafsihi*); in fact, the Umayyads are not members of the Quraysh by descent (*laysū min ṣamīm Quraysh*). This report is reproduced by al-Majlisī in two places in his *Biḥār*. In the first (XXXI, p. 544), he cites it from the *Ilzām al-nawāṣib* (a

work attributed inter alia to ʿAlī b. Mūsā Ibn Ṭāwūs [d. 664/1266]; see *Dharīʿa*, II, pp. 289–290, no. 1170); in the second (XXXIII, p. 107), his source is an epistle on the imamate (*risāla fī l-imāma*) by an unidentified Imāmī author. For *istilḥāq* see in general Landau-Tasseron, "Genealogical Claims", pp. 172–180, 187–188. See **409**, **411**.

Isnād: Saʿīd b. Janāḥ: Saʿīd b. Janāḥ al-Azdī, of Kūfan origin, a resident of Baghdād and a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, III, p. 114; Ardabīlī, I, p. 359). His brother Abū ʿĀmir b. Janāḥ was a transmitter from al-Kāẓim (Ardabīlī, II, p. 396).

411 See **409**, **410**.

412 *Faṣl*, p. 318, ll. 2–3. For this reading see Jeffery, pp. 155, 335 (Ubayy, al-Ṣādiq, Ibn Qays). It is not ascribed elsewhere to al-Zuhrī (d. 124/742; see for him *EI*[2], art. "al-Zuhrī" [M. Lecker]; for al-Zuhrī's readings see Blachère, *Introduction*, p. 111, note 148). The reading *ʿalayhi hayyin* in ms. M conforms to that of Ibn Masʿūd (see Jeffery, p. 73; Abū Ḥayyān, VII, p. 165; cf. Q 19:9, 21). Al-Ṭabarī (XXI, p. 35), al-Sijistānī (*Gharīb*, p. 18), al-Samarqandī (III, p. 10), Ibn Abī Zamanīn (II, p. 140), al-Thaʿlabī (VII, p. 300) and al-Ṭabrisī (XXI, p. 23) cite *hayyin ʿalayhi* as a gloss on *ahwan ʿalayhi*. Translation: "I said: 'al-Zuhrī read: "then He creates it a second time and it is easy for Him"'. He (i.e. the Imam) said: 'it is indeed easy for Him (and the reading should therefore be *hayyin* and not *ahwan* ["easier"]); the (correct) reading is as he said'". See **413**.

Isnād: Ibn Asbāṭ (d. ca. 250/864) could not have transmitted from al-Bāqir; he did however transmit from al-Jawād, who is also known as Abū Jaʿfar (see e.g. Kulīnī, V, p. 347, no. 2). For the Imam to be al-Bāqir, a missing link after Ibn Asbāṭ would have to be assumed.

413 *Faṣl*, p. 318, ll. 3–5. Cf. Karājakī, II, p. 58 (*ahwan* is glossed as *hayyin*, "because no one thing is easier for God than another"). See **412**.

414 *Faṣl*, p. 318, ll. 7–8. A number of commentators gloss *yastakhifannaka* as *yastafizannaka* (Naḥḥās, *Maʿānī*, V, p. 273; Ṭūsī, VIII, p. 267; Māwardī, IV, p. 324; Ṭabrisī, XXI, p. 43; Ibn al-Jawzī, VI, p. 165 [from al-Zajjāj]; *Lisān*, s.v. *khff* [from al-Zajjāj]; Qurṭubī, XIV, p. 49). Both verbs mean "to unsettle", "to excite to unsteadiness". *Yuʾminūn* (for *yūqinūn*) in the four manuscripts of *KQ* is probably a scribal error: there

are seventeen attestations of (*wa/fa-*) *lladhīna lā yuʾminūn* as against a single attestation of *alladhīna lā yūqinūn*.

415 *Faṣl*, p. 318, ll. 5–6. For the reading *fāraqū* see Ibn Mujāhid, p. 274, Samarqandī, III, p. 12, Ṭūsī, VIII, p. 248, Māwardī, IV, p. 313, Ṭabrisī, XXI, p. 26, Abū l-Futūḥ, IX, p. 53 (Ḥamza and al-Kisāʾī); Qurṭubī, XIV, p. 32 (ʿAlī, Ḥamza, al-Kisāʾī); *Ṣāfī*, IV, p. 132. The reading *fāraqū* (for *farraqū*) is also attested for Q 6:159; see e.g. Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 262 (fol 10b ll. 5–7) (ʿAlī); Ibn Jaʿd, *Musnad*, II, p. 769, no. 2013 (ʿAlī), p. 911, no. 2615 (ʿAlī), p. 918, no. 2636 (Ibn Masʿūd); ʿAyyāshī, I, p. 385, no. 131 (Kulayb al-Ṣaydāwī < al-Ṣādiq) (as a reading of ʿAlī) > *Biḥār*, IX, p. 208, no. 78, XXXI, pp. 583–584, no. 20; Ṭabarī, VIII, p. 104 (ʿAlī); Ibn Mujāhid, p. 274 (Ḥamza and al-Kisāʾī); Qurṭubī, VII, p. 149 (ʿAlī, Ḥamza, al-Kisāʾī). Cf. Qummī, I, p. 222 (*farraqū* glossed as *fāraqū*) > *Biḥār*, IX, p. 208, no. 77, LXXII, p. 131, no. 1, Ḥuwayzī, I, pp. 782–783, nos. 361–362. The word *aḥzāban/aḍrāban* appears to have originated as a marginal gloss on *shiyaʿan* (cf. Ṭabarī, XXI, pp. 42, 43, where *shiyaʿan* is glossed as *aḥzāban*). The letters *h-m* found in the four manuscripts of *KQ* (and in *Faṣl*) may be an error for *ʿ-m*, a common abbreviation of *ʿalayhi l-salām* (cf. **574***).

416 Al-Ṣādiq's reading is reported to have been *razaqnāhum min al-qurʾān* (Jeffery, p. 335). For this tradition cf. Ṭabarī, XXI, p. 101, Ṭabrisī, XXI, p. 84 (*tatajāfā junūbuhum ʿan al-maḍājiʿ* ["their sides shun their couches"] explained as staying up at night to pray [*qiyām al-layl*]); Naḥḥās, *Maʿānī*, V, p. 304 (*yuṣallūna fī jawf al-layl*). The suffix pronoun in *yatlūnahu* presumably refers to the Qurʾān (cf. Q 2:121); perhaps this word should be emended to *yuṣallūn* (see e.g. Samarqandī, III, p. 37).

417 *Faṣl*, p. 318, ll. 9–10. *Midāduhu* is one of the readings ascribed to Ubayy (see Jeffery, p. 155) and to al-Ṣādiq (see Jeffery, p. 335; Ibn Jinnī, II, pp. 169, 170 [glossing *midād* as "ink"]; Ibn ʿAṭiyya, IV, p. 354 [glossing *midād* as a *maṣdar* ("increase")]; Ṭabrisī, XXI, p. 63 > *Ṣāfī*, IV, p. 150, *Burhān*, III, p. 279, no. 1, Ḥuwayzī, IV, p. 216, no. 93, *Faṣl*, p. 318, l. 9; Qurṭubī, XIV, p. 77; Abū Ḥayyān, VII, p. 186).

418 *Faṣl*, p. 112, ll. 21–22. The message here and at **419–422** is that the original Sūrat al-aḥzāb was considerably longer than what we have today. It is not clear whether the information provided in the various accounts is to be regarded as consistent, or whether each

account preserves a different view on the topic. Assuming the former, the following picture emerges: the original Sūrat al-aḥzāb was two and two-third times longer than Sūrat al-baqara as we know it today (**418**). It equalled in length the original Sūrat al-baqara, which was longer than what we have of it today (**421**). Since the original Sūrat al-aḥzāb consisted of 700 verses (**419**), the original Sūrat al-baqara must likewise have consisted of about this number of verses. This picture might resolve an apparent contradiction between two statements found in other sources: the first, put in ʿUmar's mouth, is that Sūrat al-baqara and Sūrat al-aḥzāb were once of equal length (*inna l-aḥzāb kānat taʿdilu sūrat al-baqara*; see Sulaym, *Kitāb*, p. 210; Ṭabrisī, *Iḥtijāj*, p. 153 > *Ṣāfī*, I, p. 37; similarly Ṭūsī, I, p. 394, Ṭabrisī, I, p. 409; cf. Suyūṭī, *Durr*, V, p. 346); the second, on the authority of al-Ṣādiq, is that Sūrat al-aḥzāb was once longer than Sūrat al-baqara (Ibn Bābawayh, *Thawāb*, p. 139 > *Burhān*, III, p. 289, no. 1, Ḥuwayzī, IV, p. 233, no. 1). The former statement could be interpreted as referring to the original text of the two Sūras and the latter, as referring to the original Sūrat al-aḥzāb as compared to the existing text of Sūrat al-baqara. Cf. accounts stating that Sūrat al-aḥzāb was once as long as, or longer than, Sūrat al-baqara (Shahrastānī, *Mafātīḥ*, p. 117 [Ubayy]; Ibn al-Jawzī, *Nawāsikh*, p. 29 [Ubayy, Mujāhid]; Suyūṭī, *Durr*, V, pp. 345, 346 [Ubayy, ʿIkrima]); ʿĀʾisha's statement that during the Prophet's lifetime Sūrat al-aḥzāb consisted of two hundred verses (Abū ʿUbayd, *Faḍāʾil*, II, p. 146, no. 700, tr. Jeffery, "Abū ʿUbaid", p. 62; Suyūṭī, *Durr*, V, p. 346); the claim that the original Sūrat al-aḥzāb was twice as long as it is in its present form (*ḍiʿf mā hiya*) (Ibn Shādhān, *Īḍāḥ*, p. 221); or the claim that it included three hundred verses (Shahrastānī, *Mafātīḥ*, p. 118). See further Modarressi, "Debates", pp. 11–12, 31; Rubin, "Firāsh", p. 19. Cf. **680**, **692**.

419 *Faṣl*, p. 112, ll. 22–23. Cf. **418**, **420**–**422**.

Isnād: AL-QĀSIM AL-IYĀDĪ: the reference may be to either of the following: (i) Abū l-Qāsim al-Iyādī, who is known from a single *isnād* in Mufīd, *Ikhtiṣāṣ*, p. 8 > *Biḥār*, XXII, p. 439, no. 6 (Abū l-Qāsim al-Iyādī < Hishām b. Sālim < al-Ṣādiq); (ii) al-Qāsim b. Ismāʿīl al-Anbārī, who appears in a number of *isnād*s in Kulīnī and elsewhere (Khūʾī, XV, p. 13, no. 9504). This latter identification is based on the assumption that "al-Iyādī" is a corruption of "al-Anbārī". For an example of a corruption in the opposite direction see Khūʾī, VIII, pp. 220–221, no. 4653 (biography of Zāfir b. ʿAbdallāh al-Iyādī).

420 *Faṣl*, p. 112, l. 23–p. 113, l. 3. The beginning of this tradition is cited in Modarressi, "Debates", p. 22, note 101. Cf. **418**, **419**, **421**, **422**.

Isnād: Aḥmad b. Muḥammad b. ʿAlī: perhaps the reference is to Abū l-Ḥasan Aḥmad b. Muḥammad b. ʿAlī b. ʿUmar b. Rabāḥ al-Qallāʾ al-Sawwāq, whose great-grandfather ʿUmar was a transmitter from al-Ṣādiq and al-Kāẓim (Quhpāʾī, I, p. 155; Ardabīlī, I, pp. 68–69).—Ibn Abī ʿUthmān: Abū Muḥammad al-Ḥasan b. ʿAlī b. Abī ʿUthmān, known as Sajjāda, a Kūfan transmitter from al-Jawād and al-Hādī; accused of extremism (*ghuluww*) (Quhpāʾī, II, pp. 124–125; Ardabīlī, I, pp. 208–209; Modarressi, *Crisis*, p. 24, note 30).

421 *Faṣl*, p. 110, ll. 1–5. For the "stoning verse" (*āyat al-rajm*) being included in Sūrat al-aḥzāb see e.g. Abū ʿUbayd, *Faḍāʾil*, II, pp. 146–147, no. 701, tr. Jeffery, "Abū ʿUbaid", p. 62; Bayhaqī, *Sunan*, VIII, p. 211 (Ubayy on Sūrat al-aḥzāb: *la-qad raʾaytuhā wa-innahā la-taʿdilu sūrat al-baqara wa-inna fīhā: al-shaykh wa-l-shaykha idhā zanayā fa-ʾrjumūhumā l-battata nakālan min allāh wa-llāh ʿazīz ḥakīm*), cited in Burton, *Collection*, p. 80; Shahrastānī, *Mafātīḥ*, p. 117; Ibn al-Jawzī, *Nawāsikh*, pp. 31–32; Suyūṭī, *Durr*, V, pp. 345, 346. For the different versions of *āyat al-rajm* see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 and the other sources cited in *Faṣl*, pp. 109–115; Ibn al-ʿAtāʾiqī, *Nāsikh*, p. 24; in general the discussion in *GdQ*, I, pp. 248–255; Wansbrough, *Quranic Studies*, pp. 70, 193–196, 198; Burton, *Collection*, pp. 79–80, 89–96 and index, s.v. "stoning penalty"; Modarressi, "Debates", pp. 10–11; Brunner, *Koranfälschung*, p. 47; Gilliot, "Travail", pp. 203–204; *EQ*, art. "Stoning" (Dmitri V. Frolov); Introduction, p. 16. Cf. **418**–**420**, **422**.

Isnād: ʿĪsā b. Aʿyan: ʿĪsā b. Aʿyan al-Jarīrī/Jurayrī al-Asadī, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, IV, p. 299; Ardabīlī, I, p. 649).

422 The pronominal suffix in *ʿanhu* may refer to Sayf. Cf. **418**–**421**.

423 For this reading see Jeffery, p. 157 (Ubayy, Abū ʿImrān, Muʿādh).

424 *Faṣl*, p. 318, l. 19. For this reading see *GdQ*, III, p. 71, Zamakhsharī, III, p. 251 (Ibn Masʿūd); Jeffery, pp. 75, 156, 204, 273, 282, 298 (Ibn Masʿūd, Ubayy, Ibn ʿAbbās, ʿIkrima, Mujāhid, al-Rabīʿ b. Khuthaym); Farrāʾ, II, p. 335 (Ibn Masʿūd, Ubayy) > Ibn Ṭāwūs, *Saʿd*, p. 267;

Baṣāʾir, p. 532, no. 1; Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63; Qummī, I, p. 278, II, p. 175 > *Ṣāfī*, IV, p. 165, *Burhān*, III, p. 294, no. 20, *Biḥār*, XXVII, p. 243, no. 2, XXXVI, p. 7, no. 7, Ḥuwayzī, IV, p. 237, no. 16; Furāt, I, p. 103, no. 91; ʿAyyāshī, I, p. 237, no. 105 (Muʿādh b. Kathīr < al-Ṣādiq); Māturīdī, VIII, p. 354 (Ubayy, Ibn Masʿūd, Ibn ʿAbbās); Samarqandī, III, p. 45 (Ubayy); Thaʿlabī, VIII, p. 8 (the codex of Ubayy); Ṭūsī, *Tahdhīb*, IV, p. 150, no. 417; Ṭabrisī, XXI, p. 100 (Ibn Masʿūd, Ubayy, Ibn ʿAbbās, al-Bāqir, al-Ṣādiq) > *Biḥār*, XVI, p. 306, Ḥuwayzī, IV, p. 237, no. 14; Ibn al-Jawzī, VI, p. 190 (Mujāhid, perhaps as a gloss); Ḥillī, *Mukhtaṣar*, p. 85; Abū Ḥayyān, VII, p. 208 (the codex of Ubayy and the reading of Ibn Masʿūd); *Biḥār*, LXXIV, p. 116 (*qirāʾat ahl al-bayt*); ʿĀmilī, *Mirʾāt*, p. 87 (*fī qurʾān ahl al-bayt*). Cf. Mujāhid, *Tafsīr*, p. 546 (*huwa ab lahum* as a gloss).

Isnād: Jaʿfar b. Muḥammad: there are a number of transmitters of this name, and it is not clear which of them is meant.—al-Madāʾinī: there are a number of transmitters from al-Ṣādiq having this *nisba*, including Jarrāḥ al-Madāʾinī (Modarressi, *TS*, p. 309), Abū Muḥammad Murāzim b. Ḥakīm al-Madāʾinī and his brother Ḥadīd (Modarressi, *TS*, p. 353).

425 *Faṣl*, p. 319, ll. 9–10. See **426**.

426 *Faṣl*, p. 319, ll. 10–11. This *qirāʾa* is related to accounts according to which ʿAlī killed the Qurashī leader ʿAmr b. ʿAbd Wadd in single combat, thereby bringing about the defeat of the unbelievers at the Battle of the Trench (*yawm al-khandaq/al-aḥzāb*) in the year 5/627 (see e.g. Ṭabarī, *Taʾrīkh*, first series, pp. 1475–1476; Mufīd, *Irshād*, pp. 52–56; Ṭabrisī, *Iʿlām*, pp. 91, 193–195). The reading *wa-kafā llāh al-muʾminīn al-qitāl bi-ʿAlī* (or *bi-ʿAlī b. Abī Ṭālib*) is ascribed to Ibn Masʿūd (see Jeffery, p. 75; Ibn al-Juḥām > Najafī, pp. 450–451, nos. 10–11 > *Faṣl*, p. 137, ll. 18–23; Mufīd, *Irshād*, p. 56 > *Biḥār*, XX, pp. 258–259, no. 19, *Faṣl*, p. 137, ll. 16–18; Ṭūsī, VIII, p. 331; Ḥaskānī, II, pp. 3–5, nos. 629–632; Ṭabrisī, XXI, p. 110 > *Biḥār*, XX, p. 205, XXXIX, p. 2, Ḥuwayzī, IV, p. 261, no. 61; Fattāl, *Rawḍa*, p. 106; Ganjī, *Kifāya*, p. 204; Shādhān, *Faḍāʾil*, p. 137 > *Biḥār*, XXXVI, p. 115, no. 62; Ḥillī, *Nahj*, p. 199; Irbilī, I, p. 324; Suyūṭī, *Durr*, V, p. 368; Modarressi, "Debates", p. 31, note 155, p. 39). It is rejected by al-Qurṭubī (I, p. 84). Cf. Qummī, *Tafsīr*, II, p. 189 > Ḥuwayzī, IV, p. 261, no. 62. In addition to this reading of Q 33:25, the Shīʿī reading of Q 92:12–13 (see **657**) is also cited as an instance of the "wondrous things" (*aʿājīb*) of the Qurʾān (see Najafī, p. 808, no. 3 >

Burhān, IV, p. 471, no. 4, *Biḥār*, XXIV, p. 398, no. 122). This may refer to the fact that in both readings ʿAlī is mentioned by name. See **425**.

427 For the story of Fāṭima's bowl (*jafna*) see Furāt, I, pp. 83–85, no. 60; ʿAyyāshī, I, pp. 171–172, no. 41 (Sayf < Najm < al-Bāqir, to Q 3:37) > *Burhān*, I, p. 282, no. 9, *Biḥār*, XIV, pp. 197–198, no. 4, XLIII, p. 31, no. 38; Ibn Ḥamza, *Thāqib*, pp. 296–297, no. 252; Rāwandī, *Kharāʾij*, II, pp. 528–529, no. 3 > *Biḥār*, XLIII, p. 27, no. 30; Ibn Ṭāwūs, *Saʿd*, pp. 90–91. The tradition in *KQ* appears to be unique in stating that the bowl was mentioned in the original Sūrat al-aḥzāb.

428 *Faṣl*, p. 319, ll. 16–17, Najafī, p. 469, no. 39. For this reading see Qummī, II, p. 198, tr. Amir-Moezzi, "Walāya", p. 724; Kulīnī, I, p. 414, no. 8 (*fī walāyat ʿAlī wa* [*walāyat*] *al-aʾimma min baʿdihi … hākadhā nazalat*) > Ibn Shahrāshūb, *Manāqib*, III, p. 106 (> *Burhān*, III, p. 340, nos. 1–2, *Biḥār*, XXXV, p. 57, no. 12), *Ṣāfī*, IV, p. 206, Ḥuwayzī, IV, p. 309, no. 257, cited in Amir-Moezzi, *Guide divin*, p. 213, with note 436 = *Divine Guide*, p. 202; Bar-Asher, "Readings", p. 67.

429 *Faṣl*, p. 319, ll. 13–14. Cf. Qummī, II, p. 197 (*lā tuʾdhū rasūl allāh fī ʿAlī wa-l-aʾimma kamā ādhaw Mūsā fa-barraʾahu llāh mimmā qālū*) > *Biḥār*, XXIII, p. 302, no. 61, Ḥuwayzī, IV, p. 308, no. 251, *Faṣl*, p. 319, ll. 11–13; Kulīnī, I, p. 414, no. 9 (*wa-mā kāna lakum an tuʾdhū rasūl allāh fī ʿAlī wa-l-aʾimma ka-lladhīna ādhaw Mūsā fa-barraʾahu llāh mimmā qālū*) > Najafī, p. 468, no. 38, Ḥuwayzī, IV, p. 308, no. 252. Al-Majlisī provides two alternative explanations for the traditions cited in Qummī and Kulīnī: (i) they reproduce the reading of the Imams; (ii) they comprise the gist of two verses: Q 33:53 and 33:69 (*Biḥār*, XXIII, p. 303).

430 *Faṣl*, p. 116, ll. 3–4. Various sources, both Sunnī and Shīʿī, cite this passage (or a variant thereof) as an example of a verse which formed part of the original Qurʾān but which was later lost. For a survey of the most important Sunnī sources see *GdQ*, I, pp. 234–242; Modarressi, "Debates", p. 12; and particularly Gilliot, "Verset". The question as to where in the original text this verse belonged was given different answers: (i) Abū Mūsā al-Ashʿarī is reported to have declared that this was the only verse he retained from a Sūra which equalled Sūrat barāʾa (Sūra 9) in length and severity (*shidda*, i.e. towards the unbelievers?); he had been made to forget all other verses of this Sūra (*unsītuhā*) (Suyūṭī, *Durr*, I, p. 198 and the sources cited therein; see also Ibn Shādhān, *Īḍāḥ*,

pp. 219–221 [from Abū Mūsā al-Ashʿarī]; Ibn al-ʿAtāʾiqī, *Nāsikh*, p. 23 [from Anas]; the sources cited in Gilliot, "Verset", pp. 84–85 [§25]; cf. Abū ʿUbayd, *Faḍāʾil*, II, pp. 149–150, no. 707, tr. Jeffery, "Abū ʿUbaid", pp. 63–64; Ibn al-Jawzī, *Nawāsikh*, p. 28; *GdQ*, I, pp. 239–240); (ii) Ubayy is reported to have cited it as a continuation of Q 10:24 (Jeffery, pp. 135, 181; Gilliot, "Verset", p. 85 [§26]; cf. Ṭabarī, XXX, p. 284, Qurṭubī, XX, p. 169, both to Q 102:1–2); (iii) the verse is reported to have formed part of Sūrat al-bayyina (Sūra 98) (see *GdQ*, I, p. 240; Gilliot, "Verset", p. 87 [§30]) or (iv) of Sūrat al-aḥzāb (Sūra 33). This view is only attested in *KQ*. It is cited by Modarressi ("Debates", p. 31) and, via the *Faṣl*, by Jalāl al-Dīn al-Ḥusaynī al-Urmawī in a note to Ibn Shādhān, *Īḍāḥ*, pp. 210–211. Other sources merely state that the passage was found in the Qurʾān but was then raised back into Heaven; see e.g. Ṭabarī, I, p. 479, Ṭūsī, I, p. 394, Ṭabrisī, I, p. 406 (all to Q 2:106, citing Abū Mūsā al-Ashʿarī); Ibn Abī l-Ḥadīd, *Sharḥ*, XVII, p. 14 (*wa-hādhā min al-qurʾān alladhī rufiʿa wa-nusikhat tilāwatuhu*), XX, p. 174 (*wa-kāna fī l-qurʾān āya unzilat thumma rufiʿat*). Not all agreed that the passage in question once formed part of the Qurʾān; some regarded it as a saying of the Prophet, while others were uncertain as to whether it was a *ḥadīth*, a *ḥadīth qudsī* or part of the Qurʾānic revelation (for details see Gilliot, "Verset", pp. 81–82 [§15], 84 [§21], 88–89 [§31]). Cf. Muranyi, in Ibn Wahb, *Jāmiʿ/ʿUlūm*, pp. 15, 39–40. See also Introduction, p. 16.

431 Cf. Qummī, II, p. 196 (*wa-sallimū taslīman yaʿnī sallimū lahu bi-l-walāya wa-bi-mā jāʾa bihi*) > *Ṣāfī*, IV, p. 201, *Burhān*, III, p. 335, no. 8, Ḥuwayzī, IV, p. 300, no. 212; Ṭabrisī, *Iḥtijāj*, p. 253 > *Burhān*, III, p. 336, no. 19 (ʿAlī declares that *ṣallū ʿalayhi* is the *ẓāhir* of this verse, and *sallimū taslīman* is the *bāṭin* which he explains as *sallimū li-man waṣṣāhu wa-ʾstakhlafahu wa-faḍḍalahu ʿalaykum wa-mā ʿahida bihi ilayhi taslīman*). See in general *EI*[2], art. "Ḥudjdja" (in Shīʿī terminology) (M.G.S. Hodgson); *EIr*, art. "Ḥojjat" (Maria Dakake).

Title Although Sūrat al-malāʾika (i.e. Sūra 35) is mentioned in the title, no verses from it are cited in this chapter.

432 *Faṣl*, p. 320, ll. 10–11. (i) For the reading *tabayyanat al-ins anna l-jinn* recorded in mss. L and B see Jeffery, p. 204 (Ibn ʿAbbās [according to some authorities]); Abū ʿUbayd, *Faḍāʾil*, II, p. 133, no. 657 (ʿIkrima); Ibn Jinnī, II, p. 188 (the codex of Ibn Masʿūd); Ibn al-Nadīm, *Fihrist*, p. 34 (Ibn Shanabūdh); Tisdall, p. 239. See also Ibn Bābawayh, *ʿIlal*, p.

74, no. 2, idem, *ʿUyūn*, I, p. 207, both > *Biḥār*, XIV, pp. 136–137, no. 1, LXIII, p. 80, no. 34, Ḥuwayzī, IV, p. 325, nos. 34–35 (al-Ṣādiq cites the reading of the ʿUthmānic codex and adds: *wa-mā nazalat hādhihi l-āya hākadhā wa-innamā nazalat: fa-lammā kharra tabayyanat al-ins anna l-jinn* etc.). (ii) A different *qirāʾa* is: *fa-lammā kharra tabayyanat al-ins an law kāna l-jinn yaʿlamūn* etc. See Jeffery, pp. 157 (Ubayy [according to some authorities]), 204 (Ibn ʿAbbās [according to some authorities]); ʿAbd al-Razzāq, *Tafsīr*, II, p. 128 (citing "a certain reading" [*baʿḍ al-ḥurūf*]); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 61 > *Faṣl*, p. 320, ll. 12–14 (al-Ṣādiq); Qummī, I, p. 55 > *Ṣāfī*, IV, p. 213, *Biḥār*, LXIII, p. 279, no. 167; Naḥḥās, *Maʿānī*, V, p. 405 (the codex of Ibn Masʿūd); Thaʿlabī, VIII, p. 81 (Ibn Masʿūd); Ṭūsī, VIII, p. 384 (*qirāʾat ahl al-bayt*); Qurṭubī, XIV, p. 281, Suyūṭī, *Durr*, V, p. 432 (Ibn ʿAbbās). Ibn Jinnī (II, p. 188) and al-Ṭabrisī (XXII, p. 185 > *Ṣāfī*, IV, p. 213) give *tabayyanat al-ins* as the reading of Ibn ʿAbbās, al-Ḍaḥḥāk, ʿAlī Zayn al-ʿĀbidīn and al-Ṣādiq; this could refer to either (i) or (ii). Abū Ḥayyān (VII, pp. 257–258) refers to a reading ascribed to Ibn ʿAbbās, Ibn Masʿūd, Ubayy, ʿAlī b. al-Ḥasan (read: al-Ḥusayn) and al-Ḍaḥḥāk, but does not reproduce it, in keeping with his practice of not citing *qirāʾāt* which deviate substantially from the generally accepted readings (*aḍribu ʿan dhikrihā ṣafḥan ʿalā ʿādatinā fī tark naql al-shādhdh alladhī yukhālif al-sawād mukhālafa kathīra*). Mss. M and T reproduce the text of the ʿUthmānic codex.

433 Judging by similar accounts, the underlying notion is that Shīʿī scholars (= *quran ẓāhira*) are the intermediaries between the Shīʿīs and the Imams (= *al-qurā llatī bāraknā fīhā*). Cf. Ibn Bābawayh, *Imāma*, p. 140, no. 161; Ibn al-Juḥām > Najafī, pp. 472–473, no. 2 > *Burhān*, III, p. 348, no. 6, *Biḥār*, XXIV, p. 235, no. 4; Ibn Bābawayh, *Ikmāl*, pp. 450–451 > *Burhān*, III, p. 347, no. 3, *Biḥār*, LIII, pp. 184–185, no. 15, Ḥuwayzī, IV, p. 332, no. 51; Ṭūsī, *Ghayba*, pp. 345–346, no. 295 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, IX/1, p. 110, no. 33445, Baḥrānī, *Maḥajja*, p. 175, *Burhān*, III, p. 347, no. 2, *Biḥār*, LI, p. 343, no. 1; Ṭabrisī, *Iʿlām*, p. 453; Ṭabrisī, *Iḥtijāj*, p. 327 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, IX/1, p. 110, no. 33446; *Dharīʿa*, VI, p. 303. Cf. in general Kohlberg, "Community", passim.

434 Al-Bāqir's *qirāʾa* of the verb included in this verse does not appear to be recorded elsewhere. The text of *KQ* it is unhelpful, since the manuscripts are unvocalized and record two different roots: *fzʿ* and *frgh*. In addition to the *fuzziʿa* of the ʿUthmānic codex, the following readings are attested: (i) *fazzaʿa* (Ibn ʿAbbās [see Naḥḥās, *Maʿānī*, V,

p. 415; Qurṭubī, XIV, p. 298]; Ibn ʿĀmir [see Ibn Mujāhid, p. 530, Samarqandī, III, p. 89]; Ibn ʿĀmir and Yaʿqūb [see Thaʿlabī, VIII, p. 86, Ṭabrisī, XXII, p. 202, Abū l-Futūḥ, IX, p. 213]); (ii) *fuziʿa* (Ḥasan al-Baṣrī [according to some authorities] and Qatāda [see Ṭabrisī, XXII, p. 202 and (for al-Ḥasan alone) Qurṭubī, XIV, p. 298, Abū Ḥayyān, VII, p. 266]); (iii) *furigha* (Zayd b. ʿAlī [see Jeffery, "Zaid b. ʿAlī", p. 229]; Ḥasan al-Baṣrī [according to some authorities; see Ṭabarī, XXII, p. 93, Ahwāzī, *Baṣrī*, p. 442, Abū l-Futūḥ, IX, p. 213]; Ḥasan al-Baṣrī and Qatāda [see Qurṭubī, XIV, p. 298]); (iv) *furrigha* (Ibn Masʿūd [see Māturīdī, VIII, p. 444]; al-Ḥasan al-Baṣrī [see Naḥḥās, *Maʿānī*, V, p. 416]; ʿAbdallāh b. ʿUmar and others [see Abū Ḥayyān, VII, p. 266]; see also Ibn Qutayba, *Mushkil*, pp. 37, 42); (v) *farragha* (Ḥasan al-Baṣrī [see Qurṭubī, XIV, p. 298]; an unidentified reader or readers [see Zamakhsharī, III, p. 288]).

435 *Faṣl*, p. 320, ll. 14–16. Al-Nūrī regards the words *niʿmat allāh* as a *qirāʾa* (rather than a gloss). Such a reading does not appear to be recorded elsewhere. The manuscripts record two different readings of the final verb: (i) *nujāzī* (the reading of Ḥamza, al-Kisāʾī, ʿĀṣim in the transmission of Ḥafṣ); (ii) *yujāzā* (the reading of the remaining Seven Readers; see Ibn Mujāhid, pp. 528–529; Ibn Ghalbūn, II, p. 623; Samarqandī, III, p. 86; Thaʿlabī, VIII, p. 84; Ṭabrisī, XXII, p. 195; Abū l-Futūḥ, IX, pp. 210–211; Abū Ḥayyān, VII, p. 261; Zarkashī, I, p. 334; cf. Ibn Qutayba, *Mushkil*, p. 36; Ṭabarī, XXII, p. 82; Ibn Khālawayh, *Ḥujja*, p. 268). For a longer version of this tradition (with the same *isnād* and with the verse as in the ʿUthmānic codex) see Kulīnī, VIII, pp. 395–396, no. 596; see also idem, II, p. 274, no. 23 (on the authority of al-Ṣādiq).

Isnād: Jamīl b. Ṣāliḥ: Jamīl b. Ṣāliḥ al-Asadī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim. The Qummī version of his *kitāb* was transmitted by Ḥasan b. Maḥbūb (Kohlberg, "Uṣūl", p. 146; Modarressi, *TS*, pp. 308–309). The *isnād* Ibn Maḥbūb < Jamīl b. Ṣāliḥ < Sadīr/Sudayr < al-Bāqir is attested in Kulīnī, VIII, p. 144, no. 115.—Sadīr/Sudayr: Abū l-Faḍl Sadīr/Sudayr b. Ḥakīm/Ḥukaym al-Ṣayrafī, a Kūfan transmitter from Zayn al-ʿĀbidīn, al-Bāqir and al-Ṣādiq (Quhpāʾī, III, pp. 97–98; Ardabīlī, I, pp. 350–351; van Ess, *TG*, I, pp. 333–334).

436 The words *wa-innakum la-fī ḍalāl* do not appear to be recorded elsewhere as a *qirāʾa*, but they (or words to this effect) appear as an exegetical gloss on Q 34:24 (see Farrāʾ, II, p. 362 [*wa-antum fī ḍalāl*

mubīn]; Abū ʿUbayda, *Majāz*, II, p. 148 [*innakum fī ḍalāl mubīn*]; Ṭabarī, XXII, p. 94 [from ʿIkrima and Ziyād]; Ibn al-Jawzī, VI, p. 244 [from Abū ʿUbayda]; Ibn Kathīr, *Tafsīr*, III, p. 538 [from ʿIkrima and Ziyād b. Abī Maryam]).

437 Cf. Qummī, II, p. 201 > Najafī, p. 474, no. 6 (> *Burhān*, III, p. 350, no. 2, *Biḥār*, XXXVII, p. 169, no. 45), Ḥuwayzī, IV, p. 334, no. 56; Ibn al-Juḥām > Najafī, pp. 473–474, no. 5 > al-Ḥurr al-ʿĀmilī, *Ithbāt*, III, p. 595, no. 718, *Burhān*, III, p. 350, no. 3, *Biḥār*, XXXVII, pp. 168–169, no. 45; **544*** (for *awqafa*); in general *EI*², art. "Ghadīr Khumm" (L. Veccia Vaglieri). Translation: "The Messenger of God appointed him (i.e. ʿAlī) (lit. "caused him to stand") (as their master), and the latter (i.e. ʿAlī) will (in turn) appoint someone similar (as their master)". Cf. **162***.

438 Cf. Ibn al-Juḥām > Najafī, p. 478, no. 12 > *Burhān*, III, pp. 355–356, no. 6, *Biḥār*, LII, pp. 187–188, no. 13.

Title As noted in ms. M, there is a citation from Sūrat al-malāʾika (i.e. Sūra 35) at the end of the chapter. Another citation from this Sūra is found at **441**.

439 *Faṣl*, p. 321, ll. 3–5. For the reading *lā mustaqarra lahā* ("[the sun runs on] having no resting place") see Jeffery, pp. 78, 159, 204, 273, 286, 300, 336, 349 (Ibn Masʿūd, Ubayy, Ibn ʿAbbās, ʿIkrima, ʿAṭāʾ b. Abī Rabāḥ, al-Rabīʿ b. Khuthaym, al-Ṣādiq, ʿAlī); Farrāʾ, II, p. 377 (giving both *lā mustaqarra* and *lā mustaqarrun*); Abū ʿUbayd, *Faḍāʾil*, II, pp. 133–134, no. 660, Naḥḥās, *Maʿānī*, V, p. 493, Samarqandī, III, p. 123 (Ibn ʿAbbās); Ibn Qutayba, *Mushkil*, p. 316 (*baʿḍ al-salaf*); Ibn Muḥakkam, III, pp. 431–432, Māwardī, V, p. 17 (ʿIkrima < Ibn ʿAbbās); Māturīdī, VIII, p. 519 (*fī baʿḍ al-ḥurūf*); Ibn Khālawayh, p. 126 (the Prophet, Ibn Masʿūd, Ibn ʿAbbās, ʿIkrima); Thaʿlabī, VIII, p. 128 (Ibn ʿAbbās, Ibn Masʿūd); Zamakhsharī, III, p. 322 (Ibn Masʿūd); Ṭabrisī, XXIII, p. 22 (> *Ṣāfī*, IV, p. 253, Ḥuwayzī, IV, p. 386, no. 49), Abū Ḥayyān, VII, p. 321 (ʿAlī b. al-Ḥusayn, al-Bāqir, al-Ṣādiq, Ibn ʿAbbās, Ibn Masʿūd, ʿIkrima, ʿAṭāʾ b. Abī Rabāḥ, Ibn Abī ʿUbla [not in Ṭabrisī]); Abū l-Futūḥ, IX, p. 277 (Ibn Masʿūd, ʿAmr b. Dīnār, Ibn ʿAbbās); Ibn al-Jawzī, VI, p. 281 (Ibn Masʿūd, ʿIkrima, ʿAlī b. al-Ḥusayn, al-Kisāʾī in the transmission of al-Shayzarī [i.e. Abū Mūsā ʿĪsā b. Sulaymān al-Ḥijāzī al-Shayzarī al-Ḥanafī; see Ibn al-Jazarī, I, pp. 608–609, no. 2490]). See **440***.

Isnād: Mūsā b. Furāt: a person of this name is reported to have transmitted from Ibn Abī ʿUmayr (Ṭūsī, *Rijāl*, p. 521, no. 1). Perhaps the correct form of the name is Muḥammad b. Mūsā (b. al-Ḥasan) b. Furāt, as in the version recorded in Ibn Bābawayh's *Maʿānī* (see **440***). Muḥammad b. Mūsā was a transmitter from al-Hādī and al-ʿAskarī (Quhpāʾī, VI, p. 58); he is probably the same person as the member of the Banū Furāt who was the first of the family to hold an important administrative office under the ʿAbbāsid caliphs (see *EI*^{2}, art. "Ibn al-Furāt" [D. Sourdel]).—Yaʿqūb b. Yazīd b. Marthad/Murshid al-Ḥārithī: in the version recorded in Ibn Bābawayh's *Maʿānī*, the name appears as Yaʿqūb b. Suwayd b. Mazyad al-Ḥārithī. No man of either name has been identified.

440 See ʿAyyāshī, II, p. 184, no. 46 (Jābir b. Yazīd < al-Bāqir) > *Burhān*, II, p. 258, no. 8, *Biḥār*, XXXVII, p. 293; Kulīnī, I, p. 412, no. 3 > Ḥuwayzī, II, p. 440, no. 115; Ibn Bābawayh, *ʿIlal*, p. 161, no. 4 (*isnād*: … al-Ḥasan b. Khurradādh/Khurrazād < Muḥammad b. Mūsā b. al-Furāt < Yaʿqūb b. Suwayd < [Abū] Jaʿfar [i.e. al-Bāqir]); idem, *Maʿānī*, p. 61, no. 13 (*isnād*: … al-Ḥasan b. Khurradādh < Muḥammad b. Mūsā b. al-Furāt < Yaʿqūb b. Suwayd b. Mazyad al-Ḥārithī < ʿAmr b. Shamir < Jābir b. Yazīd < al-Bāqir), both > *Biḥār*, XXXVII, p. 293, no. 7, Ḥuwayzī, II, p. 440, no. 114; Ḥillī, *Mukhtaṣar*, p. 67. For the alleged derivation of *amīr* from the root *myr* see also *Baṣāʾir*, p. 512, no. 24 > *Biḥār*, XXXVII, p. 295, no. 11; Ṭūsī, *Amālī*, II, p. 319 > *Biḥār*, XXXV, p. 38; Ibn Shahrāshūb, *Manāqib*, II, p. 174 (the Prophet tells ʿAlī: *anta wa-llāhi amīruhum tamīruhum min ʿilmika fa-yamtārūn*) > *Biḥār*, XXXV, p. 18, no. 14; Ibn Shahrāshūb, *Manāqib*, III, p. 55. In the four manuscripts of *KQ*, paragraphs **439** and **440** appear as a continuous text; yet it seems best to treat each paragraph as an independent unit: as can be seen from the references given here, the text of **440** is cited elsewhere separately; furthermore, each paragraph deals with a different subject matter.

441 Translation: "'God holds the heavens and the earth, lest they move' (Q 35:41). He (i.e. the Imam) said: 'had they moved they would have become feeble, and had they become feeble they would not have equalled (in worth) a gnat's wing in His kingdom'".

442 Translation: "Someone said to Jaʿfar al-Ṣādiq: '(They claim that the moon never entirely disappears: they say that) they continue to see the waning crescent until it is replaced by the waxing crescent'. The

Imam said: 'They are lying: the moon is covered until nothing remains of it (i.e. it disappears from our vision completely at the end of the month, reading *yuhjar* or *yuḥajjar*), and then it reappears'". It is not clear who the people are who made the claim which the Imam rejected.

443 This tradition may be a gloss on Q 36:38. Cf. **444***.

444 *Mustadrak*, XII, pp. 148–149, no. 13750. Cf. *Aṣl Jaʿfar b. Muḥammad al-Ḥaḍramī*, p. 68; Kulīnī, II, p. 455, no. 12 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 1120, no. 8760, *Biḥār*, VII, p. 325, no. 22; Ibn Bābawayh, *Faqīh*, IV, p. 284, no. 845; idem, *Amālī*, p. 95 > *Biḥār*, LXXI, p. 181, no. 35, LXXVII, pp. 379–380, no. 3; Fattāl, *Rawḍa*, p. 393; Ibn Ṭāwūs, *Falāḥ*, p. 215 > *Biḥār*, LXXXVI, p. 129, no. 1 (al-Bāqir: *mā min yawm yaʾtī ʿalā ʾbn Ādam illā qāl dhālika l-yawm: anā yawm jadīd wa-anā ʿalayka shahīd fa-ʾfʿal fiyya khayran ashhad laka bihi yawm al-qiyāma fa-innaka lan tarānī baʿdahu abadan*); Ibn Ṭāwūs, *Muḥāsaba*, p. 351 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, VI/1, p. 380, no. 21082, *Biḥār*, VII, p. 325, no. 20. This tradition may be a gloss on Q 36:38. Cf. **443***.

445 Cf. the reading *a-fa-lā taʿqilūn* ascribed to Ubayy and al-Rabīʿ b. Khuthaym (Jeffery, pp. 159, 300).

446 *Faṣl*, p. 320, l. 23–p. 321, l. 1. *Wa-mimmā yaʾkulūn* could be regarded as preceding the words *wa-mimmā lā yaʿlamūn* (Q 36:36) or as replacing them; the former appears more likely. Translation: "(Glory be to Him who created all the pairs), of that which the earth grows, and of themselves, and of that which they eat (i.e. animals)".

447 *Faṣl*, p. 321, ll. 6–7. For this reading cf. Tisdall, p. 239: "… and what there is behind you of the favour of the Ṭāghūts, and seek not unto them in the lower (worldly) life, that perchance ye may obtain mercy". The Arabic text which Tisdall translated presumably included the words *fa-lā tabtaghūhum* (for *tattabiʿūhum*) *fī l-dunyā*.

448 *Faṣl*, p. 321, ll. 5–6. Cf. Qummī, II, p. 130 (to Q 27:71): *wa-yaqūlūn yā Muḥammad matā hādhā l-waʿd in kuntum ṣādiqīn*.

449 *Faṣl*, p. 321, ll. 8–9. Cf. the reading ascribed to Ubayy: *bi-mā kuntum takfurūn fī l-dunyā* (Jeffery, p. 159). The *bihā tukadhdhibūn* of the manuscripts is presumably the result of a conflation with Q 52:14.

450 Cf. Furāt, I, pp. 353–354, no. 479 (Zayd b. ʿAlī: *fa-mathal alladhīna dhakarahum allāh fī hādhihi l-āya mathal ʿAlī wa-l-Ḥasan wa-l-Ḥusayn*); Nuʿmān, *Sharḥ*, II, p. 496, no. 882 (Zayd b. ʿAlī: *mathaluhum fī hādhihi l-āya* [printed: *al-umma*] *mathal ʿAlī wa-l-Ḥasan wa-l-Ḥusayn*).

451 *Faṣl*, p. 320, l. 19. For the reading *sa-naktubu* see *Aṣl Jaʿfar b. Muḥammad al-Ḥaḍramī*, p. 67 (Jābir al-Juʿfī < al-Ṣādiq); Kulīnī, II, pp. 270–271, no. 10 (Abū Baṣīr < al-Bāqir) > *Burhān*, IV, p. 6, no. 2, *Biḥār*, LXXIII, p. 321, no. 8, Ḥuwayzī, IV, p. 378, no. 24, *Faṣl*, p. 320, ll. 16–19. In other accounts, the *imām mubīn* of Q 36:12 is said to be ʿAlī, who was given knowledge of all things (see Ibn al-Juḥām > Najafī, p. 487, no. 2 > *Burhān*, IV, pp. 6–7, no. 7, *Biḥār*, XXIV, p. 158, no. 24; Ibn Bābawayh, *Amālī*, p. 150; idem, *Maʿānī*, p. 95 > Najafī, pp. 487–488, no. 3, *Burhān*, IV, p. 6, no. 6, *Biḥār*, XXXV, pp. 427–428, no. 2; Ibn Jabr, *Nahj*, pp. 153–154; Shādhān, *Faḍāʾil*, p. 172; Manṣūr, *ʿIqd*, pp. 313–314, citing al-Barqī's *al-Tanzīl wa-l-taḥrīf*; Bursī, *Mashāriq*, p. 55; Bayāḍī, I, p. 270); **270**.

452 *Mustadrak*, XIV, p. 448, no. 17244. Cf. Qummī, II, p. 207 (*wa-l-mutʿa min dhālika*) > *Ṣāfī*, IV, p. 231, *Burhān*, III, p. 357, no. 1, *Biḥār*, LXXI, p. 119, CIII, p. 298, no. 3, Ḥuwayzī, IV, pp. 350–351, no. 26. See **148***, **372**.

453 The Umayyad governor al-Ḥajjāj b. Yūsuf (d. 95/714) (see *EI*[2], art. "al-Ḥadjdjādj b. Yūsuf" [A. Dietrich], Introduction, pp. 18–20) is credited with introducing the camel-borne litter (*maḥmil*, pl. *maḥāmil*); see Mubarrad, *Kāmil*, I, p. 336 (*wa-l-maḥāmil innamā awwal mani ʾttakhadhahā l-Ḥajjāj*) > Suyūṭī, *Wasāʾil*, p. 57 (but with the formulation: *awwal mani ʾttakhadha l-maḥāmil al-Ḥajjāj*); Wāsiṭī, *Taʾrīkh Wāsiṭ*, pp. 39–40 (*ʿAbd al-Ḥamīd* [i.e. b. Bayān] *qāl samiʿtu abī yaqūl awwal man ʿamila l-maḥāmil bi-l-ʿIrāq al-Ḥajjāj*); Fākihī, *Akhbār Makka*, I, p. 402 (Sufyān: *awwal mani ʾttakhadha l-maḥāmil al-Ḥajjāj*), III, p. 234 (*awwal man ḥajja fī l-maḥāmil al-Ḥajjāj b. Yūsuf*); Yāqūt, *Buldān*, V, p. 350; Lane, s.v. *maḥmil*. *KQ* appears to be the only source in which al-Ḥajjāj's *maḥāmil* are adduced as an example of God's mercy mentioned in Q 35:2.

454 *Faṣl*, p. 321, ll. 13–14. See **311**, **457**.
Isnād: Abū (…) l-Kindī: there are various transmitters from al-Ṣādiq with this *nisba*. None seems to have transmitted to Shuʿayb al-ʿAqarqūfī.

455 *Faṣl*, p. 321, ll. 10–11. For this reading see Jeffery, pp. 80, 190, 204, 336 (Ibn Masʿūd, ʿAlī, Ibn ʿAbbās, al-Ṣādiq); Naḥḥās, *Maʿānī*, VI, p. 51, Ibn Khālawayh, p. 128, Samarqandī, III, p. 149, Thaʿlabī, VIII, p. 156 (Ibn Masʿūd); Zamakhsharī, III, p. 348 (without attribution); Ṭabrisī, XXIII, p. 71 (ʿAlī, Ibn Masʿūd, Ibn ʿAbbās, Mujāhid, al-Ḍaḥḥāk, al-Aʿmash, al-Ṣādiq) > *Ṣāfī*, IV, p. 275, *Faṣl*, p. 138, ll. 5–6, p. 321, ll. 11–13; Ibn al-Jawzī, VI, p. 316 (ʿAlī, Ibn Masʿūd, Ibn ʿAbbās, al-Ḥasan, Saʿīd b. Jubayr, al-Aʿmash, Ibn Abī ʿUbla); Qurṭubī, XV, p. 104 (Ibn Masʿūd, Ibn ʿAbbās, ʿAlī).

Isnād: ʿAbd al-Raḥmān b. Ḥammād: Abū l-Qāsim ʿAbd al-Raḥmān b. Ḥammād al-Kūfī, author of a *kitāb* which was transmitted by Muḥammad al-Barqī (Quhpāʾī, IV, p. 78; Ardabīlī, I, pp. 449–450).—Ziyād al-Qandī/al-Kindī: Abū l-Faḍl Ziyād b. Marwān al-Anbārī al-Qandī (the confectioner), a transmitter from al-Ṣādiq and al-Kāẓim and a leader of the Wāqifa (Kohlberg, "Uṣūl", p. 147; Modarressi, *TS*, pp. 402–403). In the manuscripts his *nisba* appears as al-Kindī, but it is likely that al-Qandī is meant: thus a tradition in praise of Ḥumrān b. Aʿyan is cited in Kishshī (p. 157) with the *isnād* Muḥammad b. ʿĪsā < Ziyād al-Kindī < al-Ṣādiq; in some manuscripts of Kishshī, however, the name is al-Qandī (Kishshī, p. 157, note 2). The same tradition appears in Mufīd, *Ikhtiṣāṣ*, p. 192 with the *isnād* Muḥammad b. ʿĪsā b. ʿUbayd < Ziyād b. Marwān al-Qandī < al-Ṣādiq. Ziyād al-Qandī transmitted from ʿAbdallāh b. Sinān (Ardabīlī, I, p. 489, Khūʾī, VIII, p. 331) and transmitted to ʿAbd al-Raḥmān b. Ḥammād (Ardabīlī, I, p. 338).

456 *Faṣl*, p. 323, ll. 20–22. For this reading see Jeffery, pp. 160, 336 (Ubayy, al-Ṣādiq); Ibn Jinnī, II, p. 226, Ṭabrisī, XXIII, p. 83 (> *Ṣāfī*, IV, p. 284, *Burhān*, IV, p. 38, no. 1, Ḥuwayzī, IV, p. 439, no. 122, *Faṣl*, p. 323, l. 22), Abū Ḥayyān, VII, p. 360, Thaʿālibī, V, p. 49 (all from al-Ṣādiq).

457 *Faṣl*, p. 321, ll. 14–15. See **311**, **454**.

458 Jeffery (p. 190), Ibn Khālawayh (p. 129), Thaʿlabī (VIII, p. 174) and Ibn ʿAṭiyya (IV, p. 490) record a *qirāʾa* of ʿAlī which was added at the end of the Sūra (i.e. as a continuation of Q 37:182, or as a separate verse). They reproduce this reading as follows: *qad* (Ibn ʿAṭiyya: *wa-qul*) *ādhantukum bi-adhānat al-mursalīn la-tusʾalunna ʿan al-nabaʾ al-ʿaẓīm* ("I inform you of what the messengers know: you will be asked about the mighty tiding") (cf. Q 78:2). According to Ibn ʿAṭiyya (IV, p. 490), this

was also the reading in the codex of Ibn Masʿūd, but with *ʿan hādhā l-nabaʾ al-ʿaẓīm*. A similar passage is included in an epistle which the Prophet is said to have sent to Aktham b. Ṣayfī (for whom see the article in *EI*² [M.J. Kister]): *ādhantukum/addabtukum bi-adhānat/bi-ādāb al-mursalīn wa-la-tusʾalunna ʿan al-nabaʾ al-ʿaẓīm wa-la-taʿlamunna nabaʾahu baʿda ḥīn* (Karājakī, II, p. 124 > *Biḥār*, XXII, p. 87, no. 40).

459 This tradition forms part of a discussion among exegetes on whether the piercing flame kills the eavesdropping devils or merely injures them (see e.g. Ṭabarī, XIV, pp. 14, 15, Ṭabrisī, XIV, p. 16, Qurṭubī, X, p. 11, all to Q 15:18). Cf. **724**.

460 *Mustadrak*, IV, p. 279, no. 4699. For the beginning cf. **311**. When Juwayriya b. Asmāʾ accused al-Ṣādiq of committing errors in his speech (*talḥanu fī kalāmika*) the Imam is said to have retorted: *daʿnā min sahakika* (reading thus for *nahyika*) *hādhā* "enough of this useless chatter/hot air (lit. "dust-raising wind") of yours" (Kishshī, p. 340). The ending appears as a Prophetic tradition in Ibn Idrīs, *Sarāʾir*, III, p. 627 (< *Kitāb Jaʿfar b. Muḥammad b. Sinān al-Dihqān*) > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, VI/2, p. 246, no. 22684 (with al-Ḥurr al-ʿĀmilī's comment: *hādhā laysa fīhi dhamm li-l-naḥw bal li-l-inhimāk fīhi*), *Biḥār*, I, pp. 217–218 (with al-Majlisī's explication on p. 218). A similar sentiment is voiced by an anonymous authority (*baʿḍ al-salaf*): "(the study of) grammar removes humbleness from the heart" (*al-naḥw yudhhibu l-khushūʿ min al-qalb*) (Makkī, *Qūt*, I, p. 337, cited by Goldziher, "Stellung", pp. 362–363, note 6). As Goldziher observes, such pronouncements reflect a belief in pious circles that philologists are haughty and arrogant pedants. See further **312***.

Isnād: Juwayriya b. Asmāʾ: al-Ṣādiq accused him of *zandaqa*; he was put to death by order of Hārūn al-Rashīd (r. 170–193/786–809) (Kishshī, p. 340). Al-Tustarī (*Rijāl*, II, pp. 756–757, no. 1616) identifies him as Juwayriya b. Asmāʾ b. ʿUbayd b. Mukhāriq al-Ḍubaʿī (d. 173/789–790); he often appears in Sunnī sources, where he is usually described as a reliable transmitter (see Mizzī, V, pp. 172–174, no. 986 and the references given by the editor; Ibn Ḥajar, *Tahdhīb*, II, pp. 124–125). In these sources there is no mention of the manner of his death.

461 Najafī, p. 503, no. 1. See al-Ḥurr al-ʿĀmilī, *Ithbāt*, VII, p. 128, no. 648, *Biḥār*, XXIV, p. 220, no. 19 (from Najafī).

462 *Faṣl*, p. 324, ll. 8–9. For this reading see Jeffery, p. 349 (Ubayy, Ibn Qays). *Fī ṣudūr alladhīna ūtū l-ʿilm* is attested in Q 29:49.

Isnād: Muḥammad: he is probably Muḥammad b. Sulaymān al-Daylamī (see **3***).

463 Cf. Rāzī, I, p. 48 (*man arāda an yatalaffaẓa bi-l-ḍamma fa-innahu lā budda lahu min ḍamm shafatayhi awwalan thumma rafʿihimā thāniyan*). In the ʿUthmānic codex, *sukhriyyan* occurs once (Q 43:32) and *sikhriyyan* twice (Q 23:110, 38:63). Al-Ṣādiq's reading does not appear to be recorded elsewhere. The vocalization given here evidently reproduces his *qirāʾa* of Q 38:63, but not necessarily of the two other verses in which this word is attested. For the reading *sukhriyyan* at Q 38:63 see also Jeffery, p. 81 (Ibn Masʿūd); Ibn Mujāhid, p. 556, Samarqandī, III, p. 172, Ṭūsī, VIII, p. 577 (Nāfiʿ, Ḥamza, al-Kisāʾī); Zamakhsharī, III, p. 380 (without attribution); Thaʿlabī, VII, p. 58, Ṭabrisī, XXIII, p. 129 (the Medinese and Kūfans except ʿĀṣim); Qurṭubī, XV, p. 225 (Abū Jaʿfar, Nāfiʿ, Shayba [i.e. the Successor Shayba b. Niṣāḥ b. Sirjis b. Yaʿqūb al-Madanī, d. 130/747–748 or 138/755–756; see Ibn al-Jazarī, I, pp. 329–330, no. 1439, Ibn Ḥajar, *Tahdhīb*, IV, pp. 377–378], al-Mufaḍḍal, Hubayra [i.e. Abū ʿUmar Hubayra b. Muḥammad al-Tammār al-Abrash al-Baghdādī, a transmitter from Ḥafṣ; see Ibn al-Jazarī, II, p. 353, no. 3781], Yaḥyā, al-Aʿmash, Ḥamza, al-Kisāʾī); Abū Ḥayyān, VII, p. 389; *Ṣāfī*, IV, p. 307. The reading *sukhriyyan* at Q 43:32 was adopted by all Seven Readers (though others read *sikhriyyan*; see Ibn Khālawayh, p. 135 [Ibn Muḥayṣin, Ibn Abī Laylā, ʿAmr b. Maymūn (i.e. the Successor Abū ʿAbdallāh ʿAmr b. Maymūn al-Awdī al-Kūfī, d. ca. 75/694–695; see Ibn al-Jazarī, I, p. 603, no. 2463)]; Thaʿlabī, VII, p. 58, Ahwāzī, *Ibn Muḥayṣin*, p. 327 [Ibn Muḥayṣin]). For the reading *sukhriyyan* at Q 23:110 see Jeffery, p. 81 (Ibn Masʿūd); Ṭabarī, XVIII, p. 61 (most Medinese and Kūfans); Ibn Mujāhid, p. 448, Qurṭubī, XII, p. 154 (Nāfiʿ, Ḥamza, al-Kisāʾī); Thaʿlabī, VII, p. 58, Ṭabrisī, XIX, p. 177 (the Medinese and Kūfans except ʿĀṣim).

464 *Faṣl*, p. 324, ll. 5–7. The vocalization *aʿṭih* (with *hāʾ al-sakt*; cf. Wright, I, pp. 90 [note], 93) is conjectural. It is supported by the reading *aʿṭi* (exhibiting the regular imperative form), attested as a *qirāʾa* of ʿAlī (see *Baṣāʾir*, p. 361, no. 1 > *Biḥār*, XXIV, pp. 124–125, no. 2, XXV, pp. 329–330, no. 5; Kulīnī, I, pp. 438–439, no. 3 > Ḥuwayzī, III, pp. 23–24, no. 85, IV, p. 462, no. 63). Al-Majlisī suggests that in the reading *fa-ʾmnun aw aʿṭi*, *umnun* should be understood as "cut

off/withhold" or "decrease" (*Biḥār*, XXV, p. 331; cf. *Lisān*, s.v. *mnn*). *Fa-'mnun aw aʿṭi*(*h*) could thus be rendered as: "Withhold (your knowledge from the uninitiated) or bestow (it on the initiated)". See **465**; cf. **466**, **467**.

Isnād: Fuḍayl al-Aʿwar: Abū Muḥammad Fuḍayl b. ʿUthmān al-Anbārī al-Aʿwar, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Modarressi, *TS*, p. 224).—Abū ʿUbayda al-Ḥadhdhāʾ: Abū ʿUbayda Ziyād b. ʿĪsā al-Ḥadhdhāʾ (d. in or before 148/765), a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Modarressi, *TS*, pp. 116–118), and a transmitter to Fuḍayl al-Aʿwar (e.g. *Baṣāʾir*, p. 259, nos. 3, 5, p. 510, no. 15).

465 *Faṣl*, p. 324, l. 7. Translation: "He (i.e. al-Ṣādiq) added (in explication of *fa-'mnun aw aʿṭih*): 'God ordered (the Imams) to withhold (knowledge from the uninitiated); He said: "bestow (knowledge) with restrictions or without restrictions"'". See **464**; cf. **466**, **467**.

466 *Faṣl*, p. 323, l. 22–p. 324, l. 1. For this reading (as *qirāʾat ʿAlī*) see *Baṣāʾir*, p. 387, no. 13 > *Faṣl*, p. 324, ll. 2–4 (in the version cited in *Faṣl*, ʿAlī's reading is *aʿṭih*); Mufīd, *Ikhtiṣāṣ*, p. 300. See **467**; cf. **464**, **465**.

467 *Faṣl*, p. 324, ll. 1–2. See **466**; cf. **464**, **465**.
Isnād: cf. **15***.

468 Cf. *Baṣāʾir*, p. 270, no. 4 > *Biḥār*, XLVII, p. 79, no. 58, LXVIII, p. 118, no. 44, Ḥuwayzī, IV, p. 469, no. 80; Qummī, II, p. 243 > *Ṣāfī*, IV, p. 307, *Biḥār*, XXX, p. 154, no. 10, XXXI, p. 642, no. 160, LXVIII, p. 13, no. 14; Furāt, II, p. 361, no. 491; Kulīnī, VIII, p. 36, no. 6 (toward the end) > Najafī, p. 507, no. 9, *Burhān*, IV, pp. 62–63, no. 5, *Biḥār*, VIII, pp. 354–355, no. 6, LXVIII, p. 51, no. 93; Nuʿmān, *Daʿāʾim*, I, p. 77; idem, *Sharḥ*, III, p. 465, no. 1356; Ibn Bābawayh, *Faḍāʾil*, p. 64 (> *Biḥār*, VII, p. 179, no. 17) > Najafī, p. 507, no. 9 > *Biḥār*, XXIV, p. 259, no. 9; Mufīd, *Ikhtiṣāṣ*, p. 103 > *Biḥār*, XLVII, p. 392, no. 114; Ṭabarī, *Dalāʾil*, p. 132; Rāwandī, *Kharāʾij*, II, p. 827, no. 40; Shādhān, *Faḍāʾil*, p. 13; ʿImād al-Dīn, *ʿUyūn*, pp. 272, 274.

469 Cf. the gloss *ḥīn lā manāṣ* (Qurṭubī, XV, p. 146, Abū Ḥayyān, VII, p. 369). For *manāṣ* as *firār* (escape) see e.g. Muqātil, III, p. 112, Ṭabarī, XXIII, pp. 120, 121, Sijistānī, *Gharīb*, p. 217, Samarqandī, III, p. 158, Qurṭubī, XV, p. 145 (all to Q 38:3). For *lāta* see *WKAS*, II, part 3, pp. 1658b–1661b.

470 For an explication of *qiṭṭ* as *kitāb* see Muqātil, III, p. 115; Samarqandī, III, pp. 160–161; Thaʿlabī, VIII, p. 182; Ṭūsī, VIII, p. 549; Ṭabrisī, XXIII, p. 102 (the unbelievers from Quraysh, mocking the Prophet, ask him to hurry and bring them the books which they will read in the hereafter); Suyūṭī, *Durr*, V, p. 559 (from al-Ḥasan); Jalālayn, p. 453 (*kitāb aʿmālinā*); Lane, s.v. Cf. Ṭabarī, XXIII, pp. 134 (*al-ṣaḥīfa al-maktūba*), 135.

471 The last sentence is an exegesis on Q 38:32. Translation: "Had Solomon prayed before (the sun) was hidden behind the veil he would have performed (the prescribed prayer) while it was still daylight (and would thus not have missed the proper time for the prayer)". Cf. ʿAyyāshī, I, p. 273, no. 259, p. 274, no. 263 (to Q 4:103).

472 This tradition properly belongs in the next chapter. See **92**, **340**[*].

473 *Faṣl*, p. 324, l. 13. See Najafī, p. 519, no. 23 (*isnād*: Muḥammad b. ʿAlī < ʿAmr b. ʿUthmān < ʿImrān b. Sulaymān < Abū Baṣīr < al-Ṣādiq) > *Burhān*, IV, pp. 78–79, no. 6, *Biḥār*, XXIV, p. 260, no. 13, *Faṣl*, p. 324, ll. 9–12 (*isnād* in *Faṣl*: Muḥammad b. ʿAlī < ʿUmar b. Sulaymān < Abū Baṣīr < al-Ṣādiq).

Isnād: for Muḥammad b. ʿAlī < ʿAmr b. ʿUthmān see also **72**, **456**. The *isnād* as it appears in the manuscripts is probably corrupt. The following may have occurred: first, ʿAmr b. ʿUthmān was wrongly copied as ʿAmr/ʿUmar b. Sulaymān; then, a copyist wrote twice "b. Sulaymān"; finally, the second "b. Sulaymān" was "corrected" to "ʿan Sulaymān".

474 *Faṣl*, p. 324, ll. 14–15. The words *wa-'ḍrib lahum* found in the manuscripts are probably the result of a conflation with Q 18:32 or Q 36:13. For the reading *sāliman* see Jeffery, pp. 82, 205, 273, 282, 301 (Ibn Masʿūd, Ibn ʿAbbās, ʿIkrima, Mujāhid, al-Rabīʿ b. Khuthaym); idem, "Zaid b. ʿAlī", p. 230 (Zayd); Ṭabarī, XXIII, p. 213 (Ibn ʿAbbās, some Meccan and Baṣran readers); Ibn Mujāhid, p. 562 (Ibn Kathīr, Abū ʿAmr, ʿĀṣim in the transmission of Abān); Ibn al-Juḥām > Najafī, pp. 514–515, no. 10 > *Burhān*, IV, p. 75, no. 3, *Faṣl*, p. 324, ll. 18–20 (the reading *sāliman* is only recorded in *Faṣl*); Naḥḥās, *Iʿrāb*, IV, p. 10 (Ibn ʿAbbās, al-Ḥasan, Mujāhid, al-Jaḥdarī, Abū ʿAmr, Ibn Kathīr); Samarqandī, III, p. 184 (Ibn Kathīr, Abū ʿAmr); Thaʿlabī, VIII, p. 233 (Ibn ʿAbbās, Mujāhid, al-Ḥasan, Ibn Kathīr, Abū ʿAmr, Yaʿqūb);

Ṭabrisī, XXIII, p. 152 (Ibn Kathīr and the Baṣrans except Sahl); Abū l-Futūḥ, IX, p. 400 (Ibn Kathīr, Abū ʿAmr, Yaʿqūb); *Ṣāfī*, IV, p. 321. For this tradition cf. Qummī, II, pp. 248–249 > Najafī, p. 514, *Burhān*, IV, p. 75, no. 9, *Biḥār*, XXIV, pp. 162–163, no. 13; Kulīnī, VIII, p. 224, no. 283 (beginning) > Najafī, pp. 515–516, no. 13, *Ṣāfī*, IV, p. 321, *Burhān*, IV, pp. 74–75, no. 1, *Biḥār*, XXIV, p. 160, no. 9. Al-Majlisī (*Biḥār*, XXIV, pp. 161–162) offers two interpretations of *rajulan salaman/sāliman li-rajul*: (i) the first *rajul* is ʿAlī and the second is the Prophet; (ii) the first *rajul* is each member of the Shīʿa and the second is ʿAlī. This passage in *KQ* fits the latter interpretation. The *saqīfa* (Saqīfat Banī Sāʿida) is the covered porch or courtyard in which Abū Bakr was nominated to succeed the Prophet (see *EI*[2], art. "Saḳīfa" [G. Lecomte]; Madelung, *Succession*, pp. 28–43); for the Imāmīs, the *aṣḥāb al-saqīfa* are ʿAlī's enemies (particularly Abū Bakr, ʿUmar and Abū ʿUbayda) who conspired at that place to deprive him of his right to succeed the Prophet. Abū Bakr is here called *al-awwal* not only because this was his nickname but perhaps also because he is the first *rajul* mentioned in the verse. His followers are portrayed as quarrelling among themselves while showing loyalty to him (*wa-hum yatawallawnahu*).

475 For the readings *māʾit/māʾitūn* see Jeffery, p. 228 (Ibn al-Zubayr); idem, "Zaid b. ʿAlī", p. 230 (Zayd); Naḥḥās, *Iʿrāb*, IV, p. 11 (Ibn Muḥayṣin, Ibn Abī Isḥāq, ʿĪsā [probably ʿĪsā b. ʿUmar]); Ibn Khālawayh, p. 131 (Ibn al-Zubayr, Ibn Muḥayṣin, ʿĪsā, Ibn Abī Isḥāq); Ibn Jinnī, II, p. 253 (*wa-quriʾa*); Ahwāzī, *Baṣrī*, p. 461 (al-Ḥasan al-Baṣrī); idem, *Ibn Muḥayṣin*, p. 323 (Ibn Muḥayṣin); Abū l-Futūḥ, IX, p. 400 (Ibn Muḥayṣin, Ibn Abī ʿUbla); cf. Vollers, *Volkssprache*, pp. 150–151. The words *fa-ʾddaʿā … ismihi* and *min ʿind allāh* do not appear to be recorded elsewhere; they may be glosses. *Wa-summiya bi-ghayr ismihi* may be an allusion to ʿUmar, who was addressed as *amīr al-muʾminīn* ("commander of the faithful") despite the fact that this title belonged to ʿAlī alone (cf. **160**). For the exegesis on Q 39:33 see Qummī, II, p. 249 (*yaʿnī rasūl allāh* is missing from the printed edition) > Najafī, p. 517, no. 17; Ibn al-Juḥām > Najafī, p. 517, no. 18 > *Burhān*, IV, p. 76, no. 2; Ibn al-Maghāzilī, pp. 174–175 > Ibn Ṭāwūs, *Ṭarāʾif*, p. 79 > *Biḥār*, XXXV, p. 412, no. 9; Ṭabrisī, XXIV, p. 155 (Mujāhid, al-Ḍaḥḥāk < Ibn ʿAbbās, the Shīʿī Imams) > Najafī, pp. 516–517, no. 16, *Burhān*, IV, p. 76, no. 5; Irbilī, I, pp. 319–320 (Mujāhid); in general *Biḥār*, XXXV, pp. 407–423 (chapter 21).

476 For the derivation of *ḥā-mīm* from *ḥamma* (to draw near) see Qurṭubī, XV, p. 289 (Kaʿb b. Mālik) (cf. Lane, s.v. *aḥamma* [also *ḥamma/ḥumma*]: "it drew near, or approached"). The continuation is in all likelihood a separate, acephalous tradition. Exegetes disagree as to whether the believing man of Q 40:28 who kept his belief hidden from Pharaoh's folk was himself one of Pharaoh's folk, as implied in the tradition in *KQ* (see e.g. Ṭabarī, XXIV, pp. 57–58; Thaʿlabī, VIII, p. 273; Ṭūsī, IX, p. 72; Zamakhsharī, III, pp. 423–424; Abū l-Futūḥ, IX, p. 446; Qurṭubī, XV, pp. 306–307; Zarkashī, III, p. 233; in general *Biḥār*, XIII, pp. 157–165).

477 For this tradition see Najafī, p. 530, no. 11 (with *bi-anna li-ʿAlī walāya* after *kafartum*) > *Biḥār*, XXIII, p. 364, no. 24. See also **478**, **480**.

Isnād: Ibrāhīm b. ʿAbd al-Ḥamīd: Ibrāhīm b. ʿAbd al-Ḥamīd al-Asadī al-Bazzāz, a Kūfan transmitter from al-Ṣādiq, al-Kāẓim and al-Riḍā (Quhpāʾī, I, pp. 52–53; Ardabīlī, I, pp. 23–25; Kohlberg, "Uṣūl", p. 145).—al-Ḥasan b. Ḥubaysh: al-Ḥasan b. Ḥubaysh al-Asadī, a transmitter from al-Bāqir and al-Ṣādiq and a transmitter to Ibrāhīm b. ʿAbd al-Ḥamīd (Quhpāʾī, II, p. 101; Ardabīlī, I, p. 192).

478 *Faṣl*, p. 325, l. 13. For this tradition (with the same *isnād*) see Najafī, pp. 530–531, no. 12 > *Burhān*, IV, p. 94, no. 4, *Biḥār*, XXIII, p. 364, no. 25. According to *Faṣl*, p. 325, ll. 10–13, al-Najafī's source is Ibn al-Juḥām, but this is not indicated in the Qumm, 1407/1987 edition of *Taʾwīl al-āyāt al-ẓāhira*. The term *ahl al-walāya* normally denotes the Imāmīs (see e.g. *Aṣl Zayd al-Narsī*, p. 51; ʿAyyāshī, I, p. 337, no. 170 [Ibrāhīm b. ʿAbd al-Ḥamīd < al-Kāẓim]); but in *KQ* (and in Kulīnī, see **480***) it is evidently used to refer to the Imams ("those to whom *walāya* is owed"). Cf. Qummī, II, p. 256 > *Ṣāfī*, IV, p. 336. See also **477**, **480**.

Isnād: Zayd b. al-Ḥasan: he may be Zayd b. al-Ḥasan al-Anmāṭī, a transmitter from al-Ṣādiq (Quhpāʾī, III, p. 78; Ardabīlī, I, p. 341).

479 *Faṣl*, p. 124, ll. 17–20, p. 326, ll. 10–14. In *KQ*, the words *min al-muʾminīn* are presented as forming part of the Qurʾān; these words are also cited in Ṭūsī (IX, p. 144) and Ṭabrisī (XXV, p. 38, *Jawāmiʿ*, II, p. 424 > *Ṣāfī*, IV, p. 367), but there it is not clear whether they are a reading (as al-Nūrī would have it; see *Faṣl*, p. 124, l. 21, p. 326, l. 14) or a gloss. Elsewhere, *li-man fī l-arḍ* is explained as referring to the believers (Ṭabarī, XXV, p. 8 [from al-Suddī]; Qurṭubī, XVI,

p. 4 [from al-Ḍaḥḥāk]). A reading (or a gloss) such as that attested in *KQ* brings Q 42:5 into line with Q 40:7, where the angels ask forgiveness only for the believers. Some exegetes attempted to resolve the apparent contradiction between the two verses by arguing that Q 42:5 was abrogated by Q 40:7 (see Qurṭubī, XVI, pp. 4–5). The beginning of Q 42:5 in the version cited in *KQ* is attested as a tradition on the authority of al-Ṣādiq; see Ṭabrisī, XXV, p. 38 > Ḥuwayzī, IV, p. 557, no. 7: *wa-ruwiya ʿan Abī ʿAbdallāh: wa-l-malāʾika wa-man* (read: *min*?) *ḥawl al-ʿarsh yusabbiḥūn bi-ḥamd rabbihim lā yafturūn*. Cf. Q 21:20, 39:75.

Isnād: ʿAbdallāh al-Aṣamm: Abū Muḥammad ʿAbdallāh b. ʿAbd al-Raḥmān al-Aṣamm al-Mismaʿī, described as an extremist (*ghālī*), a Baṣran transmitter from disciples of al-Ṣādiq (Quhpāʾī, IV, p. 25; Ardabīlī, I, pp. 494–495). For the *isnād* ʿAbdallāh b. ʿAbd al-Raḥmān al-Aṣamm < Hishām b. Sālim see e.g. Ibn Qūlawayh, *Kāmil*, pp. 344, 357, 426.

480 *Faṣl*, p. 325, ll. 6–7. For this tradition (with the same *isnād* and the same reading, but with *dhālika* for *dhālikum*) see Kulīnī, I, p. 421, no. 46 > *Ṣāfī*, IV, p. 336, *Burhān*, IV, p. 94, no. 5, Ḥuwayzī, IV, p. 513, no. 21. See also **477**, **478**.

Isnād: ʿAlī b. Manṣūr: Abū l-Ḥasan ʿAlī b. Manṣūr al-Kūfī, a resident of Baghdād and a follower of Hishām b. al-Ḥakam (Quhpāʾī, IV, p. 225; Ardabīlī, I, p. 603).—al-Walīd b. Ṣubayḥ: a Kūfan transmitter from al-Ṣādiq (Modarressi, *TS*, p. 391; cf. **348***).

481 As can be gathered from other sources, this forms part of the Shīʿī *miʿrāj* traditions, in which ʿAlī plays a prominent role (see Amir-Moezzi, "Ascension", pp. 100–105). In one of these traditions, God tells the Prophet concerning ʿAlī: *innahu mubtalan wa-mubtalan bihi maʿa annī qad naḥaltuhu wa-naḥaltuhu wa-naḥaltuhu wa-naḥaltuhu arbaʿa ashyāʾ* ("he will be put to the test and people will be put to the test on his account; I have given him … four things") (see Qummī, II, pp. 243–244 > *Biḥār*, XVIII, p. 374, no. 79); here, in contrast to what we find in *KQ*, God does not reveal what these things are. In a similar account, God tells Muḥammad that He bestowed on ʿAlī His knowledge and forbearance (*ʿilmī wa-ḥilmī*) (Ṭūsī, *Amālī*, I, p. 353 [> *Biḥār*, XVIII, p. 371, no. 78], I, p. 364), or (in a variant) His knowledge and wisdom (or power of judgment) (*ʿilmī wa-ḥukmī*) (Ḥillī, *Muḥtaḍar*, p. 147. Al-Majlisī maintains [*Biḥār*, XVIII, p. 372] that al-Ḥillī's source is Ibn Bābawayh's *Kitāb al-miʿrāj*; this information is not found in the printed edition of the *Muḥtaḍar*.) For (independent or suffixed) pronouns in the Qurʾān

referring to something not explicitly mentioned in the text see ʿĀmilī, *Mirʾāt*, pp. 54–55. For the ending see **294**.

482 Najafī, p. 534, no. 3. It is not clear whether *alladhīna ashrakū* … *fīhi l-awwal* is a *qirāʾa* or a gloss. Cf. Qummī, II, p. 262 > *Ṣāfī*, IV, p. 353, *Burhān*, IV, p. 106, no. 2(a) (ending); Ibn al-Juḥām > Najafī, pp. 533–534, no. 2 > *Burhān*, IV, p. 106, no. 2(b), *Biḥār*, XXIV, p. 304, no. 17; Ibn Manṣūr al-Yaman, *Kashf*, p. 29. Translation: "Woe to the idolaters who associated (someone else) with the first Imam (i.e. ʿAlī) and did not pay the other (i.e. Abū Bakr) that which the first (Imam) said should be paid (i.e. the alms-tax), while disbelieving in him (i.e. in ʿAlī)".

Isnād: Abān b. Taghlib: Abū Saʿīd Abān b. Taghlib b. Rabāḥ al-Rabaʿī al-Bakrī al-Jurayjī (d. 141/758–759), a prominent Kūfan transmitter from al-Ṣādiq (Kohlberg, "Uṣūl", p. 143; van Ess, *TG*, I, p. 334; Modarressi, *TS*, pp. 107–116).

483 Najafī, p. 537, no. 9. See *Biḥār*, XXIV, p. 26, no. 2 (from Najafī); Kulīnī, I, p. 220, no. 2, p. 420, no. 40 > *Ṣāfī*, IV, p. 359, *Burhān*, IV, p. 110, no. 6; Ibn Shahrāshūb, *Manāqib*, IV, p. 330 > *Biḥār*, XXIV, p. 21, no. 40.

484 Perhaps the text should be emended to read *illā kull dhī ḥaẓẓ*, in accordance with the *qirāʾa* attributed to al-Ṣādiq (see Ṭabrisī, XXIV, p. 23 > *Ṣāfī*, IV, p. 361; see also **489**); this would clarify the Imam's comment: *huwa dhāka* "this is so".

Isnād: Khuzayma: unidentified. Ibn Yaqṭīn is not recorded as transmitting to a person with this or a similar-looking name (cf. Khūʾī, XIII, pp. 252–253).—Ibn Yaqṭīn: Abū l-Ḥasan ʿAlī b. Yaqṭīn b. Mūsā (d. 182/798), a client (*mawlā*) of Banū Asad or Banū Hāshim, a high ranking official of the ʿAbbāsid government and a transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, pp. 194–198). For Ibn Yaqṭīn's transmission from al-Ṣādiq cf. Khūʾī, XIII, pp. 249–250. See also **225***, **393***.

485 For an explication of *al-raḥīm* as "compassionate towards His creatures" (*al-raḥīm bi-khalqihi*) see e.g. Muqātil, III, p. 81 (to Q 36:5) > Ibn al-Jawzī, VI, p. 272; Ṭabarī, XXVII, p. 30 (to Q 52:28); cf. **28**. See **486**.

486 This is a gloss on the *qurʾānan ʿarabiyyan* of Q 41:3 (cited at **485**). *Wa-bi-isnādihi* may have been inserted by mistake; if so, then this is not an independent tradition but a continuation of the previous one. For *aʿjamī* ("not Arabic") see Q 16:103, 41:44 (twice).

487 Since no *qirāʾa* appears to be cited here, it can be taken that the ending of this tradition is missing.

488 Cf. Ibn Bābawayh, *Iʿtiqādāt*, p. 94 = Fyzee, p. 76 > *Biḥār*, VII, p. 251, no. 9 (a paraphrase of Q 24:24 which includes the words *jamīʿ jawāriḥim* [all their limbs]). The *qulūbuhum* of the manuscripts may be the result of a confusion with Qurʾānic verses in which this word is mentioned together with *samʿuhum* and *abṣāruhum* (see Q 2:7, 16:108; cf. **514**). *Julūd* (skins) is often interpreted as denoting the sexual organs (*furūj*) (Ibn Wahb, *Jāmiʿ/Tafsīr*, p. 236 [fol 9b l. 11: *julūduhum al-furūj*]; Qummī, II, p. 264 [*wa-l-julūd al-furūj*] > *Burhān*, IV, p. 108, no. 2, Ḥuwayzī, IV, p. 543, no. 24; Kulīnī, II, p. 36, no. 1 [> *Ṣāfī*, IV, p. 356, *Biḥār*, LXIX, p. 26, no. 6], Nuʿmān, *Daʿāʾim*, I, p. 7 [*yaʿnī bi-l-julūd al-furūj wa-l-afkhādh*]; Ibn Bābawayh, *Faqīh*, II, p. 381, no. 1627 [from ʿAlī's *waṣiyya* to his son Muḥammad ibn al-Ḥanafiyya: *yaʿnī bi-l-julūd al-furūj*] > Ḥuwayzī, IV, p. 544, no. 28) or as alluding to them (*kināya*) (Farrāʾ, III, p. 16 [*al-jild hunā—wa-llāhu aʿlam—al-dhakar, wa-huwa mā kanā ʿanhū*] > Naḥḥās, *Iʿrāb*, IV, p. 57 [*qāla l-Farrāʾ: al-jild hāhunā l-dhakar kanā llāh ʿazza wa-jalla ʿanhu*]; Ṭabarī, XXIV, p. 106; Māturīdī, IX, p. 72 [*wa-qāla baʿḍuhum: julūduhum kināya ʿan al-furūj, wa-huwa qawl al-Ḥasan*]; Samarqandī, III, p. 223; Ibn Abī Zamanīn, II, p. 268; Thaʿlabī, VIII, p. 290; Ṭūsī, IX, p. 117 [*wa-qīl: al-murād bi-l-julūd al-furūj ʿalā ṭarīq al-kināya*]; Ṭabrisī, XXIV, p. 14, citing Ibn ʿAbbās; Abū l-Futūḥ, X, p. 14; Zarkashī, II, p. 305).

489 *Faṣl*, p. 326, l. 3. For the reading *fa-la-najziyanna* see Bayāḍī, I, p. 290. For the beginning cf. Kulīnī, I, p. 421, no. 45 (… *bi-tarkihim walāyat ʿAlī b. Abī Ṭālib*) > *Faṣl*, p. 326, ll. 3–5, tr. Amir-Moezzi, "Walāya", p. 724; Ibn al-Juḥām > Najafī, pp. 534–535, no. 4 (*fa-la-nudhīqanna lladhīna kafarū bi-tarkihim walāyat ʿAlī ʿadhāban shadīdan fī l-dunyā*) > *Burhān*, IV, p. 109, no. 1, *Biḥār*, XXIII, p. 365, no. 28, *Faṣl*, p. 326, ll. 1–3. For the reading *illā kull dhī ḥaẓẓ ʿaẓīm* see **484***. For *lā yasjudūn li-l-shams wa-lā li-l-qamar* cf. Q 41:37.

Title The name *ʿayn-sīn-qāf* for Sūra 42 (rather than *ḥā-mīm-ʿayn-sīn-qāf* or *al-Shūrā*) is uncommon, though not unknown (see Abū l-Suʿūd, V, p.

518 [*ḥā-mīm ʿayn-sīn-qāf ʾsmān li-l-sūra*]; cf. Bayḍāwī, p. 638 [*ḥā-mīm ʿayn-sīn-qāf laʿallahu ʾsmān li-l-sūra*]). It is also possible that the letters *ḥā-mīm* were omitted from mss. M and T (the relevant folio in ms. L was not available to us; see Introduction, p. 48).

490 *Faṣl*, p. 327, ll. 1–2, Najafī, p. 550, no. 19. See *Burhān*, IV, p. 129, no. 1, *Biḥār*, XXIV, p. 229, no. 30, *Faṣl*, p. 326, l. 22–p. 327, l. 1 (from Najafī; in *Biḥār* and *Faṣl*: *ẓālimī āl Muḥammad*). Cf. Qummī, II, p. 278 > *Burhān*, IV, p. 129, no. 4, *Biḥār*, XXXI, pp. 580–581, no. 14 (*wa-tarā l-ẓālimīn āl* [in *Burhān*: *li-āl*] *Muḥammad ḥaqqahum lammā raʾaw al-ʿadhāb wa-ʿAlī huwa l-ʿadhāb fī hādhā l-wajh* [in *Burhān*, correctly: *fī hādhihi l-rajʿa*] etc.). For ʿAlī as God's scourge during the *rajʿa* see ʿĀmilī, *Mirʾāt*, p. 230.

491 *Faṣl*, p. 326, l. 21. See Kulīnī, I, p. 418, no. 32 (Muḥammad b. Sinān < al-Riḍā) (*kabura ʿalā l-mushrikīn bi-walāyat ʿAlī mā tadʿūhum ilayhi yā Muḥammad min walāyat ʿAlī*) > Ibn Shahrāshūb, *Manāqib*, III, p. 107 (> *Biḥār*, XXXV, p. 58, no. 12), *Ṣāfī*, IV, p. 369, Ḥuwayzī, IV, p. 563, no. 33, *Faṣl*, p. 326, ll. 19–21; Tisdall, p. 239; Bar-Asher, "Readings", p. 68; cf. *Baṣāʾir*, p. 119, no. 1, p. 120, no. 4 (ending); Furāt, I, p. 285, no. 384, II, p. 387; Bayāḍī, I, p. 289. The account in Kulīnī also ends with the sentence: *hākadhā fī l-kitāb makhṭūṭa*. Al-Māzandarānī (d. 1081/1670–1671) offers the following interpretation of this sentence: "Thus (this verse) was written down in ʿAlī's copy of the Qurʾān, or in *al-lawḥ al-maḥfūẓ*" (VII, p. 69). For Muḥsin al-Fayḍ (d. 1091/1680), in contrast, the words which follow the canonical text (i.e. *yā Muḥammad min walāyat ʿAlī*) are an exegetical gloss written down on the margin of the book (*ka-annahā makhṭūṭa fī l-ḥawāshī min qabīl al-quyūd wa-l-shurūḥ*) (*Wāfī*, III, p. 922, no. 1597). If he takes "book" to mean the *Kāfī* (rather than the Qurʾān) then he appears to be suggesting that "*hākadhā fī l-kitāb makhṭūṭa*" is an interpolation. The fact that this sentence also appears in *KQ* renders this suggestion problematic. *Maḥfūẓa* (for *makhṭūṭa*) appears both in ms. B and (according to Māzandarānī, VII, p. 69) in one (or several, *baʿḍ*) of the manuscripts of Kulīnī. See **492**, **493**.

492 The full text of the letter sent by al-Riḍā to his disciple ʿAbdallāh b. Jundab/Jundub is given in Qummī, II, pp. 104–105 (to Q 24:35) > *Biḥār*, XXVI, pp. 241–243, no. 5; Furāt, I, pp. 283–285, no. 384; Kulīnī, I, pp. 223–224, no. 1 > Ḥillī, *Mukhtaṣar*, pp. 174–175. The letter was reportedly written at the request of Ibn Jundab when he was a very

old man (Furāt, I, p. 283); the passage cited in *KQ* appears (with some variations) towards its end. For this passage see also *Baṣāʾir*, pp. 119–120, no. 3; Ibn al-Juḥām > Najafī, pp. 543–544, no. 6 > *Burhān*, IV, p. 119, no. 9, *Biḥār*, XXIII, pp. 365–366, no. 30; Amir-Moezzi, *Guide divin*, p. 213, with note 437 = *Divine Guide*, p. 202; idem, "Walāya", pp. 724, 734. A similar account is recorded in *Baṣāʾir*, pp. 118–119, no. 1 (*wa-mā waṣṣaynā bihi Ibrāhīm wa-Ismāʿīl wa-Mūsā wa-ʿĪsā wa-Isḥāq wa-Yaʿqūb*) > Ḥuwayzī, IV, p. 562, no. 22; Ibn al-Juḥām > Najafī, p. 543, no. 5 > *Burhān*, IV, p. 119, no. 8, *Biḥār*, XXIII, p. 365, no. 29. *Yahdī* (for *yajtabī ilayhi man yashāʾ wa-yahdī*) also appears in *Baṣāʾir* and Kulīnī. For *Ibrāhīm wa-Isḥāq wa-Yaʿqūb* see Q 12:38, 38:45. See **491**, **493**.

493 For *Ibrāhīm wa-Ismāʿīl wa-Isḥāq wa-Yaʿqūb* see Q 2:136, 2:140, 3:84, 4:163. See **491**, **492**.

Isnād: ʿAbdallāh b. Jundab/Jundub: ʿAbdallāh b. Jundab/Jundub al-Bajalī, a Kūfan transmitter from al-Ṣādiq, al-Kāẓim and al-Riḍā and a financial agent (*wakīl*) of al-Kāẓim and al-Riḍā (Quhpāʾī, III, pp. 274–276; Ardabīlī, I, pp. 479–480).

494 *Faṣl*, p. 327, ll. 6–7, Najafī, p. 550, no. 20. See al-Ḥurr al-ʿĀmilī, *Ithbāt*, VII, p. 129, no. 653, Baḥrānī, *Maḥajja*, p. 197, *Burhān*, IV, p. 129, no. 2, *Biḥār*, XXIV, pp. 229–230, no. 32 (all from Najafī, i.e. with the verse as in the ʿUthmānic codex and with *ilayhi* said to refer to the Qāʾim). Cf. Qummī, II, p. 278 (*khāshiʿīn min al-dhull li-ʿAlī yanẓurūn ilā ʿAlī min ṭarf khafī*) > *Ṣāfī*, IV, p. 380, Ḥuwayzī, IV, p. 586, no. 127; Ibn Shahrāshūb, *Manāqib*, III, p. 215 (*khāshiʿīn min al-dhull yanẓurūn ilā ʿAlī min ṭarf khafī*) > *Biḥār*, XXXI, p. 574, no. 3.

Isnād: see also **307**, **498**.

495 *Faṣl*, p. 327, ll. 7–8. Cf. Qummī, II, p. 278 > *Ṣāfī*, IV, p. 380, *Burhān*, IV, p. 129, no. 4, Ḥuwayzī, IV, p. 586, no. 127 (*a-lā inna l-ẓālimīn āl/li-āl Muḥammad ḥaqqahum*); Ibn Shahrāshūb, *Manāqib*, III, p. 216 (*a-lā inna l-ẓālimīn li-āl Muḥammad ḥaqqahum*) > *Biḥār*, XXXI, p. 574, no. 3.

496 *Faṣl*, p. 327, ll. 8–10. The reading given here does not appear to be recorded elsewhere, though the notion that the "single community" (*ummatan wāḥidatan*) of this verse refers to a community of unbelievers is widely attested; see e.g. Ṭabarī, XXV, p. 68; Kulīnī, II, p. 265, no. 23 > *Biḥār*, LXXII, p. 28, no. 25; Ibn Bābawayh, *ʿIlal*, p. 589, no. 33 > *Burhān*, IV, pp. 141–142, no. 1, *Biḥār*, LXVII, p. 230, no.

42; Thaʿlabī, VIII, p. 333; Abū l-Futūḥ, X, p. 87. See further Rubin, "Pre-existence", p. 78 (referring to the *ummatan wāḥidatan* at Q 2:213). Translation: "If God had acted (by making them unbelievers) they would have performed (acts of unbelief)"; or: "If God had acted (by rewarding the people with so much wealth), they would have acted (by becoming unbelievers)".

Isnād: Abū l-Qāsim: there are a number of transmitters from al-Ṣādiq bearing this *kunya*. Perhaps the reference is to Abū l-Qāsim b. ʿAbdallāh who, according to one manuscript of Najafī, transmitted to Sayf an exegetical tradition on Q 43:44 (see Najafī, p. 562, no. 27).

497 Najafī, p. 571, no. 47. See *Burhān*, IV, p. 154, no. 1, *Biḥār*, XXIV, p. 230, no. 34 (from Najafī, to Q 43:76). Only Ibn al-Juḥām (as cited in Najafī) appears to preserve the correct text (i.e. from Sūrat al-zukhruf). In the four manuscripts of *KQ*, other verses with a similar content are recorded (Q 2:57 [or Q 7:160], Q 29:40). The additions to these verses as preserved in mss. M, T and B do not appear to be recorded elsewhere; they may be glosses.

498 *Faṣl*, p. 327, ll. 14–16, Najafī, p. 557, no. 13. See *Burhān*, IV, p. 143, no. 3, *Biḥār*, XXIV, p. 230, no. 33 (from Najafī). For this reading see also Qummī, II, p. 286 > *Ṣāfī*, IV, p. 392; Tisdall, p. 239; Bar-Asher, "Readings", p. 69.

Isnād: see also **307**, **494**.

499 *Faṣl*, p. 328, l. 19. *Tashtahī* is the reading of Ibn Kathīr, Abū ʿAmr, Ḥamza, al-Kisāʾī and ʿĀṣim in the transmission of Abū Bakr; the rest of the Seven Readers read *tashtahīhi* (Ibn Mujāhid, pp. 588–589). See also Naḥḥās, *Iʿrāb*, IV, p. 120; Ibn Ghalbūn, II, p. 668; Zamakhsharī (*wa-quriʾa*); Ibn Khālawayh, *Ḥujja*, pp. 296–297; Ibn ʿAṭiyya, V, p. 64; Ṭabrisī, XXV, p. 97; Abū l-Futūḥ, X, p. 102; Ibn al-Jawzī, VII, p. 144; Qurṭubī, XVI, p. 114; Abū Ḥayyān, VIII, p. 27; *Ṣāfī*, IV, p. 399 (*wa-quriʾa*); Dutton, "Notes", p. 45. For *tashtahī* in a citation of (or reference to) this verse see ʿAskarī, *Tafsīr*, p. 338 > *Biḥār*, VIII, p. 180, no. 137, LXXV, p. 12, no. 44; Ibn Shuʿba, *Tuḥaf*, p. 353 (in the version cited in *Biḥār*, X, p. 386, no. 1); Mufīd, *Ikhtiṣāṣ*, p. 88; Ṭabrisī, *Iḥtijāj*, p. 488 > *Ṣāfī*, IV, p. 399. In the codex which ʿUthmān sent to Medina (*muṣḥaf al-Madīna*) the word appeared as *tashtahīhi*; in the codex sent to Baṣra, it was *tashtahī* (al-Ruhnī, *Muqaddimāt ʿilm al-qurʾān*, cited in Ibn Ṭāwūs, *Saʿd*, p. 280). Cf. Farrāʾ, III, p. 37, whence Beck, "Kodizesvarianten", p.

363 (*wa-fī maṣāḥif ahl al-Madīna tashtahīhi*); Abū ʿUbayd, *Faḍāʾil*, II, p. 157, no. 717; Ibn Abī Dāwūd, pp. 37, 38, 40, 42, 43, 44, 47; Dānī, *Muqniʿ*, pp. 107, 109 (*tashtahīhi* in the *maṣāḥif ahl al-Madīna wa-l-Shām*, *tashtahī* in all other codices, including *ahl al-ʿIrāq*); Cook, "Codex", pp. 96, 103; idem, "Stemma", p. 93; **140***, **652***.

500 According to this tradition as recorded in the manuscripts of *KQ*, when the Prophet said to God: "These are people who believe not" (Q 43:88), God wished to order the Prophet to kill them; He then brought down the verse: "Bear with them and say: peace" etc. (Q 43:89). This implies a change in the divine will. A different meaning results when the text is emended by adding *min* after *arāda*: the Prophet would like God to order him to kill the unbelievers, but God tells him to bear with them. Cf. al-Rāzī's statement (XXVII, p. 201) that by revealing Q 43:89 God prevented the Prophet from asking for punishment to befall them. According to some exegetes, Q 43:89 was abrogated by Q 9:5 ("the sword verse") (Ibn Muḥakkam, IV, p. 125; Samarqandī, III, p. 266; Ṭabrisī, XXV, p. 104; Rāzī, XXVII, p. 201; Qurṭubī, XVI, p. 124; cf. ʿAbd al-Razzāq, *Tafsīr*, II, p. 203 [*thumma amara/umira bi-qitālihim*]; Ṭabarī, XXV, p. 107 [*thumma amarahu bi-qitālihim*]; Naḥḥās, *Maʿānī*, VI, p. 391 [*thumma nusikha bi-l-amr bi-l-qitāl*]).

Isnād: Mūsā al-Numayrī: Mūsā b. Akīl/Ukayl/Akyal al-Numayrī, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, VI, p. 150; Ardabīlī, II, pp. 271–272).

501 The Qurʾānic *qalam* (pen) is often described as the first thing created by God (see *EI*², art. "Ḳalam" [Cl. Huart—(A. Grohmann)]). For the account according to which God, immediately after creating the pen, ordered it to write down Q 43:4, cf. Ṭabarī, XXV, p. 48; Suyūṭī, *Durr*, V, p. 714 > *Biḥār*, LVII, p. 371, no. 13. The reading *ʿalī* does not appear to be recorded elsewhere. It seems clear that *ʿalī* should be understood as referring to the Imam ʿAlī. For such an understanding (based on *la-ʿalī* of the ʿUthmānic codex) see Madelung-Walker, p. 29 (Arabic) = p. 85 (English) ("In the mother of the Book which is with us, he is ʿAlī, full of wisdom"); Qummī, *Tafsīr*, II, p. 280 > Ḥuwayzī, IV, p. 591, no. 4; Ibn Bābawayh, *Maʿānī*, pp. 28–29 > *Ṣāfī*, IV, p. 384, *Biḥār*, XXXV, p. 373, no. 21; Ṭūsī, *Tahdhīb*, III, p. 145, no. 317 (*wa-ashhadu anna l-imām al-hādī al-rashīd amīr al-muʾminīn alladhī dhakartahu fī kitābika fa-qulta wa-innahu fī umm al-kitāb ladaynā la-ʿAlī ḥakīm*, forming part of the prayer for the day of Ghadīr Khumm), both > Ibn Shahrāshūb, *Manāqib*, III,

p. 107 > *Biḥār*, XXXV, p. 58, no. 12; Shādhān, *Faḍāʾil*, p. 172 (on the authority of Ibn Masʿūd); Najafī, p. 552, nos. 1–2; *Burhān*, I, p. 47, no. 4.

502 *Faṣl*, p. 328, ll. 20–21. Cf. Q 50:34 (*yawm al-khulūd*), 52:17 (*jannāt wa-naʿīm*).

Isnād: Aḥmad b. Muḥammad: there are several scholars of this name who transmitted from Ibn Faḍḍāl. They include Aḥmad b. Muḥammad b. ʿĪsā, Aḥmad b. Muḥammad al-Barqī and Ibn Abī Naṣr al-Bazanṭī (see Ardabīlī, I, pp. 214, 215, 217). Only the latter is known to have transmitted to al-Sayyārī.—Abū Shuʿayb: Abū Shuʿayb Ṣāliḥ b. Khālid al-Maḥāmilī al-Kunāsī, a transmitter from al-Kāẓim (Quhpāʾī, III, pp. 203–204, VII, pp. 52–53; Ardabīlī, I, p. 405, II, p. 393). For the *isnād* Aḥmad b. Muḥammad < Ibn Faḍḍāl < Abū Shuʿayb al-Maḥāmilī see Kulīnī, VI, p. 440, no. 14.

503 *Faṣl*, p. 328, ll. 21–22. For this reading see Jeffery, p. 88 (Ibn Masʿūd).

Isnād: Jaʿfar b. Muḥammad: it is not clear which of the various transmitters of this name is meant here. None appears in the list of transmitters from Ḥudhayfa b. Manṣūr (cf. Khūʾī, V, p. 225).—Ḥudhayfa b. Manṣūr: Abū Muḥammad Ḥudhayfa b. Manṣūr Bayyāʿ al-Sāburī, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Modarressi, *TS*, p. 272). The manuscripts have ʿAbdallāh b. Manṣūr; yet judging by the works of Rijāl, the only disciple of al-Ṣādiq called "b. Manṣūr" is Ḥudhayfa. Cf. the tradition cited in Ṭūsī, *Tahdhīb*, VII, p. 159, no. 705 with the *isnād* Ḥudhayfa b. Manṣūr < al-Ṣādiq, which is also cited in idem, *Istibṣār*, III, p. 114, no. 407, but with ʿAbdallāh (instead of Ḥudhayfa) b. Manṣūr.

504 Cf. Muqātil, III, p. 205 (*wa-dhālika anna l-muʾmin idhā māta bakā ʿalayhi maʿālim sujūdihi min al-arḍ wa-maṣʿad ʿamalihi min al-samāʾ … wa-lā yabkiyān ʿalā l-kāfir*); Ṭabarī, XXV, pp. 124–126; Karājakī, II, p. 200 > *Biḥār*, LXXXII, p. 182, no. 28 (*fa-mā bakat ʿalayhim al-samāʾ wa-l-arḍ* was revealed concerning *qawm Firʿawn*); Ṭabrisī, XXV, p. 113; Ibn al-Jawzī, VII, p. 154 (the verse refers to *āl Firʿawn*).

505 *Faṣl*, p. 329, l. 4, Najafī, p. 577, no. 7. See Qummī, II, p. 295, Kulīnī, VIII, p. 50, no. 11 (*isnād* of Kulīnī: Sahl b. Ziyād < Muḥammad b. Sulaymān al-Daylamī al-Baṣrī [read thus for "al-Miṣrī"] < his father < Abū Baṣīr < al-Ṣādiq), both > *Ṣāfī*, V, pp. 8–9, *Burhān*, IV, p. 169,

nos. 1–2, Ḥuwayzī, V, pp. 4–5, no. 13, *Faṣl*, p. 328, l. 23–p. 329, l. 6; *Biḥār*, XXIII, pp. 197–198, no. 29 (from Najafī), XCII, p. 56, no. 30 (from Kulīnī). In the printed edition of Qummī (as also in the Tehran 1311–1313/1893–1895 lithograph edition used by Goldziher), there appears the reading *hādhā bi-kitābinā*. That this is an error is confirmed by the sources which cite al-Qummī's *Tafsīr*, all of which (with the exception of Ḥuwayzī) have *kitābunā*. Goldziher, who only had the lithograph edition at his disposal, erred in his interpretation (*Richtungen*, pp. 281–282; cf. Bar-Asher, "Readings", pp. 42, 70). Since the tradition as it appears in *KQ*, in Qummī and in Kulīnī is unvocalized, it is not obvious where the Shīʿī reading deviates from the canonical text. Al-Majlisī in the *Mir'āt* (XXV, p. 108 > *Faṣl*, p. 329, ll. 6–11) opts for *yunṭaqu*; this is also his position in the *Biḥār* (XXIII, p. 198), and it is shared by Muḥsin al-Fayḍ (*Ṣāfī*, V, p. 9, *Wāfī*, III, p. 902, no. 1570). The verse could thus be rendered as: "This is the book (through which) the truth is pronounced unto you". A different reading of Q 45:29 appears to be preserved in the manuscript translated by Tisdall, p. 240 ("This is Our Book, and Mohammed and the People of his House speak unto you in truth"). At Q 23:62 (*wa-ladaynā kitāb yanṭiqu bi-l-ḥaqq*), al-Qummī (II, p. 92 > *Biḥār*, IX, p. 226, no. 113) adds *ʿalaykum* (i.e. *yanṭiqu bi-l-ḥaqq ʿalaykum*); but there is no evidence that he (or anyone else) read *yunṭaqu* in this verse as well. Cf. **623***.

506 *Mustadrak*, XV, p. 427, no. 18728. See Najafī, pp. 575–576, nos. 2–3 > *Burhān*, IV, p. 168, nos. 2–3, *Biḥār*, XXIII, p. 384, no. 81 (without the final sentence). Al-Najafī's source is ostensibly al-Qummī's *Tafsīr* but, as the editor points out, the tradition in not found there. The source was in fact probably *KQ* (via Ibn al-Juḥām). According to Najafī and ms. M, the Imam only wanted to strike his slave; according to mss. L, T and B, he actually hit him. For the final sentence see also Ibn Bābawayh, *Khiṣāl*, p. 104, no. 75, idem, *Maʿānī*, p. 348, no. 1, Ḥillī, *Mukhtaṣar*, p. 41, all > *Biḥār*, LIII, p. 63, no. 53; Baḥrānī, *Maḥajja*, p. 203. Cf. Ahwāzī, *Zuhd*, p. 83, no. 116 > *Biḥār*, XLVI, p. 92, no. 79, LXXIV, p. 142, no. 12, XCI, p. 382, no. 7. Cf. further *Aṣl Jaʿfar b. Muḥammad al-Ḥaḍramī*, p. 70 (ʿAlī Zayn al-ʿĀbidīn is angry with a hireling [*ajīr*] and beats him, then rues his action and asks to be hit back; when the hireling refuses, ʿAlī pays him forty dinars as compensation). Similarly Ahwāzī, *Zuhd*, p. 84, no. 120 > *Biḥār*, XLVI, p. 92, no. 80; ʿImād al-Dīn, *ʿUyūn*, p. 154.

507 There seem to be two possible explanations for the fact that an exegetical tradition on a verse from Sūra 11 is found in the chapter on Sūra 46: (i) both Q 11:17 and Q 46:12 contain the words *wa-min qablihi kitāb Mūsā imāman wa-raḥmatan*; (ii) both Q 11:17 and Q 46:10 contain the word *shāhid* (witness). There is widespread agreement among Shīʿī exegetes that the *shāhid* of Q 11:17 is ʿAlī (see the sources cited in *Biḥār*, XXXV, pp. 386–394 [*bāb annahu ṣalawāt allāh ʿalayhi l-shahīd wa-l-shāhid wa-l-mashhūd*]). Most of these exegetes do not make the same claim for Q 46:10, where the reference is to *shāhid min banī isrāʾīl*. Al-Qummī is a notable exception: in addition to identifying the *shāhid* of Q 11:17 as ʿAlī (in the printed edition of his *Tafsīr* [I, p. 324] this identification is missing from the exegesis to Sūra 11, but it is found in quotations of this passage in later sources [see *Ṣāfī*, II, p. 437, *Biḥār*, IX, p. 214, no. 92, XXXV, p. 387, no. 3]), he cites this identification as a proof (*dalīl*) that the *shāhid min banī isrāʾīl* is also ʿAlī (II, pp. 296–297, to Q 46:10). This fits in with accounts which posit an identity between the Children of Israel and the Prophet's family (see ʿAyyāshī, I, p. 44, nos. 43, 44 and the discussion in Bar-Asher, "Judaism", pp. 26–27). It may be suggested that in *KQ*, too, Q 11:17 is cited in the chapter on Sūra 46 as part of an argument that the *shāhid* in both Sūras is ʿAlī. Since this argument is not spelled out, one would have to assume that the tradition as we have it is incomplete. See **231**.

Isnād: cf. Najafī, p. 578, no. 2.—Abū Maryam: Abū Maryam ʿAbd al-Ghaffār b. al-Qāsim b. Yaḥyā al-Anṣārī, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Modarressi, *TS*, pp. 135–137).

508 *Faṣl*, p. 329, ll. 18–19, p. 330, l. 22–p. 331, l. 1. This includes the following: (i) the circumstances which led to the revelation of Q 48:1–2; (ii) the Prophet never committed any sins but bore the sins of "his" (i.e. ʿAlī's) followers; (iii) some words (presumably *wa-mā adrī mā yufʿal bī wa-lā bikum* at Q 46:9) were added to the text of the Qurʾān; (iv) the person who added these words was Ziyād; (v) the Imāmī reading of Q 46:9. For (i) and (v) see Najafī, p. 578, no. 2 > *Burhān*, IV, p. 172, no. 4, *Biḥār*, XXIV, p. 320, no. 30; for (ii) see **517**, cf. **214**; (iii) and (iv) do not appear to be recorded elsewhere and are not pronounced by the Imam; they may be an interpolation. Ziyād may be Ziyād b. Abīhi (on whom see the article in *EI*[2] [I. Hasson]); alternatively, "Ziyād" should perhaps be emended to "Ibn Ziyād", i.e. ʿUbaydallāh b. Ziyād, the Umayyad governor of ʿIrāq who is reported to have introduced many additions to

the Qurʾān (see Introduction, p. 18; cf. Dānī, *Muqniʿ*, p. 105). According to some exegetes, Q 46:9 was abrogated by Q 48:1–2 (see Zuhrī, *Nāsikh*, p. 33, Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 240 [fol 19a ll. 6–10], Ibn al-ʿAtāʾiqī, *Nāsikh*, p. 73 and the discussion in Ibn al-ʿArabī, *Nāsikh*, pp. 201–206).

509 *Faṣl*, p. 330, ll. 10–11. For this reading see Jeffery, p. 350 (al-Ṣādiq, with *fa-yaqḍūn* for *fa-yaqḍū*); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 65 (al-Kāẓim), Ṭabrisī, XXVI, p. 42 (al-Ṣādiq and al-Kāẓim) (*fa-yaqḍū*), both > *Ṣāfī*, V, p. 28 (*fa-yaqḍūn*), Ḥuwayzī, V, p. 41, no. 64 (*fa-yaqḍūn*), *Faṣl*, p. 330, ll. 11–13 (*fa-yaqḍū*); Najafī, p. 589, no. 16 (al-Ṣādiq) (*fa-yaqḍū*) > *Burhān*, IV, p. 190, no. 4, *Biḥār*, XXIII, p. 387, no. 93. See **510**.

510 See **509**.
Isnād: AL-ḤALABĪ: ʿUbaydallāh b. ʿAlī b. Abī Shuʿba al-Ḥalabī, a Kūfan transmitter from al-Ṣādiq (Modarressi, *TS*, pp. 380–382). For the *isnād* Ibn Abī ʿUmayr < Ḥammād b. ʿUthmān < ʿUbaydallāh al-Ḥalabī see idem, *TS*, pp. 338, 381.

511 *Faṣl*, p. 330, ll. 6–7. For this tradition see Ibn al-Juḥām > Najafī, p. 585, no. 13 (beginning; *isnād*: Ibn Abī ʿUmayr < Ḥammād b. ʿĪsā < Muḥammad al-Ḥalabī [read: ʿUbaydallāh al-Ḥalabī; see Modarressi, *TS*, p. 338] < al-Ṣādiq) > *Burhān*, IV, p. 189, no. 4, *Biḥār*, XXIV, p. 320, no. 31. *F-(t)-s-l-ṭtum* could be read as either *fa-tasallaṭtum* or *fa-sulliṭtum*; *m-l-ktum* could be either *malaktum* or *mulliktum*. *Tuwullītum* ("you were given power/authority") is cited as the *qirāʾa* of ʿAlī (Naḥḥās, *Iʿrāb*, IV, p. 187; idem, *Maʿānī*, VI, pp. 482–483; Ibn Khālawayh, p. 140; Ṭabrisī, XXVI, p. 40; Qurṭubī, XVI, p. 245). It is also recorded as the reading of Ruways (i.e. Abū ʿAbdallāh Muḥammad b. al-Mutawakkil al-Luʾluʾī al-Baṣrī, d. 238/852–853, a transmitter from Yaʿqūb al-Ḥaḍramī; see Ibn al-Jazarī, II, pp. 234–235, no. 3389; *GAS*, I, p. 13) (Ibn Ghalbūn, II, p. 684), of Ibn Abī Isḥāq and of Yaʿqūb (i.e. al-Ḥaḍramī) in the transmission of Ruways (Qurṭubī, XVI, p. 245). According to the version in Ibn al-Juḥām, Q 47:22 was revealed concerning the ʿAbbāsids and Umayyads (*nazalat hādhihi l-āya fī banī ʿamminā banī l-ʿAbbās wa-banī Umayya*); according to other traditions, it refers to the Umayyads (Māturīdī, IX, p. 279; Thaʿlabī, IX, p. 35; Najafī, p. 589, no. 16 > *Burhān*, IV, p. 189, no. 4, *Biḥār*, XXIII, p. 387, no. 93) or to the Hāshimīs and Umayyads (Ibn al-Juḥām > Najafī, p. 585, no. 12 > *Burhān*, IV, p. 186, no. 4, *Biḥār*, XXIII, pp. 385–386, no. 89, XXXVI, p. 159, no. 138 [middle]; Qurṭubī, XVI, p. 245). See **512**; cf. **598**.

512 *Faṣl*, p. 330, ll. 8–9. This does not appear to be recorded elsewhere as a reading of the Prophet. See **511**; cf. **598**.

513 *Faṣl*, p. 330, l. 2, Najafī, p. 583, no. 6. See *Burhān*, IV, p. 182, no. 2, *Biḥār*, XXIII, p. 385, no. 87, XXXVI, p. 158, no. 138 (from Najafī). For this reading see also Qummī, II, p. 302 > Najafī, p. 584, no. 7, *Ṣāfī*, V, p. 22, *Burhān*, IV, p. 182, no. 1, *Biḥār*, XXXVI, p. 87, no. 14, Ḥuwayzī, V, p. 31, no. 21, *Faṣl*, p. 329, l. 22–p. 330, l. 1; Bar-Asher, "Readings", p. 70. In the version of Qummī cited in Najafī, *Ṣāfī*, *Biḥār* and Ḥuwayzī, the reading *fī ʿAlī* is followed by the comment: *illā annahu kushiṭa l-ism* ("but the name [of ʿAlī] was removed [from the Qurʾān]").

514 *Faṣl*, p. 330, ll. 4–5. See Q 16:108 (*ulāʾika lladhīna ṭabaʿa llāh ʿalā qulūbihim wa-samʿihim wa-abṣārihim*); cf. **488***.

515 See **109***. Cf. Q 35:15 (*antum al-fuqarāʾ ilā llāh wa-llāh huwa l-ghanī al-ḥamīd*).

516 *Faṣl*, p. 329, l. 22. For this reading see Qummī, II, p. 301 > Najafī, p. 583, no. 4, *Ṣāfī*, V, p. 21, *Burhān*, IV, p. 180, no. 1, *Biḥār*, XXXVI, pp. 86–87, no. 14, Ḥuwayzī, V, p. 27, no. 8, *Faṣl*, p. 329, ll. 20–22; Bar-Asher, "Readings", p. 70.

517 See Najafī, p. 593, no. 4 (*dhunūb shīʿat ʿAlī*) > *Burhān*, IV, p. 195, no. 8, *Biḥār*, XXIV, p. 273, no. 57. Cf. Qummī, II, p. 314 > *Ṣāfī*, V, p. 37, Ḥuwayzī, V, p. 54, no. 13; Ibn Bābawayh, *ʿIlal*, p. 175, no. 1; idem, *Maʿānī*, pp. 334–335, no. 1 (the Prophet tells ʿAlī: *inna llāh tabāraka wa-taʿālā ḥammalanī dhunūb shīʿatika thumma ghafarahā lī wa-dhālika qawluhu ʿazza wa-jall: li-yaghfira laka llāh mā taqaddama min dhanbika wa-mā taʾakhkhara*); Bursī, *Mashāriq*, p. 126 (Ibn ʿAbbās: *inna llāh ḥammala rasūlahu dhunūb man aḥabba ʿAliyyan min al-awwalīn wa-l-ākhirīn ikrāman li-ʿAlī fa-yaḥmiluhā ʿanhum ikrāman lahum fa-ghafarahā llāh ikrāman li-Muḥammad*). See **508**, **518**; cf. **214**.

518 *Mustadrak*, XII, pp. 145–146, no. 13740. See Najafī, p. 593, no. 5 > *Biḥār*, XXVII, p. 137, no. 138 (the Prophet addresses ʿAlī); **517**.

519 *Faṣl*, p. 331, ll. 3–4. For this reading see Jeffery, p. 166 (Ubayy). Cf. the reading *aktharuhum banū Tamīm lā yaʿqilūn* which is ascribed to Ibn Masʿūd (Ṭūsī, IX, p. 342 > *Faṣl*, p. 139, ll. 18–19; Thaʿālibī, V, p.

269) and to al-Rabīʿ b. Khuthaym (Jeffery, p. 304). In Qummī (II, p. 318) the text reads: *wa-hum banū Tamīm*, which looks like a gloss; but in the citation in *Biḥār*, XVII, p. 28, no. 3 and *Faṣl*, p. 331, l. 11, *wa-hum* does not appear. Cf. further Qurṭubī, XVI, pp. 309–310; Suyūṭī, *Durr*, VI, p. 90. Translation: "They turned to a verse from the book of God and erased it (by altering its original wording) (*fa-darasūha*)". Cf. Qurṭubī, VII, p. 312, where *darasū* (Q 7:169) is glossed as "they erased". See **521**.

Isnād: The name Jarrāḥ of ms. M may have been produced after the words *ʿan Ḥarīz* were mistakenly written down twice, their second occurrence then being corrupted to *ʿan Jarrāḥ*.

520 The identity of the brethren (*ikhwān*, cf. Q 49:10) is not revealed, but the reference may well be to ʿAlī's opponents at the Battle of the Camel (see Kulīnī, VIII, p. 180, no. 202 > *Burhān*, IV, p. 207, no. 1, *Biḥār*, XXIV, p. 366, no. 92, Ḥuwayzī, V, p. 85, no. 25; for a Zaydī view cf. Bustī, *Baḥth*, p. 147). These opponents are regarded by the Imāmīs as *bughāt* (rebels against the legitimate ruler). The problem in associating them with Q 49:9 is that in the Qurʾān both parties are referred to as believers (*al-muʾminīn*), whereas for the Imāmīs the *bughāt* are unbelievers (see Kohlberg, "Jihād", pp. 68–70, 74–78). Al-Ṭabrisī attempts to overcome this difficulty by stating that naming both parties "believers" does not prove that either or both remain in a state of belief once they commence fighting (XXVI, p. 89). Al-Majlisī seems to reject such an analysis: for him, the fact that Q 49:9 speaks of believers means it can hardly be taken to refer to those who fought against ʿAlī (*Biḥār*, XXXII, pp. 328–329). Translation: "This verse was revealed concerning us and our brethren. There was a dispute concerning this affair (i.e. leadership of the community), but (eventually) one (i.e. the erring) party (*fiʾa*) will revert to the truth". The emendation *fīhi* > *fiʾa* was proposed by Michael Cook.

521 *Faṣl*, p. 331, ll. 4–5. *Ḥadīth al-Barqī* is a reference to **519**. The point put to al-Ṣādiq about a preponderance of Tamīmī judges is in line with reports that there were numerous Tamīmīs who held government positions under the Umayyads and ʿAbbāsids (see *EI*[2], art. "Tamīm b. Murr" [M. Lecker]).

522 See Kulīnī, I, p. 426, no. 71 (the latter part) > *Ṣāfī*, V, p. 50, *Biḥār*, XXIII, pp. 379–380, no. 67, Ḥuwayzī, V, pp. 82–83, no. 15; cf.

al-Majlisī's discussion in *Biḥār*, LXIX, pp. 241–242. For the first part of this tradition see Qummī, II, p. 319.

523 For this reading see *GdQ*, III, p. 74, Ibn Muḥakkam, IV, p. 202, Abū l-Futūḥ, X, p. 277 (Ibn Masʿūd); Jeffery, pp. 93, 166, 190, 250, 264, 305, 336 (Ibn Masʿūd, Ubayy, ʿAlī, Saʿīd b. Jubayr, Ṭalḥa b. Muṣarrif, al-Rabīʿ b. Khuthaym, al-Ṣādiq); Abū ʿUbayd, *Faḍāʾil*, II, pp. 136–137, no. 673, Samarqandī, III, p. 335, Ibn al-Jawzī, VII, p. 237 (the caliph Abū Bakr on his death-bed); Ibn Qutayba, *Mushkil*, p. 37; Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 (al-Ṣādiq); Qummī, II, p. 324; Ṭabarī, XXVI, p. 160, Naḥḥās, *Iʿrāb*, IV, p. 225, Zamakhsharī, IV, p. 7, Qurṭubī, XVII, p. 12, Zarkashī, I, pp. 335–336 (Ibn Masʿūd, Abū Bakr); Ibn Jinnī, II, p. 283 (Abū Bakr on his death-bed, Saʿīd b. Jubayr, Ṭalḥa); Ibn Khālawayh, p. 144 (Abū Bakr, Ubayy); Māwardī, V, p. 348; Ṭūsī, IX, p. 365 (Abū Bakr, Ibn Masʿūd, the *ahl al-bayt*); Ibn ʿAṭiyya, V, p. 161 (the codex of Ibn Masʿūd, Ibn Jubayr, Ṭalḥa, Abū Bakr); Ṭabrisī, XXVI, p. 105 (Saʿīd b. Jubayr, Ṭalḥa, the Imams) > *Ṣāfī*, V, p. 61, Ḥuwayzī, V, p. 111, no. 27; Ṭabrisī, *Jawāmiʿ*, II, p. 516 (the Imams); Shnizer, *Qurʾān*, p. 140. For interpretations of this *qirāʾa* see Ṭabarī, XXVI, pp. 160–161, Ibn Jinnī, II, pp. 283–284.

524 Ibn Masʿūd, Ṭalḥa and al-Ṣādiq are said to have read *fiyya mazīd* (Jeffery, pp. 93, 336). For this tradition cf. *Aṣl Ḥusayn b. ʿUthmān*, pp. 109–110; Ahwāzī, *Zuhd*, p. 155, no. 269 (> *Biḥār*, VIII, p. 198, no. 194), p. 160, no. 282 (> *Biḥār*, LVII, p. 346, no. 37); Qummī, II, p. 326 (… *fa-yakhluqu llāh khalqan yawmaʾidhin yamlaʾu bihim al-janna*) > *Burhān*, IV, p. 228, no. 1, *Biḥār*, VIII, p. 133, no. 38, pp. 292–293, no. 35, Ḥuwayzī, V, pp. 114–115, no. 40. The expression *ṭūbā lahum* ("a good final state shall be their lot") occurs at Q 13:29.

525 Cf. Qummī, II, p. 324 > *Ṣāfī*, V, p. 62, Ḥuwayzī, V, p. 112, no. 32; Furāt, II, p. 437, no. 577 > *Biḥār*, VII, pp. 334–335, no. 19, XXXVI, p. 74, no. 27; Ḥaskānī, II, pp. 189–190, no. 895 > Ṭabrisī, XXVI, p. 111 > Najafī, p. 609, no. 3, *Biḥār*, XXXVI, p. 75. Al-Aʿmash is reported to have declared that the verse was revealed as follows: *yā Muḥammad yā ʿAlī alqiyā fī jahannam kull kaffār ʿanīd* (Furāt, II, pp. 439–440, no. 580 > *Biḥār*, VII, p. 335, no. 20, XXXVI, pp. 74–75, no. 28; cited in Bar-Asher, "Readings", p. 71).

526 Cf. Ṭabarī, XXVI, p. 149 (on the authority of Qatāda).

527 For the notion that the Imams receive additional knowledge every Friday see *Baṣāʾir*, pp. 130–132 (*bāb mā yuzād al-aʾimma fī laylat al-jumuʿa min al-ʿilm al-mustafād*); Kulīnī, I, pp. 253–254 (*bāb fī anna l-aʾimma ʿalayhim al-salām yazdādūn fī laylat al-jumuʿa*); Kohlberg, "Community", p. 28; Amir-Moezzi, *Guide divin*, pp. 180–181 = *Divine Guide*, pp. 71–72.

Isnād: AL-QĀSIM B. ʿABD AL-RAḤMĀN: he is probably al-Qāsim b. ʿAbd al-Raḥmān al-Hāshimī (Ardabīlī, II, pp. 17–18), from whom al-Sayyārī transmits in Barqī, II, p. 526, no. 758.

528 *Faṣl*, p. 331, l. 23. See Najafī, p. 614, no. 1 (*hākadhā nazalat*) > *Burhān*, IV, p. 230, no. 1, *Biḥār*, XXXVI, p. 162, no. 143. Cf. Qummī, II, p. 329 > Najafī, p. 614, no. 2, *Burhān*, IV, p. 230, no. 2, *Biḥār*, XXXV, p. 351, no. 37, Ḥuwayzī, V, p. 121, no. 6. Al-Qummī has *yaʿnī fī ʿAlī*, making this a gloss.

529 Cf. Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64 (*fa-inna li-l-ẓālimīn āl Muḥammad ḥaqqahum ʿadhāban dūna dhālika wa-lākinna akthar al-nās lā yaʿlamūn*) > *Biḥār*, LIII, p. 117, no. 144, *Faṣl*, p. 332, ll. 7–8. Cf. also **535**, **536**, where a different reading is recorded. See also Tisdall, p. 240 ("Verily for those who have wronged Mohammed's family of their due there shall be punishment besides that; but verily most of them know [it] not"). As Tisdall only provides a translation, it cannot be established which of these two readings of Q 52:47 was cited in the Arabic text. The *yaʿqilūn* of the manuscripts is probably the result of a conflation with one of the verses ending in *aktharuhum lā yaʿqilūn*, i.e. Q 5:103, 29:63, 49:4.

530 *Mustadrak*, VIII, p. 11, no. 8929. Cf. Qummī, II, p. 330 > *Biḥār*, XCIX, p. 6, no. 7; Kulīnī, IV, p. 256, no. 21 > *Ṣāfī*, V, p. 74, *Burhān*, IV, p. 237, no. 1; Ibn Bābawayh, *Amālī*, p. 411; idem, *ʿIlal*, p. 133; idem, *Faqīh*, II, p. 130, no. 550 (ending) > *Burhān*, IV, p. 237, no. 3; Ibn Bābawayh, *Maʿānī*, p. 212 > *Biḥār*, XCIX, p. 17, no. 61; Ibn Bābawayh, *Tawḥīd*, p. 177 > *Biḥār*, XVIII, p. 349, no. 60. In all of these sources, *firrū ilā llāh* ("flee unto God") is glossed as *ḥujjū ilā* (*bayt*) *allāh* ("perform the pilgrimage to [the house of] God").

531 Shīʿī exegetes often explain the "various opinions" (*qawl mukhtalif*) of Q 51:8 as referring to the *walāya* (see the references in **532***). This verse does not appear to be mentioned elsewhere as abrogated. The abrogating verse is perhaps Q 11:119 ("Save those on whom your Lord has mercy", i.e. the Shīʿīs); cf. **533**. This could be seen as an instance

of *takhṣīṣ* (cf. **335**[*], **533**[*]) or of *istithnāʾ* which, like *takhṣīṣ*, in some cases replaced *naskh* in later terminology.

Isnād: ʿAlī: the reference may well be to ʿAlī b. al-Nuʿmān (for whom see **15**[*]), who is often recorded as transmitting from Dāwūd b. Farqad (see e.g. Kulīnī, II, p. 249, no. 1, III, p. 157, no. 5, IV, p. 428, no. 6). For such a transmission in *KQ* see **34**, **37**, **148**, **560**, **608**, **637**.

532 See *Baṣāʾir*, p. 78, no. 5 > *Burhān*, IV, p. 231, no. 3; Qummī, II, p. 329 > *Burhān*, IV, p. 231, no. 4, *Biḥār*, XXXI, p. 649, no. 185, XXXVI, p. 169, no. 156; Kulīnī, I, p. 422, no. 48 > Najafī, p. 615, no. 3, *Ṣāfī*, V, p. 69, *Burhān*, IV, p. 231, no. 2, *Biḥār*, XXIII, pp. 378–379, no. 63, Ḥuwayzī, V, p. 122, no. 11; Ibn Shahrāshūb, *Manāqib*, III, p. 96 > *Biḥār*, XXIII, p. 368, no. 38; Bayāḍī, I, p. 290. According to these traditions, those who *a-f-k* from the *walāya* will be turned away from Paradise. The vocalization of the verb in question may be either *ufika* ("to be turned away") or *afaka* ("to turn away"). The latter seems to make better sense; this in turn suggests that the Shīʿī reading at Q 51:9 was *afaka* (rather than *ufika*, as in the ʿUthmānic codex). For this reading see Ibn Khālawayh, p. 145 (Qatāda); Zamakhsharī, IV, p. 14 (Saʿīd b. Jubayr); Rāzī, XXVIII, p. 170.

533 For the entire paragraph see Manṣūr, *ʿIqd*, p. 315, citing al-Barqī's *al-Tanzīl wa-l-taḥrīf*. For a fuller version of the first half see al-Ḥimyarī, *Kitāb al-dalāʾil* (for which see Kohlberg, *Muslim Scholar*, p. 139, no. 98) > Irbilī, II, p. 416 > *Biḥār*, V, p. 318, no. 18, XLVII, p. 148, no. 203. For Q 51:56 being abrogated by Q 11:118–119 see *Kitāb Durust*, p. 162 (*tilka qabla hādhihi*); Qummī, II, p. 331 > Ḥuwayzī, V, p. 132, no. 60; ʿAyyāshī, II, p. 164, no. 83 > *Ṣāfī*, V, p. 75, *Burhān*, II, p. 241, no. 8, Ḥuwayzī, V, pp. 132–133, no. 61; Nuʿmānī, *Tafsīr*, p. 10. According to al-Majlisī (*Biḥār*, V, p. 318), this is in fact *badāʾ*, *takhṣīṣ* (specification, cf. **335**[*], **531**[*]) or *tabyīn* (elucidation). For the gloss *li-l-ikhtilāf* see Māturīdī, VI, p. 200 (*wa-qāla qāʾilūn: li-l-ikhtilāf khalaqahum illā man raḥima rabbuka*); cf. Karājakī, II, pp. 220–221.

534 See **537**.

535 *Faṣl*, p. 332, ll. 3–4. See Qummī, II, p. 333 > *Ṣāfī*, V, pp. 82–83, *Burhān*, IV, p. 243, Ḥuwayzī, V, p. 143, no. 38 (first part); Ibn al-Juḥām (possibly citing *KQ*) > Najafī, p. 620, no. 8 > *Burhān*, IV, p. 243, no. 1, *Biḥār*, XXIV, p. 229, no. 31. Cf. **529**, **536**.

536 *Faṣl*, p. 332, l. 4. Cf. **529**, **535**.

537 The reading *wa-atbaʿnāhum dhurriyyātihim … dhurriyyātihim* is recorded on the authority of Ibn ʿAbbās (see Ṭabarī, XXVII, p. 24) and Abū ʿAmr (idem, XXVII, p. 26; Ibn Mujāhid, p. 612; Ibn Ghalbūn, II, p. 695; Samarqandī, III, p. 352; Ṭabrisī, XXVII, p. 28; Abū l-Futūḥ, X, p. 316; Qurṭubī, XVII, p. 66). See also Ibn Khālawayh, *Ḥujja*, pp. 305–306; Ibn Shahrāshūb, *Manāqib*, III, p. 244 (*wa-atbaʿnāhum dhurriyyātihim*). For *wa-atbaʿnāhum* see Jeffery, p. 351 (ʿAlī, Zayd b. ʿAlī); idem, "Zaid b. ʿAlī", p. 232 (Zayd); *Ṣāfī*, V, p. 79. For *alḥaqnā bihim dhurriyyātihim* see Ṭabarī, XXVII, p. 26 (most Medinese readers); Naḥḥās, *Iʿrāb*, IV, p. 256 (the Medinese); Ibn Mujāhid, p. 612; Ṭabrisī, XXVII, p. 28 (Nāfiʿ, Ibn ʿĀmir). For this tradition see Kulīnī, III, p. 249, no. 5 (> Ḥuwayzī, V, pp. 139–140, no. 22), Ibn Bābawayh, *Faqīh*, III, p. 316, no. 1537, idem, *Tawḥīd*, p. 394, no. 7, all > *Ṣāfī*, V, p. 79; cf. Ṭabarī, XXVII, p. 26 (Ibn ʿAbbās: where both ancestors and their progeny were believers, God will honour the ancestors by having the progeny join them in the same place in heaven, even if the deeds of the latter fell short of the deeds of the former) (*wa-in qaṣarat aʿmāluhum ʿan aʿmālihim takrimatan minnā li-ābāʾihim*); Ṭūsī, IX, p. 408; Ṭabrisī, XXVII, p. 30 > *Biḥār*, V, p. 289 (Ibn ʿAbbās: *innahum al-bālighūn ulḥiqū bi-darajāt ābāʾihim wa-in qaṣarat aʿmāluhum takrimatan li-ābāʾihim*). See **534**.

538 This tradition is in line with the view of some exegetes according to which the *adbār al-sujūd* and *idbār al-nujūm* refer to two of the five prescribed daily prayers. For *adbār al-sujūd* as referring to the *maghrib* prayer see e.g. Samarqandī, III, p. 339. For *idbār al-nujūm* as referring to the morning prayer see e.g. Ibn Wahb, *Jāmiʿ/Tafsīr*, p. 172 (fol 25b l. 16) (*ṣalāt al-ṣubḥ*); Ṭabarī, XXVII, pp. 39–40 (this is al-Ṭabarī's own opinion); Zamakhsharī, IV, p. 27 (*idbār al-nujūm ṣalāt al-fajr*); Qurṭubī, XVII, p. 80; Suyūṭī, *Durr*, VI, p. 152; cf. *Biḥār*, LXXXII, p. 329. In contrast, many Imāmī and Sunnī scholars regard these two expressions as referring to supererogatory prayers. See e.g. Ḥimyarī, p. 81 > *Biḥār*, LXXXVII, p. 88, no. 6 (al-Ṣādiq: *al-rakʿatān allatān baʿda l-maghrib humā adbār al-sujūd wa-l-rakʿatān allatān baʿda* [sic] *l-fajr idbār al-nujūm*); Qummī, II, p. 333 (*ʿan al-Riḍā qāl adbār al-sujūd qāl arbaʿ rakaʿāt baʿda l-maghrib wa-idbār al-nujūm rakʿatān qabla ṣalāt al-ṣubḥ*) > Ḥuwayzī, V, p. 143, no. 38 (latter part); Kulīnī, III, p. 444, no. 11 (*qultu lahu* [i.e. Zurāra to al-Bāqir] *wa-idbār al-nujūm qāl rakʿatān qabla l-ṣubḥ qultu wa-adbār al-sujūd qāl rakʿatān baʿda l-maghrib*) > *Ṣāfī*, V, p. 65, Ḥuwayzī, V, p. 144, no.

42; Ibn Muḥakkam, IV, pp. 208 (*ʿan ʿAlī qāl suʾila rasūl allāh ʿan adbār al-sujūd fa-qāl: humā l-rakʿatān baʿda ṣalāt al-maghrib, wa-suʾila ʿan idbār al-nujūm fa-qāl: humā l-rakʿatān qabla ṣalāt al-ṣubḥ*), 233; Sijistānī, *Gharīb*, p. 23 (from ʿAlī); Ṭūsī, IX, p. 375; Ṭabrisī, XXVI, p. 117 (> *Biḥār*, XVI, p. 208, LXXXII, p. 328), XXVII, p. 38 (> Ḥuwayzī, V, p. 143, no. 40); Abū l-Futūḥ, X, pp. 285–286; Rāwandī, *Fiqh*, I, p. 86; Qurṭubī, XVII, p. 25; Suyūṭī, *Durr*, VI, p. 131; Ardabīlī, *Zubda*, pp. 61–62. Of the Seven Readers, Ibn Kathīr, Nāfiʿ and Ḥamza read *wa-idbār al-sujūd* at Q 50:40 (Ibn Mujāhid, p. 607); at Q 52:49, Yaʿqūb [i.e. al-Ḥaḍramī] in the transmission of Zayd read *wa-adbār al-nujūm* (Ṭūsī, IX, p. 419; Ṭabrisī, XXVII, pp. 35–36). The readings of the Imams do not seem to be recorded.

539 See Najafī, p. 616, no. 1 > *Burhān*, IV, p. 240, no. 1, *Biḥār*, XXVII, p. 138, no. 140. A similar tradition is cited in connection with Q 28:46; see Furāt, I, p. 316, no. 426 > *Biḥār*, XIII, p. 362, no. 80, XXIV, p. 266, no. 30; Ibn al-Juḥām > Najafī, p. 417, no. 10 > *Burhān*, III, pp. 227–228, no. 1, *Biḥār*, XXVI, p. 296, no. 61; Ibn Bābawayh, *Thawāb*, pp. 30–31, no. 2 > *Biḥār*, III, p. 12, no. 24; Mufīd, *Ikhtiṣāṣ*, p. 109 > *Biḥār*, LXVIII, p. 64, no. 116.

Isnād: ʿAlī b. Sulaymān: he is probably ʿAlī b. Sulaymān b. Rashīd/Rushayd, a Baghdādī transmitter from al-Hādī (Quhpāʾī, IV, p. 198; Ardabīlī, I, p. 584).

540 *Faṣl*, p. 332, ll. 8–10. See Ibn Bābawayh, *ʿIlal*, pp. 276–277, no. 1 (*isnād*: … al-Ḥasan b. Maḥbūb < Mālik b. ʿUyayna [evidently an error for ʿAṭiyya] < Ḥabīb al-Sijistānī) > *Ṣāfī*, V, p. 86, *Burhān*, IV, p. 249, no. 5, *Biḥār*, III, pp. 315–316, no. 11, XVIII, p. 364, no. 70. For this reading see also Jeffery, p. 167 (Ubayy); Qummī, II, p. 334 > *Ṣāfī*, V, p. 86, *Biḥār*, IX, p. 240, no. 139, *Faṣl*, p. 332, l. 12. Cf. al-Ṣādiq's description of the *miʿrāj*: … *thumma maḍā fa-tadānā fa-tadallā fa-kāna qāb qawsayn aw adnā* etc. (ʿAyyāshī, I, p. 158, no. 530 [to Q 2:285] > *Burhān*, I, p. 268, no. 8, *Biḥār*, LXXXIV, p. 120, no. 19). *Tadānā* usually means "to approach one another", but it can also be used in the sense of "to draw near" (as in *idhā l-laylu tadānā*, see *Lisān*, s.v. *qyd*), i.e. as a synonym of *danā*. Cf. in general van Ess, "Vision".

Isnād: Mālik b. ʿAṭiyya: Abū l-Ḥusayn Mālik b. ʿAṭiyya al-Aḥmasī al-Bajalī, a Kūfan transmitter from al-Ṣādiq. His *kitāb* was transmitted by Ḥasan b. Maḥbūb (Modarressi, *TS*, pp. 316–317).

541 *Faṣl*, p. 332, ll. 13–14. For this reading ("as for those who have disbelieved, there shall come upon them a calamity") see Jeffery, p. 167 (Ubayy). Cf. Q 12:107, 88 (al-Ghāshiya):1.

542 Najafī, p. 623, no. 5. See *Burhān*, IV, p. 245, no. 9, *Biḥār*, XXIV, p. 323, no. 34 (from Najafī). This tradition (without the final sentence) forms part of a lengthy account in Kulīnī, VIII, p. 380, no. 574 (see **347**[*]) > *Ṣāfī*, V, p. 85, *Burhān*, IV, p. 244, no. 2, *Biḥār*, XXIII, p. 321, no. 38, XXIV, p. 368, no. 94, Ḥuwayzī, V, p. 146, no. 10. Al-Kulīnī's text includes the sentence *uqsimu bi-qabḍ/bi-qabr Muḥammad idhā qubiḍa* ("I swear by the death/grave of Muḥammad when he dies"). It is however highly unlikely that God should swear by the death of the Prophet. What is probably the correct version is recorded in Najafī: *mā futintum illā bi-bughḍ āl Muḥammad idhā maḍā* ("you were only put to the test by hatred for the family of Muḥammad after he had passed away"). A scribe presumably miscopied *mā futintum illā bi-bughḍ* as *uqsimu illā bi-qabḍ*; the *illā* was subsequently dropped in order for the sentence to make sense. The corresponding sentence in the manuscripts of *KQ* is likewise corrupt. For the ending cf. ʿAyyāshī, I, p. 160, no. 531 (*mā kānat walāyatuhu illā min allāh mushāfahatan li-Muḥammad ṣ*) > *Biḥār*, XVIII, p. 403, no. 106. For *mushāfaha* see also **95**.

543 For the ending cf. Ṭūsī, IX, p. 426 (*wa-l-maʿnā mā zāgha baṣar Muḥammad wa-mā ṭaghā*); Ṭabrisī, XXVII, p. 48. The reading *kadhdhaba* (Q 53:11) that appears in ms. T is ascribed to Ibn ʿĀmir in the transmission of Hishām b. ʿAmmār (i.e. Abū l-Walīd Hishām b. ʿAmmār al-Sulamī al-Dimashqī, d. ca. 245/859–860; see Ibn al-Jazarī, II, pp. 354–356, no. 3787) (Ibn Mujāhid, p. 614, Qurṭubī, XVII, p. 93). It is also recorded on the authority of Abū Jaʿfar al-Qāriʾ, al-Ḥasan al-Baṣrī, ʿĀṣim al-Jaḥdarī (Ṭabarī, XXVII, p. 49, Naḥḥās, *Iʿrāb*, IV, pp. 267–268, Thaʿlabī, IX, p. 139) and Ibn Miqsam (see Jeffery, "Ibn Miqsam", p. 27) and is further mentioned in Ibn Muḥakkam, IV, p. 237, ʿUkbarī, p. 489.

544 Cf. Ibn al-Juḥām > Najafī, pp. 623–624, no. 6 (with roughly the same *isnād* as at **547**) > *Burhān*, IV, p. 245, no. 10, *Biḥār*, XXIV, p. 323, no. 35. The *matn* of Ibn al-Juḥām's text begins as follows: *lammā awqafa rasūl allāh ṣ amīr al-muʾminīn ʿalayhi l-salām yawm al-ghadīr* (cf. **437**) *iftaraqa l-nās thalāth firaq* etc.

545 The reading *jannahu* ("concealed him") (for *jannatu*) is ascribed to ʿAlī (see Ibn Khālawayh, pp. 146–147, esp. p. 146, l. -1; Thaʿlabī, IX, p. 144; Zamakhsharī, IV, p. 29; Ṭabrisī, XXVII, p. 45 > Ḥuwayzī, V, p. 156, no. 45; according to Abū l-Futūḥ, X, pp. 342–343, ʿAlī and Anas read *ajannahu*), as well as to al-Ṣādiq and Abū l-Dardāʾ (Ṭabrisī, *Jawāmiʿ*, II, p. 538 > Ḥuwayzī, V, p. 156, no. 46). It is also recorded on the authority of Muḥammad b. Kaʿb al-Quraẓī (Thaʿlabī, IX, p. 144, Abū l-Futūḥ, X, p. 342), Abū Hurayra, Ibn al-Zubayr and others, but is said to have been rejected by ʿĀʾisha (see Ibn Jinnī, II, p. 293; Samarqandī, III, p. 360; Zamakhsharī, IV, p. 29; Ibn ʿAṭiyya, V, p. 199; Rāzī, XXVIII, p. 252; Abū Ḥayyān, VIII, p. 157). Al-Naḥḥās (*Iʿrāb*, IV, p. 271) calls it an anomalous reading (*qirāʾa shādhdha*, cf. **84***) and adds that it was rejected by Saʿd b. Abī Waqqāṣ, Ibn ʿAbbās and Ibn ʿUmar. For this reading see also Ibn al-Jawzī, VII, p. 288. See **546**, **547**.

546 See **545**, **547**.

547 For the beginning cf. Ibn al-Juḥām > Ḥillī, *Muḥtaḍar*, p. 125 (> *Biḥār*, XVIII, p. 302, no. 6), Najafī, p. 625, no. 8 > *Burhān*, IV, p. 250, no. 11, *Biḥār*, XVIII, p. 410, no. 122. In this tradition, the carpet is said to be made of "chrysolite and pearls"; according to the parallel sources, it is made of gold. See **545**, **546**.

Isnād: For the *isnād* cf. **544***.—al-ʿAbbās al-Qaṣabānī: Abū l-Faḍl ʿAbbās b. ʿĀmir b. Rabāḥ al-Qaṣabānī al-Thaqafī, a transmitter from disciples of al-Ṣādiq (Quhpāʾī, III, p. 247; Ardabīlī, I, pp. 431–432). He transmitted the *kitāb* of Dāwūd b. al-Ḥuṣayn (Modarressi, *TS*, p. 214).—Dāwūd b. al-Ḥuṣayn: a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, pp. 214–215).

548 This tradition is unusual in that it identifies the *shiʿrā* (Sirius) of Q 53:49 as the star which fell down at ʿAlī's home, thus signalling his election as Muḥammad's successor. In other accounts the star in question is the *najm* of Q 53:1 (which gave its name to the Sūra); see e.g. Ibn Bābawayh, *Amālī*, pp. 505–506 > Najafī, p. 622, no. 3, *Burhān*, IV, pp. 244–245, nos. 4–7, *Biḥār*, XXXV, pp. 272–273, no. 1; Ibn Bābawayh, *Amālī*, pp. 523–524 > Ibn Shahrāshūb, *Manāqib*, III, p. 10, Najafī, p. 621, no. 2, *Burhān*, IV, p. 244, no. 3, *Biḥār*, XXXV, pp. 273–274, no. 2; Ibn al-Maghāzilī, pp. 172–173; idem, p. 192 > Ibn Ṭāwūs, *Ṭarāʾif*, pp. 22–23.

549 For the reading *khāshiʿan abṣāruhum* (Q 54:7) see Ṭabarī, XXVII, p. 90 (*ʿāmmat qurrāʾ al-Kūfa wa-baʿḍ al-baṣriyyīn*); Ibn Mujāhid, p. 618, Samarqandī, III, p. 370, Ibn al-Jawzī, VII, p. 292, Qurṭubī, XVII, p. 129 (Abū ʿAmr, Ḥamza, al-Kisāʾī); Māturīdī, IX, p. 444 (Ibn ʿAbbās); Naḥḥās, *Iʿrāb*, IV, p. 287 (*ahl al-Kūfa wa-ahl al-Baṣra*); Ibn Khālawayh, *Ḥujja*, p. 310; Thaʿlabī, IX, p. 163 (Ibn ʿAbbās, Yaʿqūb, Ḥamza, al-Kisāʾī, Khalaf [i.e. Abū Muḥammad Khalaf b. Hishām al-Asadī al-Baghdādī, a transmitter of the *qirāʾa* of Ḥamza and one of the Ten Readers, d. 229/844; see Ibn al-Jazarī, I, pp. 272–274]); Zamakhsharī, IV, p. 36 (*wa-quriʾa*, cf. Lane, *Commentary*, p. 137); Ṭabrisī, XXVII, p. 63 (the ʿIrāqīs except ʿĀṣim); Abū l-Futūḥ, X, p. 367 (Abū ʿAmr, Yaʿqūb, Ḥamza, al-Kisāʾī); Abū Ḥayyān, VIII, p. 173 (Ibn ʿAbbās, Ibn Jubayr, Mujāhid, al-Jaḥdarī, Abū ʿAmr, Ḥamza, al-Kisāʾī). Cf. *khāshiʿatan abṣāruhum*, which is attested in Q 68:43 and Q 70:44 and is also recorded as a reading of Q 54:7 (see Jeffery, pp. 95, 167, 305, 326 [Ibn Masʿūd, Ubayy, al-Rabīʿ b. Khuthaym, al-Aʿmash (according to some authorities)]; Ṭabarī, XXVII, p. 90, Ibn Abī Dāwūd, p. 72, Māturīdī, IX, p. 444, Samarqandī, III, p. 370 [Ibn Masʿūd]; Ibn Khālawayh, p. 147 [Ubayy, Ibn Masʿūd]; Thaʿlabī, IX, p. 163 [Ibn Masʿūd, Abū Rajāʾ]). This tradition properly belongs in the next chapter.

550 The notion that the Hour mentioned at Q 54:1 (or the Day of Reckoning mentioned at Q 21:1, see **351**) was postponed as a result of a change in the divine decree (*badāʾ*) does not appear to be attested elsewhere. For the expression *badā li-llāh* see **351**, **619**.

551 *Faṣl*, p. 156, ll. 16–19. For this tradition (with some variations) see Furāt, II, pp. 461–462, no. 604 (Maysara < al-Riḍā) > *Biḥār*, VIII, pp. 353–354, no. 3, XCII, p. 56, no. 31, *Faṣl*, p. 156, ll. 12–16; Ibn Bābawayh, *Faḍāʾil*, pp. 100–102, no. 43 > *Biḥār*, VII, pp. 273–274, no. 45, VIII, p. 360, no. 28; Najafī (citing Ibn Bābawayh), pp. 638–639, no. 20 > *Biḥār*, XXIV, pp. 275–276, no. 61, LXVIII, p. 144, no. 91, ʿĀmilī, *Mirʾāt*, p. 37; *Burhān*, IV, p. 268, no. 2 > *Faṣl*, p. 156, l. 19–p. 157, l. 3. All include the reading *minkum*. Al-Najafī does not name the work by Ibn Bābawayh from which he quotes; as his text is identical to that of *Faḍāʾil al-shīʿa*, this may well be the work in question. The source of the tradition recorded in the *Burhān* is given as *Bishārāt al-shīʿa* (*Bishārat al-shīʿa* according to *Faṣl*) by Ibn Bābawayh. This title is not listed among Ibn Bābawayh's works (and is missing from the *Dharīʿa*). The text in the *Burhān* is also found in Ibn Bābawayh's *Faḍāʾil al-shīʿa*, raising the

possibility that *Bishārāt/Bishārat al-shīʿa* and *Faḍāʾil al-shīʿa* are two titles of the same work. Al-Najafī (p. 639, no. 20, ending) does not identify Ibn Arwā, merely referring to him as "one of the leaders of error" (*aḥad aʾimmat al-ḍalāl*). As noted by al-Majlisī (*Biḥār*, VIII, p. 354, no. 3 [*bayān*]), the reference is to ʿUthmān; Arwā bint Kurayz b. Rabīʿa was the third caliph's mother (see Ṭabarī, *Taʾrīkh*, first series, p. 3055; Ibn Ḥazm, *Jamhara*, pp. 74–75; *Faṣl*, p. 157, ll. 3–4; Madelung, *Succession*, pp. 78, 190). Cf. Qummī, II, p. 345 (*lā yusʾal ʿan dhanbihi qāl minkum ay min al-shīʿa*) > *Ṣāfī*, V, p. 112.

Isnād: Aḥmad b. Ḥammād: Aḥmad b. Ḥammād al-Marwazī, a transmitter from al-Jawād (Quhpāʾī, I, pp. 109–111; Ardabīlī, I, pp. 48–49) and an immediate authority of al-Sayyārī (Ṭūsī, *Tahdhīb*, II, p. 214, no. 837).

552 *Faṣl*, p. 333, ll. 9–10. For this reading see *Baṣāʾir* (belonging at the end of p. 356, no. 8, but missing from the printed edition) > *Burhān*, IV, p. 268, no. 3 (but reading *kuntum*), *Faṣl*, p. 333, ll. 1–7 (but reading *taṣlayāni* for *iṣlayāhā*); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64 (but reading *kuntum … tamūtān fīhā*) > *Faṣl*, p. 333, ll. 11–13; Qummī, II, p. 345 > *Biḥār*, XXX, p. 175, no. 33; Ṭabrisī, XXVII, p. 94 (al-Ṣādiq) > *Ṣāfī*, V, p. 112, Ḥuwayzī, V, p. 196, no. 47. Similar readings are ascribed to Ibn Masʿūd (see Jeffery, p. 96 [*kuntumā bihā tukadhdhibān taṣlayān lā tamūtān fīhā wa-lā tuḥyayān/taḥyayān*]) and to al-Rabīʿ b. Khuthaym (see Jeffery, p. 306 [*kuntum bihā tukadhdhibān taṣlayānihā lā tamūtān fīhā wa-lā tuḥyayān/taḥyayān*]). The two persons referred to are Abū Bakr and ʿUmar (see Ḥimyarī, p. 12 [*yaʿnī l-awwalayn*]; Qummī, II, p. 345 [*yaʿnī Zurayqan wa-Ḥabtar*[*an*]]; cf. Bar-Asher, *Scripture*, p. 115, note 107). According to *KQ*, the entire Sūra was revealed concerning them; this presumably refers to the expression *fa-bi-ayy ālāʾ rabbikumā tukadhdhibāni*, which occurs 31 times (cf. **553**). See **557**.

Isnād: cf. **586**.

553 See Kulīnī, I, p. 217, no. 2 > Najafī, pp. 634–635, no. 10, *Ṣāfī*, V, p. 108, *Burhān*, IV, p. 264, no. 3, *Biḥār*, XXIV, p. 59, no. 36, Ḥuwayzī, V, p. 190, no. 13; cf. Qummī, II, p. 344 > Najafī, p. 634, no. 9, *Burhān*, IV, p. 264, no. 2, *Biḥār*, XXXVI, p. 173, no. 161, Ḥuwayzī, V, pp. 189–190, no. 12; Ibn al-Juḥām > Najafī, p. 633, no. 6 > *Burhān*, IV, p. 264, no. 1, *Biḥār*, XXIV, p. 59, no. 34, p. 309, no. 12. The reference is to Abū Bakr and ʿUmar; cf. **552**.

554 *Faṣl*, p. 333, ll. 13–15. The reading *wa-khafaḍa* (“lowered”) is recorded on the authority of Ibn Masʿūd (see *GdQ*, III, p. 74; Jeffery, p. 96; Ṭabarī, XXVII, p. 118; Zamakhsharī, IV, p. 44; Ibn ʿAṭiyya, V, p. 224) and al-Rabīʿ b. Khuthaym (Jeffery, p. 306). For the reading *al-lisān* (“the needle [of a balance])” see *GdQ*, III, p. 74, Ibn Khālawayh, pp. 148–149 (Ibn Masʿūd); Jeffery, pp. 96, 306 (Ibn Masʿūd, al-Rabīʿ b. Khuthaym); Goldziher, *Richtungen*, p. 17; *WKAS*, II, part 1, p. 624b.

Isnād: Dāwūd b. Isḥāq: Dāwūd b. Isḥāq al-Ḥadhdhāʾ, author of a *kitāb* (Ardabīlī, I, p. 302) and a direct authority of Aḥmad al-Barqī (e.g. Barqī, II, p. 504, no. 640).—Jaʿfar b. Qurṭ: Jaʿfar b. Qurṭ al-Muzanī, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, II, p. 35; Ardabīlī, I, p. 155).—al-Mughīra b. Tawba: al-Mughīra b. Tawba al-Makhzūmī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Quhpāʾī, VI, p. 117; Ardabīlī, II, p. 255).

555 *Mustadrak*, IV, p. 181, no. 4436. Cf. **556**.

556 *Mustadrak*, IV, p. 181, no. 4437. See Kulīnī, III, p. 429, no. 6 > *Biḥār*, XCII, p. 306, no. 3, Ḥuwayzī, V, p. 187, no. 5; Ṭūsī, *Tahdhīb*, III, p. 8, no. 25 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 755, no. 7378. Cf. Ibn Bābawayh, *Thawāb*, p. 146, no. 2 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 756, no. 7380, *Biḥār*, XCII, p. 306, no. 2; Ḥākim, *Mustadrak*, II, p. 283, no. 3818; Ṭabrisī, XXVI, p. 23 (to Q 46:29) > *Biḥār*, XVIII, p. 78, Ḥuwayzī, V, p. 22, no. 37, pp. 187–188, no. 6; Ibn Shahrāshūb, *Manāqib*, I, p. 47; Ibn Kathīr, *Tafsīr*, IV, p. 271; Suyūṭī, *Durr*, VI, pp. 189–190 (the Prophet tells his Companions that they should emulate the *jinn* who, whenever they heard the verse *fa-bi-ayy ālāʾ rabbikumā tukadhdhibāni*, would respond: *lā wa-lā bi-shayʾ min ālāʾika rabbanā nukadhdhibu*, “our Lord, we deny none of your favours”); **555**.

557 *Faṣl*, p. 333, ll. 10–11. See Ḥimyarī, p. 12 > *Burhān*, IV, p. 269, no. 6, *Biḥār*, XXX, p. 175, no. 32, XCII, p. 48, no. 6, *Faṣl*, p. 332, l. 21–p. 333, l. 1 (the same *isnād* as in *KQ*), reading: *hādhihi jahannam allatī kuntum* (according to *Burhān*, *Biḥār* and *Faṣl*: *kuntumā*) *bihā tukadhdhibān fa-ʾṣlayā fīhā lā tamūtān fīhā wa-lā tuḥyayān/taḥyayān*, adding: *yaʿnī l-awwalayn* (i.e. Abū Bakr and ʿUmar). See **552**.

558 Cf. *Baṣāʾir*, p. 356, no. 8 (> *Ṣāfī*, V, p. 112), Mufīd, *Ikhtiṣāṣ*, p. 298, both > *Burhān*, IV, pp. 268–269, nos. 3–4, *Biḥār*, LII, pp. 320–321, no. 26.

559 *Faṣl*, p. 334, ll. 7–8, *Mustadrak*, VIII, p. 122, no. 9217. For this tradition (but without the words *idhā muṭirtum*) see Qummī, II, p. 349 (*isnād*: … Abān b. Taghlib < ʿAbd al-Aʿlā al-Thaʿlabī [Ḥuwayzī: al-Taghlibī] < Abū ʿAbd al-Raḥmān al-Sulamī) > *Ṣāfī*, V, pp. 129–130, *Burhān*, IV, p. 283, no. 1, *Biḥār*, IX, p. 241, no. 141, LVIII, pp. 313–314, no. 1, XCII, p. 50, no. 12, Ḥuwayzī, V, p. 227, no. 100; Ibn Mardawayh > Suyūṭī, *Durr*, VI, p. 234 > *Biḥār*, LVIII, p. 328, no. 20. For the reading *shukrakum* see also Jeffery, pp. 191, 206, Naḥḥās, *Iʿrāb*, IV, p. 344, Ibn Khālawayh, p. 151 (ʿAlī, Ibn ʿAbbās); Abū ʿUbayd, *Faḍāʾil*, II, p. 138, no. 678, Ibn Abī Zamanīn, II, p. 386, Ṭūsī, IX, p. 512 (Ibn ʿAbbās); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 (al-Ṣādiq); Ibn Jinnī, II, p. 310, Ṭabrisī, XXVII, p. 129 (> Ḥuwayzī, V, p. 227, no. 99) (the Prophet, ʿAlī, Ibn ʿAbbās); Qummī, II, pp. 349–350 (al-Ṣādiq) > *Biḥār*, XCII, p. 50, no. 12; Ṭabarī, XXVII, p. 208, Ibn al-Jawzī, VII, p. 339 (ʿAlī); Thaʿlabī, IX, p. 222, Māwardī, V, p. 465, Abū l-Futūḥ, XI, p. 27 (the Prophet); Zamakhsharī, IV, p. 59 (ʿAlī, *wa-qīl hiya qirāʾat rasūl allāh*); Yāqūt, *Udabāʾ*, V, p. 115 (Ibn Shanabūdh). For the ending (*muṭirnā bi-nawʾ kadhā* etc.) see also Ṭabarī, XXVII, pp. 208–209 (citing various authorities); Ibn Abī Ḥātim, X, p. 3234, no. 18806 (the Prophet); Ṭabrisī, XXVII, p. 132 (Ibn ʿAbbās); Suyūṭī, *Durr*, VI, p. 235 (citing various sources, on the authority of Zayd b. Khālid al-Juhanī) > *Biḥār*, LVIII, p. 329, no. 23; al-Ḥurr al-ʿĀmilī, *Wasāʾil*, V, p. 272, no. 15054 (a *ḥadīth qudsī*, cited from various sources); *Faṣl*, p. 24, l. 3. Cf. in general *EI*[2], art. "Anwāʾ" (Ch. Pellat). See **561**.

Isnād: ʿAbd al-Aʿlā: ʿAbd al-Aʿlā b. ʿĀmir al-Thaʿlabī (in some sources, erroneously, al-Taghlibī) al-Kūfī, who transmitted from Abū ʿAbd al-Raḥmān al-Sulamī and Muḥammad ibn al-Ḥanafiyya (Ibn Ḥajar, *Tahdhīb*, VI, pp. 94–95; Modarressi, *TS*, pp. 46, 58).—Abū ʿAbd al-Raḥmān al-Sulamī: Abū ʿAbd al-Raḥmān ʿAbdallāh b. Ḥabīb al-Sulamī, a Kūfan disciple of ʿAlī and a *qāriʾ* of the Qurʾān (Barqī, *Rijāl*, p. 5; Ibn Ḥajar, *Tahdhīb*, V, pp. 183–184; Ardabīlī, I, p. 481, II, p. 397).

560 *Faṣl*, p. 333, ll. 16–17. See Saʿd b. ʿAbdallāh, *Nāsikh*, p. 66, Ṭabrisī, XXVII, p. 119, both > *Faṣl*, p. 333, ll. 17–21. For this reading see also Jeffery, pp. 97, 191, 206, 336 (Ibn Masʿūd, ʿAlī, Ibn ʿAbbās, al-Ṣādiq); Ibn Qutayba, *Mushkil*, p. 37; Qummī, II, p. 348 (al-Ṣādiq) > *Ṣāfī*, V, p. 122, Ḥuwayzī, V, p. 215, no. 43; Ṭabarī, XXVII, p. 180, Māturīdī, IX, p. 493, Samarqandī, III, p. 393, Thaʿlabī, IX, p. 207 (> Ibn Ṭāwūs, *Bināʾ*, pp. 101–102), Māwardī, V, p. 454, Qurṭubī, XVII, p. 208 (ʿAlī); Abū Ḥayyān, VIII, p. 206 (ʿAlī, al-Ṣādiq, Ibn Masʿūd); Zarkashī, I, p. 335; Shnizer, *Qurʾān*, p. 140. According to some accounts, when ʿAlī

heard a man reciting *wa-ṭalḥ manḍūd* ("serried acacias [or plantains]") he corrected this to *wa-ṭalʿ manḍūd* ("compact spathes"). The man (or those present) suggested that ʿAlī change the Qurʾānic text accordingly (*a-lā tughayyiruhu/a-wa-lā nuḥawwiluhā/tuḥawwiluhā*); but ʿAlī responded: "The Qurʾān can no longer be disturbed and changed today" (*inna l-qurʾān lā yuhāju l-yawm wa-lā yuḥawwalu*) (Ṭabarī, XXVII, pp. 180–181, cited in Goldziher, *Richtungen*, p. 36; Māturīdī, IX, p. 493; Thaʿlabī, IX, p. 207; Zamakhsharī, IV, p. 54; Ṭabrisī, XXVII, p. 119 [*wa-rawat al-ʿāmma*] > *Ṣāfī*, V, p. 112, *Biḥār*, VIII, p. 109, Ḥuwayzī, V, p. 215, no. 44; Abū l-Futūḥ, XI, p. 14; Rāzī, XXIX, p. 143; Qurṭubī, XVII, p. 208; cf. Ibn Khālawayh, p. 151, Thaʿālibī, V, p. 364). According to one interpretation, ʿAlī thought his reading to be the correct one but did not wish to enter it in the Qurʾān because it contradicted the accepted consonantal skeleton of the text (*li-mukhālafat mā rasmuhu mujmaʿ ʿalayhi*) (Qurṭubī, XVII, p. 208).

561 *Faṣl*, p. 334, ll. 9–10. See **559**.

562 A longer version of this tradition is preserved in ʿAyyāshī, II, p. 237, no. 54 (Muḥammad b. Hāshim < unidentified transmitter < al-Bāqir) > *Burhān*, II, p. 323, no. 11, *Biḥār*, X, p. 156, no. 5, Ḥuwayzī, V, p. 221, no. 64. In these sources, the Imam recites the verses according to the ʿUthmānic codex. However, in the version cited from ʿAyyāshī in Ḥuwayzī, II, p. 557, no. 142, the reading of Q 56:54 is *thumma innahum la-shāribūn*, as in *KQ*. The *innahum* before *la-ākilūn* is not recorded elsewhere.

Isnād: Muḥammad b. Hāshim: al-Ṭūsī mentions two disciples of al-Ṣādiq of this name: (i) Muḥammad b. Hāshim al-Ṭāʾī (*Rijāl*, p. 303, no. 364); (ii) Muḥammad b. Hāshim al-Qurashī mawlāhum Kūfī (*Rijāl*, p. 303, no. 371; both names cited in Quhpāʾī, VI, pp. 66–67; Ardabīlī, II, p. 212; Khūʾī, XVIII, p. 337, nos. 11976–11977).

563 *Faṣl*, p. 334, ll. 10–11. *Fa-rūḥ* ("spirit") is vocalized (evidently by al-Nūrī) in ms. L and in *Faṣl*. This reading is ascribed to the Prophet (Tirmidhī, *Ṣaḥīḥ*, XI, p. 58 [for *fa-rawḥ* read *fa-rūḥ*]; Tirmidhī, *Awliyāʾ*, p. 384; Ḥākim, *Mustadrak*, II, p. 613, no. 2978, p. 633, no. 3043; Thaʿlabī, IX, p. 224; Māwardī, V, p. 466; Zamakhsharī, IV, p. 60). According to Ibn Jinnī (II, p. 310) and al-Ṭabrisī (XXVII, p. 133 > *Ṣāfī*, V, p. 130, *Faṣl*, p. 334, ll. 11–12), those who followed this *qirāʾa* included, in addition to the Prophet, Ibn ʿAbbās, al-Bāqir, Qatāda, al-Ḍaḥḥāk and

Ḥasan al-Baṣrī (the latter is also mentioned in Ṭabarī, XXVII, p. 211, Ibn Muḥakkam, IV, p. 286, Samarqandī, III, p. 398, Zamakhsharī, IV, p. 60). See further Sijistānī, *Gharīb*, p. 100; Ibn Khālawayh, p. 152 (the Prophet and Yaʿqūb [i.e. al-Ḥaḍramī]); Ibn Ghalbūn, II, p. 710 (Ruways [i.e. a transmitter from Yaʿqūb al-Ḥaḍramī, see **511***]); Ibn Abī Zamanīn, II, p. 386; Ahwāzī, *Baṣrī*, p. 507 (al-Ḥasan al-Baṣrī); Ibn ʿAṭiyya, V, p. 254 (al-Ḥasan, Ibn ʿAbbās and others); Abū l-Futūḥ, XI, p. 28 (al-Ḥasan, Qatāda, Yaʿqūb); ʿUkbarī, p. 497 (*wa-yuqraʾu bi-fatḥ al-rāʾ wa-ḍammihā*); Qurṭubī, XVII, p. 232 (the Prophet, Ibn ʿAbbās and others); Jeffery, "Ibn Miqsam", p. 27 (Ibn ʿAbbās, al-Ḥasan, some of the Baṣrans, Ibn Miqsam). Cf. **564**.

564 It is not clear whether *r-w-ḥ* should be vocalized as in the ʿUthmānic codex (i.e. *rawḥ*) or as at **563** (i.e. *rūḥ*). Cf. Ibn Bābawayh, *ʿIqāb*, p. 251, no. 17 > *Biḥār*, XXVII, p. 235, no. 50 (al-Bāqir: *inna ʿaduww ʿAlī lā yakhruju min al-dunyā ḥattā yajraʿa jurʿa min al-ḥamīm*).

Title Although Sūrat al-mumtaḥana (i.e. Sūra 60) is mentioned in the title, no verses from it are cited in this chapter.

565 *Faṣl*, p. 334, ll. 12–13. For this reading see Jeffery, p. 169 (Ubayy). Cf. Q 10:61 (*fī l-arḍ wa-lā fī l-samāʾ*).

Isnād: al-Qāsim b. Sulaymān: al-Qāsim b. Sulaymān al-Baghdādī, a Kūfan transmitter from al-Ṣādiq and his disciples. His *kitāb* was transmitted by al-Ḥusayn b. Saʿīd through al-Naḍr b. Suwayd (Modarressi, *TS*, p. 359).—Muyassir/Maysar: he is Muyassir/Maysar/Maysara b. ʿAbd al-ʿAzīz al-Nakhaʿī al-Madāʾinī Bayyāʿ al-Zuṭṭī, a Kūfan transmitter from al-Bāqir and al-Ṣādiq; predeceased al-Ṣādiq (Quhpāʾī, VI, pp. 170–171; Ardabīlī, II, pp. 284–286).

566 It is unclear whether the reading ascribed here to al-Ṣādiq is *yuẓāhirūn* (as in the ʿUthmānic codex) or *yaẓẓāharūn* (thus read by Ibn ʿĀmir, Ḥamza and al-Kisāʾī; see Ibn Mujāhid, p. 628; Ṭūsī, IX, p. 540; Ṭabrisī, XXVIII, p. 4; Bayḍāwī, p. 719).

567 *Faṣl*, p. 334, ll. 16–17. See Ibn al-Juḥām > Najafī, p. 678, no. 3 > *Burhān*, IV, p. 316, no. 15, *Biḥār*, XXIV, p. 222, p. 6; added by the editor of Sulaym (*Kitāb*, p. 469) from Ibn al-Juḥām and Kulīnī. These sources agree with ms. M in reading *wa-ẓulm āl Muḥammad*; in Kulīnī (at VIII, p. 63, no. 21 > *Ṣāfī*, V, p. 156, Ḥuwayzī, V, p. 284, no. 46, *Faṣl*, p. 334,

l. 17), the reading cited from ʿAlī on the authority of Sulaym b. Qays is *fī ẓulm āl Muḥammad*, as in mss. L and B. Cf. Tisdall, p. 240 ("… and fear God [being ware of] wronging Mohammed"). For Q 59:7 cf. **125**, **204**.

Isnād: al-Ḥasan b. Muḥammad: the *isnād* of this tradition is also attested in Ibnā Bisṭām, *Ṭibb*, p. 140 (whence it was added by the editor of Sulaym [*Kitāb*, p. 476]); Ibn Bābawayh, *Maʿānī*, p. 374, no. 45. There al-Ḥasan b. Muḥammad is identified as al-Hāshimī, i.e. al-Ḥasan b. Muḥammad b. al-Faḍl b. Yaʿqūb b. Saʿīd b. Nawfal b. al-Ḥārith b. ʿAbd al-Muṭṭalib, who transmitted from al-Riḍā (Quhpāʾī, II, p. 153; Ardabīlī, I, p. 226).—Abān b. Abī ʿAyyāsh: the first transmitter of *Kitāb Sulaym b. Qays* (d. 138/755–756) (Modarressi, *TS*, pp. 85–86).—Sulaym b. Qays al-Hilālī: the purported author of a *kitāb* bearing his name and allegedly a Kūfan disciple of ʿAlī (*EI*[2], art. "Sulaym b. Ḳays" [Moktar Djebli]; Modarressi, *TS*, pp. 82–86).

568 The words *min al-nakhl* should perhaps be added after *kull shayʾ*. For *līna* as "any palm tree except the (kind known as) *ʿajwa*" (or: the kind bearing the *ʿajwa* dates) see e.g. Farrāʾ, III, p. 144 (Ibn ʿAbbās: *fa-kull shayʾ min al-nakhl siwā l-ʿajwa huwa l-līn*); Bukhārī, *Ṣaḥīḥ*, III, p. 347 (*Kitāb al-tafsīr*); Ṭabarī, XXVIII, pp. 32–33; Ibn Muḥakkam, IV, p. 320; Sijistānī, *Gharīb*, p. 173; Zamakhsharī, IV, p. 81; Ṭabrisī, XXVIII, p. 26 > *Biḥār*, XX, p. 161; Qurṭubī, XVIII, p. 8; Schöller, "Palmen", pp. 324–328; *WKAS*, II, part 4, p. 2114a, ll. 3–4. This is one of five definitions of *līna* current in the exegetical literature (see Schöller, "Palmen", pp. 323–334). The word *ʿajwa* is used both for a particular kind of palm tree and for its dates; these dates are regarded as being of an exceptionally high quality (see Schöller, "Palmen", p. 325, with note 21).

569 Cf. Ibn al-Juḥām > Najafī, p. 677, no. 2 > *Burhān*, IV, p. 314, no. 5, *Biḥār*, XXIII, pp. 258–259, no. 7. According to al-Majlisī (*Biḥār*, XXIII, p. 259), this is the inner/esoteric interpretation of the verse (*taʾwīl li-baṭn al-āya*).

570 The word *ṣadaqāt* found in the manuscripts may be the result of a conflation with the following verse (Q 58:13: *a-ashfaqtum an tuqaddimū bayna yaday najwākum ṣadaqāt*). Cf. Qummī, II, p. 357 (*isnād*: Aḥmad b. Ziyād < al-Ḥasan b. Muḥammad b. Samāʿa < Ṣafwān < Ibn Muskān < Abū Baṣīr < al-Ṣādiq); Ganjī, *Kifāya*, p. 118; Irbilī, I, p. 312.

571 *Faṣl*, p. 334, ll. 18–19. In a tradition with the same *isnād* (beginning with Ṣafwān b. Yaḥyā), this verse is cited as it appears in the ʿUthmānic codex; see Ibn al-Juḥām > Najafī, p. 689, no. 8 > *Burhān*, IV, p. 329, no. 1, *Biḥār*, LI, p. 60, no. 59. The version of the ʿUthmānic codex is also cited in a tradition which al-Ṭabrisī (XXVIII, p. 62) cites from the lost part of ʿAyyāshī (*isnād*: ʿImrān b. Mītham/Maytham < ʿAbāya < ʿAlī). However, in the text of the *Majmaʿ* as cited in Ḥuwayzī, V, p. 318, no. 31, *rasūlahu* is replaced by *ʿabdahu*, thus agreeing with *KQ*.

572 *Faṣl*, p. 335, ll. 15–16. See **573**, **575**.

573 *Faṣl*, p. 335, ll. 16–17. For the reading *inṣarafū ilayhā … li-lladhīna ʾttaqaw* see Jeffery, p. 170 (Ubayy); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 (al-Ṣādiq); Mufīd, *Ikhtiṣāṣ*, pp. 124–125 (al-Bāqir tells Jābir al-Juʿfī: *hākadhā nazalat*) > *Burhān*, IV, p. 335, no. 9, *Biḥār*, XXIV, p. 400, no. 126, XXXI, p. 616, no. 90, LXXXIX, p. 278, no. 24. See also Qummī, II, p. 367 (*yaʿnī li-lladhīna ʾttaqaw*) > *Ṣāfī*, V, p. 176, *Faṣl*, p. 335, ll. 13–15 (both without *yaʿnī*). For the reading *inṣarafū ilayhā* see Ṭabrisī, XXVIII, p. 78 (al-Ṣādiq) > *Ṣāfī*, V, p. 175, *Biḥār*, XXII, p. 60, LXXXIX, p. 131. Cf. Rāwandī, *Fiqh*, I, p. 138 (*infaḍḍū* glossed as *inṣarafū*). See **572**, **575**.

Isnād: Jaʿfar al-Aḥmar b. Ziyād (in the tradition cited in the apparatus from Najafī): he is probably Abū ʿAbdallāh Jaʿfar b. Ziyād al-Aḥmar al-Kūfī, a transmitter from al-Ṣādiq (Quhpāʾī, II, p. 27; Ardabīlī, I, p. 152), died in 167/783–784 (al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, VII, pp. 150–152; Dhahabī, *Taʾrīkh al-islām*, X, pp. 104–105 and the references given by the editor).

574 *Faṣl*, p. 335, ll. 4–5. The letters *h-m* found in the four manuscripts of *KQ* (but missing from *Faṣl*) may be an error for *ʿ-m*, a common abbreviation of *ʿalayhi l-salām* (cf. **415***). Later copyists, unaware that *h-m* was an error, added the words *ʿalayhi l-salām* in full. For the reading *fa-ʾmḍū* see Jeffery, pp. 101, 170, 221 (Ibn Masʿūd, Ubayy, ʿUmar); Mālik, *Muwaṭṭaʾ*, I, p. 106, no. 13, Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 254 (fol 13a ll. 2–3), ʿAbd al-Razzāq, *Muṣannaf*, III, p. 207, nos. 5348–5350, Shāfiʿī, *Umm*, I, p. 336, Abū ʿUbayd, *Faḍāʾil*, II, p. 139, no. 679 (> [with other sources] Suyūṭī, *Durr*, VI, pp. 327–328), Bukhārī, *Ṣaḥīḥ*, III, p. 352 (*Kitāb al-tafsīr*), al-Muttaqī al-Hindī, *Kanz*, II, pp. 592–593, no. 4808, p. 593, no. 4809, p. 597, nos. 4821–4822 (ʿUmar); Yaḥyā b. Sallām,

Taṣārīf, p. 309, ʿAbd al-Razzāq, *Muṣannaf*, III, p. 207, no. 5346, Ibn Muḥakkam, IV, p. 353, Samarqandī, III, p. 448, Ibn Abī Zamanīn, II, p. 416, Ṭūsī, X, p. 8, Rāwandī, *Fiqh*, I, p. 132 (Ibn Masʿūd); Mujāhid, *Tafsīr*, p. 659 (Ubayy, Ibn Masʿūd); ʿAbd al-Razzāq, *Tafsīr*, II, p. 291 (Ibn Masʿūd, Ibn ʿUmar); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 63 (al-Ṣādiq); Ṭabarī, XXVIII, pp. 100, 101 (Ibn Masʿūd, ʿUmar, Abū l-ʿĀliya); Ibn Khālawayh, p. 156 (Ibn Masʿūd, ʿUmar, Ibn al-Zubayr); Ibn Jinnī, II, pp. 321–322 (ʿAlī, ʿUmar, Ibn Masʿūd, Ibn ʿAbbās, Ubayy and others); Ibn al-Nadīm, *Fihrist*, p. 34 (Ibn Shanabūdh) > Yāqūt, *Udabāʾ*, V, p. 115; Mufīd, *Ikhtiṣāṣ*, p. 123 (al-Bāqir tells Jābir al-Juʿfī that *fa-ʾmḍū* is the correct reading and that *fa-ʾsʿaw* is a *taḥrīf*) > *Burhān*, IV, p. 335, no. 9, *Biḥār*, XXIV, p. 400, no. 126, XXXI, p. 616, no. 90, LXXXIX, p. 277, no. 24; Thaʿlabī, IX, p. 311, Abū l-Futūḥ, XI, p. 151 (ʿUmar, Ibn Masʿūd); Ibn ʿAṭiyya, V, p. 309 (ʿUmar, ʿAlī, Ubayy, Ibn Masʿūd and others); Zamakhsharī, IV, p. 105 (ʿUmar, Ibn ʿAbbās, Ibn Masʿūd and others); Ṭabrisī, XXVIII, p. 75 (Ibn Masʿūd, ʿAlī, ʿUmar, Ubayy, Ibn ʿAbbās, al-Bāqir, al-Ṣādiq) > *Ṣāfī*, V, p. 174, *Burhān*, IV, p. 334, no. 6, *Biḥār*, LXXXIX, p. 126, Ḥuwayzī, V, p. 325, no. 30; Thaʿālibī, V, pp. 430–431 (ʿUmar, ʿAlī, Ibn Masʿūd, Ibn ʿUmar, Ibn ʿAbbās, Ibn al-Zubayr). Al-Qurṭubī (XVIII, p. 102) maintains that *fa-ʾmḍū* is an exegetical gloss (*wa-jāʾiz qirāʾat al-qurʾān bi-l-tafsīr fī maʿriḍ al-tafsīr*).

Isnād: Zayd: he is either Zayd b. Jahm/Juhaym al-Hilālī (for whom see **290***) or Zayd al-Shaḥḥām (for whom see **63***). Ṣafwān b. Yaḥyā transmitted Zayd al-Shaḥḥām's *kitāb* (Modarressi, *TS*, p. 402) and also transmitted from Zayd b. Jahm/Juhaym (Ardabīlī, II, p. 341).

575 *Faṣl*, p. 335, ll. 18–19. The "two of them" (*humā*) are Abū Bakr and ʿUmar; cf. the explanation given by al-Bāqir to Jābir al-Juʿfī: *al-bayʿ* ("trafficking") of Q 62:9 is *al-awwal*, and the *lahw* ("diversion") and *tijāra* ("merchandise") of Q 62:11 are *bayʿat al-awwal wa-l-thānī* (recognizing the authority of Abū Bakr and ʿUmar) (Mufīd, *Ikhtiṣāṣ*, p. 124 > *Biḥār*, XXIV, p. 400, no. 126, LXXXIX, p. 278, no. 24). For the reading *wa-ʾbtaghū faḍl allāh* see Mufīd, *Ikhtiṣāṣ*, p. 124 (al-Bāqir tells Jābir al-Juʿfī: *hākadhā nazalat*) > *Biḥār*, XXIV, p. 400, no. 126, LXXXIX, p. 278, no. 24. See **572**, **573**, **576**.

576 *Faṣl*, p. 335, ll. 19–20. For *innahu laysa yuqra'u ka-dhālika* cf. Furāt, I, p. 78, no. 52 (*laysa yuqra'u hākadhā/kadhā*) > *Biḥār*, XCII, p. 56, no. 29. See **575**.

577 *Faṣl*, p. 336, ll. 1–2. Cf. Q 9:80 (*in tastaghfir lahum sab'īna marra*). For the Prophet asking God's forgiveness seventy times a day see e.g. Kulīnī, II, pp. 504–505, no. 5. See **578**.

Isnād: Muḥsin b. Aḥmad al-Kūfī: Abū Aḥmad Muḥsin b. Aḥmad al-Bajalī al-Qaysī al-Kūfī, a transmitter from al-Riḍā (Quhpā'ī, V, p. 96; Ardabīlī, II, pp. 41–42).

578 *Faṣl*, p. 336, ll. 2–3. See **577**.

579 *Faṣl*, p. 336, ll. 7–8. For this reading see Jeffery, p. 171 (Ubayy). See **580**, **581**.

580 *Faṣl*, p. 336, ll. 8–9. See **579**, **581**.

Isnād: Masrūq b. Muḥammad: Masrūq b. Muḥammad al-Kūfī, a transmitter from al-Ṣādiq (Ardabīlī, II, p. 228). For the *isnād* see **582**.

581 *Faṣl*, p. 336, l. 9. The Imam quotes Q 64:15 in order to show why the previous verse should be read without *min*: just as Q 64:15 refers to all children, so too does Q 64:14. The words *awlādukum wa-amwālukum* recorded in mss. L, T and B appear to be a scribal error rather than a *qirā'a*. See **579**, **580**.

582 For references to Muḥammad as *dhikr* (mostly in connection with Q 65:10–11) see *Baṣā'ir*, p. 512, no. 26 > *Biḥār*, XVI, p. 101, no. 39; Qummī, II, p. 375 > *Biḥār*, XVI, p. 90, no. 20; Madelung-Walker, pp. 28–29 (Arabic) = pp. 84–85 (English); Nu'mānī, *Tafsīr*, p. 2; Ibn Bābawayh, *Amālī*, p. 476; idem, *'Uyūn*, I, p. 187 > *Ṣāfī*, V, p. 191; Abū l-Futūḥ, XI, p. 189; Ibn Shahrāshūb, *Manāqib*, I, p. 150 > *Biḥār*, XVI, p. 102, no. 40; Ṭabarī, *Bishāra*, p. 234; Ṭabrisī, XXVIII, p. 113; Ḥillī, *Mukhtaṣar*, pp. 67–68 > *Burhān*, III, pp. 28–29, no. 1; Najafī, p. 325, no. 3. Cf. Māturīdī, X, p. 71 (*sammāhu dhikran*).

Isnād: see **580**.

583 Cf. Kulīnī, V, p. 328, no. 1, VI, p. 54, nos. 2, 3 (nothing is more hateful to God than *ṭalāq*).

584 *Faṣl*, p. 337, ll. 6–8. For this tradition see the references given in **225***. See **225**, **585**.

Isnād: Ibn ʿUrwa al-Tamīmī: al-Haytham b. ʿUrwa al-Tamīmī, a Kūfan transmitter from al-Ṣādiq and a transmitter to ʿAlī b. al-Ḥakam (Quhpāʾī, VI, pp. 244–245; Ardabīlī, II, p. 320).

585 See **225**, **584**.

586 *Faṣl*, p. 336, ll. 15–16. For this reading see *GdQ*, III, p. 75 (Ibn Masʿūd); Jeffery, pp. 103, 191, 328 (Ibn Masʿūd, ʿAlī, al-Aʿmash); idem, "Zaid b. ʿAlī", p. 233 (Zayd); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 65 (al-Bāqir and al-Ṣādiq) > *Faṣl*, p. 337, ll. 2–3; Ibn Khālawayh, p. 158 (ʿAlī, al-Aʿmash); Ṭabarī, XXVIII, p. 161, Zamakhsharī, IV, p. 127, Ibn al-Jawzī, VIII, p. 81, Abū Ḥayyān, VIII, p. 286, Thaʿālibī, V, p. 451 (Ibn Masʿūd). Cf. Ṭabarī, XXVIII, p. 161 (Ibn ʿAbbās, al-Ḍaḥḥāk, Sufyān), Ibn Abī Zamanīn, II, p. 429, Thaʿlabī, IX, p. 346, Māwardī, VI, p. 40, Ṭūsī, X, p. 47, Qurṭubī, XVIII, p. 188, Bayāḍī, III, p. 168 > *Biḥār*, XXII, p. 246, no. 17, where *ṣaghat* is glossed as *zāghat* ("deviated"). In *Aṣl ʿĀṣim b. Ḥumayd*, p. 27, the reading is *ṣaghat*; it is *zāghat*, however, in the version cited from the *Aṣl* in *Faṣl* (p. 337, l. 1). See **587**, **588**, **590**.

Isnād: cf. **552**.

587 *Faṣl*, p. 336, l. 16. See **586**, **588**, **590**.

588 *Faṣl*, p. 336, ll. 16–19. The reference is perhaps to the Umayyad caliph Marwān b. al-Ḥakam (d. 65/685), who is said to have assisted in the recension of the Qurʾān during ʿUthmān's caliphate (see *EI*², art. "Marwān I b. al-Ḥakam" [C.E. Bosworth]). Some readings are ascribed to him (see e.g. Qurṭubī, IV, p. 308, to Q 3:188). The dispute between Marwān and ʿĀʾisha (d. 58/678) over the correct reading of Q 66:4 does not appear to be recorded elsewhere. For the events which are said to have led to the revelation of Q 66:3–4 see *EI*², art. "Ḥafṣa" (L. Veccia Vaglieri). Some exegetes regard *ṣaghat* and *zāghat* as synonymous (see **586***). The implication here, in contrast, is that *ṣughuww/ṣaghw/ṣighw* ("inclination", i.e. to that which is not right) is a less serious offence than *zaygh* ("deviation"). In a similar vein, Mujāhid is said to have declared: "We used to think that (the offence alluded to in) His words *fa-qad ṣaghat qulūbukumā* was of little consequence (*shayʾ hayyin*), until I heard (or: until we found in) the reading of Ibn Masʿūd:

in tatūbā ilā llāh fa-qad zāghat qulūbukumā" (Mujāhid, *Tafsīr*, p. 665; Ṭabarī, XXVIII, p. 161). See **586**, **587**, **590**.

589 *Faṣl*, p. 337, ll. 4–5. For this reading see Ṭabrisī, *Jawāmiʿ*, II, p. 626 (al-Kāẓim) > *Ṣāfī*, V, p. 195, Ḥuwayzī, V, p. 371, no. 13, *Faṣl*, p. 337, ll. 3–4. Contrast Saʿd b. ʿAbdallāh, *Nāsikh*, p. 65 (reading, with the ʿUthmānic codex: *wa-in taẓāharā ʿalayhi*) (al-Kāẓim). Shīʿī exegetes maintain that the dual form in *taẓāharā ʿalayhi* ("they supported one another against him") refers to ʿĀʾisha and Ḥafṣa; the reading *taẓāharū* (in the plural) is explained by Muḥsin al-Fayḍ as referring to ʿĀʾisha, Ḥafṣa and their fathers (*Ṣāfī*, V, p. 195). For the background see Bar-Asher, *Scripture*, pp. 44–45. Cf. **592**.

590 *Faṣl*, p. 336, ll. 19–20. For this tradition see Ṭabrisī, *Jawāmiʿ*, II, p. 626 (al-Ṣādiq); Ṭurayḥī, II, pp. 1033–1034 (for *al-shatm* read *al-samm*, "poisoning"); cf. **128**. For the reading *zāghat* see **586**–**588**.

591 *Faṣl*, p. 337, ll. 11–13. For this reading see Qurṭubī, XVIII, pp. 203–204 (Ubayy). Qatāda adduces *fa-nafakhnā fī jaybihā* ("we breathed into the opening of her garment") as a gloss on *fa-nafakhnā fīhi*; see ʿAbd al-Razzāq, *Tafsīr*, II, p. 303; Ṭabarī, XXVIII, p. 172; Ṭūsī, X, p. 54. Cf. Muqātil, III, p. 380; Qummī, II, p. 49 (*fa-nafakha fī jaybihā fa-ḥamalat bi-ʿĪsā*); Abū l-Futūḥ, XI, p. 204; Robinson, *Christ*, pp. 156–158; **592***.

592 Najafī, p. 701, no. 10. The words *taẓāharatā ʿalā* allude to Q 66:4. See Najafī, p. 700, no. 7; cf. **589***. For the passage on Ruqayya (the Prophet's daughter and ʿUthmān's wife; see *EI*², art. "Ruḳayya" [W. Montgomery Watt]; Madelung, *Succession*, pp. 363–365) cf. Najafī, pp. 700–701, no. 8 > *Burhān*, IV, p. 358, no. 1, *Biḥār*, XXX, pp. 257–258, no. 119 (where "Firʿawn" is said to refer to ʿUthmān, as in **600**). In some Shīʿī accounts ʿUthmān (or Naʿthal, as he is sometimes called; see Bar-Asher, *Scripture*, p. 117) is accused of beating his wife Ruqayya to death (see Qummī, II, p. 423 [to Q 90:5; for *y-q-t-l* read Naʿthal] > *Biḥār*, IX, p. 251, no. 157, XXIV, p. 282, no. 8; Kulīnī, III, pp. 251–253, no. 8 > *Biḥār*, XXII, pp. 160–162, no. 22; cf. Kulīnī, III, p. 236, no. 6 > *Biḥār*, VI, p. 261, no. 102, XXII, pp. 163–164, no. 23; *Biḥār*, XXXI, p. 174). For the ending (on Fāṭima) see Bazzār, *Musnad*, V, p. 223, no. 1829 (the Prophet: *inna Fāṭima aḥṣanat farjahā fa-ḥarrama llāh dhurriyyatahā ʿalā l-nār*); Ibn ʿAdī, *Ḍuʿafāʾ*, V, p. 1714; Ibn Bābawayh, *ʿUyūn*, II, p. 63, no. 264 (> *Biḥār*, XLIII, p. 20, no. 6, p. 231, no. 5, XCVI, p. 223, no. 17), p.

236, no. 4 (> *Biḥār*, XLIII, p. 231, no. 6); Ibn Bābawayh, *Maʿānī*, pp. 104–105, no. 1, p. 105, nos. 2–3 > *Biḥār*, XLIII, p. 230, no. 2, p. 231, nos. 3–4, XCVI, p. 222, no. 15; al-Khaṭīb al-Baghdādī, *Ta'rīkh Baghdād*, III, p. 54 > Ibn Shahrāshūb, *Manāqib*, III, p. 325 > *Biḥār*, XLIII, p. 232, no. 7, Ḥuwayzī, V, pp. 377–378, no. 48 (the Prophet declares: *inna Fāṭima aḥṣanat farjahā fa-ḥarrama llāh dhurriyyatahā ʿalā l-nār*). See also Rāwandī, *Kharā'ij*, I, p. 281, no. 13 > *Biḥār*, XLVI, p. 185, no. 51 (from al-Ṣādiq).

593 *Faṣl*, p. 337, ll. 13–16. See Najafī, p. 707, no. 10 (but with *yujīru l-kāfirīn* for *yujīrukum*) > *Burhān*, IV, p. 365, no. 2, *Biḥār*, XCII, pp. 55–56, no. 27. See **596**; cf. **623***.

594 *Faṣl*, p. 337, ll. 22–23. A similar reading (with the comment: *kadhā unzilat*) is cited by al-Ṣādiq in Kulīnī, I, p. 421, no. 45 > Ibn Shahrāshūb, *Manāqib*, III, p. 106 (> *Biḥār*, XXXV, p. 57, no. 12), Najafī, pp. 707–708, no. 12, *Ṣāfī*, V, p. 205, *Biḥār*, XXIII, p. 378, no. 60, Ḥuwayzī, V, p. 385, no. 36, *Faṣl*, p. 276, l. 23–p. 277, l. 3, p. 337, ll. 20–22, tr. Amir-Moezzi, "Walāya", p. 724 (*fa-sa-taʿlamūn* [in some versions: + *man huwa fī ḍalāl mubīn*] *yā maʿshar al-mukadhdhibīn ḥaythu anba'tukum* [in Ibn Shahrāshūb: *atākum*] *risālat rabbī fī walāyat ʿAlī wa-l-a'imma min baʿdihi* [in Najafī: + *fa-abaytum wa-kadhdhabtum fa-sa-taʿlamūn*] *man huwa fī ḍalāl mubīn*).

595 Najafī, pp. 708–709, no. 15. See *Burhān*, IV, p. 367, no. 6, *Biḥār*, XXIV, pp. 100–101, no. 3 (from Najafī). See also ʿAlī b. Jaʿfar, *Masā'il*, p. 327, no. 815; Kulīnī, I, pp. 339–340, no. 14 > *Ṣāfī*, V, p. 206, Ḥuwayzī, V, p. 386, no. 37; Nuʿmānī, *Ghayba*, pp. 257–258, no. 17 (latter half); Manṣūr, *ʿIqd*, p. 316, citing the *Nawādir al-ḥikma* of Abū Jaʿfar al-Ashʿarī al-Qummī (for which see Kohlberg, *Muslim Scholar*, p. 299, no. 469) (in all these sources ʿAlī b. Jaʿfar cites his brother Mūsā al-Kāẓim); Ibn Bābawayh, *Ikmāl*, p. 339 (ʿAlī b. Jaʿfar < al-Kāẓim < al-Ṣādiq) > *Biḥār*, LI, p. 53, no. 30. Cf. the following exegetical comment by al-Bāqir: *in aṣbaḥa imāmukum ghā'iban ʿankum lā tadrūn ayna huwa fa-man ya'tīkum bi-imām ẓāhir* (see Ibn Bābawayh, *Imāma*, pp. 115–116, no. 105; Ibn Bābawayh, *Ikmāl*, p. 317 > *Biḥār*, LI, p. 52, no. 27, Ḥuwayzī, V, p. 387, no. 41); see also Qummī, II, p. 379 (*in aṣbaḥa imāmukum ghā'iban fa-man ya'tīkum bi-imām mithlihi*) > *Ṣāfī*, V, p. 205, *Biḥār*, XXIV, p. 100, no. 1, LI, p. 50, no. 21; Ṭūsī, *Ghayba*, p. 158, no. 115, p. 160, no. 117.

596 *Faṣl*, p. 338, l. 1. For this reading see Najafī, p. 707, no. 11 (but with *wa-man maʿakum* for *jamīʿan*) > *Burhān*, IV, p. 365, no. 3, *Biḥār*, XCII, p. 56, no. 28, *Faṣl*, p. 337, ll. 17–20. See **593**.

597 For this reading see Qummī, II, p. 380 (adding: *hākadhā nazalat*) > *Biḥār*, XXX, p. 161, no. 20, *Faṣl*, p. 337, l. 23. Saʿd b. ʿAbdallāh (*Nāsikh*, p. 63) reproduces the text of the ʿUthmānic codex, but in the version cited from Saʿd in *Faṣl* (p. 338, ll. 2–3) the reading is identical to that found in *KQ* and Qummī. See **598**.

598 *Faṣl*, p. 338, ll. 1–2. See Najafī, p. 712, no. 5 (with the verse as in the ʿUthmānic codex) > *Burhān*, IV, p. 370, no. 7, *Biḥār*, XXX, pp. 258–259, no. 121. Cf. Qummī, II, p. 308 (to Q 47:22) > Ḥuwayzī, V, p. 40, no. 59; Qummī, II, p. 380 (to Q 68:5–6) > *Biḥār*, XXX, p. 161, no. 20; Kulīnī, VIII, p. 103, no. 76, p. 239, no. 325 > *Biḥār*, XXX, p. 161, no. 21, XXXI, p. 533, no. 40. For the reading *tuwullītum* cf. **511**, **512**; as the manuscripts are unvocalized, it is not certain that this is the reading here. In *KQ*, the final sentence ("they are better than you and kindlier to their kindred") appears to be spoken by ʿAlī; in the other sources cited here, the speaker is ʿUmar. In a similar account, ʿAlī tells ʿUmar that the Qurʾānic *al-shajara al-malʿūna* refers to the Umayyads (cf. **299**), to which ʿUmar retorts: *banū Umayya khayr minka wa-awṣal li-l-raḥim* (ʿAyyāshī, II, p. 297, no. 94 [ʿAlī b. Saʿīd < al-Ṣādiq] > Ṭurayḥī, II, p. 930, *Burhān*, II, p. 425, no. 2, *Biḥār*, XXXI, p. 525, no. 27, Ḥuwayzī, III, pp. 179–180, no. 277). See **597**.

Isnād: AL-AʿMASH: Sulaymān b. Mihrān al-Aʿmash al-Asadī (d. 148/765), Shīʿī scholar, traditionist and Qurʾān reader, a transmitter from al-Ṣādiq (Quhpāʾī, III, p. 169; *EIr*, art. "Aʿmaš" [E. Kohlberg]; cf. **343**).

Title *Saʾala*, though less common than *saʾala sāʾil*, is also attested as a name of Sūra 70. Thus Ibn ʿAbbās is reported to have stated: *nazalat sūrat saʾala bi-Makka* (Suyūṭī, *Durr*, VI, p. 415).

599 For this tradition see Najafī, p. 714, no. 1 > *Burhān*, IV, p. 375, no. 1, *Biḥār*, XXX, p. 260, no. 123. Cf. **600**.

600 Cf. Najafī, p. 714, no. 2 > *Biḥār*, XXX, p. 260, no. 124. For the identification of Firʿawn with ʿUthmān see **592***. In the version of Qummī cited in *Ṣāfī*, V, p. 218, *Burhān*, IV, p. 375 and *Biḥār*, XXXI, p. 639, no. 149, the *muʾtafikāt* are identified with Baṣra and the *khāṭiʾa* with

fulāna (i.e. ʿĀʾisha). In the printed edition of Qummī (at II, p. 384) the word *fulāna* is missing, in yet another instance of censorship (cf. **54***). For the application of the term "*ṣāḥib al-silsila*" (he who is in chains, cf. Q 69:32) to Muʿāwiya see Sulaym, *Kitāb*, p. 307, where ʿAlī refers to him in this way > Ṭabrisī, *Iḥtijāj*, p. 285, *Biḥār*, XXXIII, p. 156, no. 421; Kulīnī, IV, pp. 243–244, no. 1 > *Ṣāfī*, III, p. 371, *Biḥār*, XXXIII, p. 171, no. 448, Ḥuwayzī, III, p. 481, no. 45, V, p. 409, no. 45; Najafī, p. 719, no. 13 > *Biḥār*, XXXIII, p. 170, no. 446. Cf. **599**.

601 *Faṣl*, p. 338, l. 12, Najafī, p. 723, no. 2. See Kulīnī, I, p. 422, no. 47 (*isnād*: ʿAlī b. Ibrāhīm < Aḥmad b. Muḥammad [= al-Sayyārī?] < Muḥammad b. Khālid [i.e. al-Barqī] < Muḥammad b. Sulaymān < his father < Abū Baṣīr < al-Ṣādiq) > Ibn Shahrāshūb, *Manāqib*, III, p. 106 (> *Ṣāfī*, V, p. 224, *Burhān*, IV, p. 381, no. 1, *Biḥār*, XXXV, p. 57, no. 12), Ḥuwayzī, V, p. 411, no. 5, *Faṣl*, p. 338, ll. 6–8, cited in Bar-Asher, "Readings", p. 71; Nuʿmān, *Sharḥ*, I, p. 241, no. 260; Najafī, pp. 723–724, no. 3 (possibly from *KQ* via Ibn al-Juḥām) > *Burhān*, IV, p. 382, no. 5, *Biḥār*, XXXVII, p. 176, no. 63, *Faṣl*, p. 338, ll. 10–12. For this reading see also Kulīnī, VIII, pp. 57–58, no. 18, cited in Amir-Moezzi, *Guide divin*, p. 214, with note 438 = *Divine Guide*, p. 202, tr. Amir-Moezzi, "Walāya", p. 724. Imāmī traditions refer to a book of heavenly origin bearing the title *muṣḥaf Fāṭima* (see Kohlberg, "Scriptures", pp. 302–303; Amir-Moezzi, *Guide divin*, p. 187 = *Divine Guide*, p. 74). This book, said to have been dictated to Fāṭima by an angel following her father's death, is reported to have contained nothing from the Qurʾān (see Kohlberg, "Scriptures", p. 303). Now *KQ* (like the parallel tradition in Kulīnī, VIII) refers to a verse found in *muṣḥaf Fāṭima*. It is thus clear that the reference here is not to the book known by this title, but rather to Fāṭima's copy of the Qurʾān (cf. **382***).

602 *Mustadrak*, XV, p. 249, no. 18141. The words *ilā l-aqṣā* do not appear to be recorded elsewhere as a *qirāʾa*; they may be a gloss. For the notion of *ajal* (fixed term of life on earth) see *EI*^{2}, art. "Adjal" (I. Goldziher-W. Montgomery Watt); *EQ*, art. "Fate" (Ahmet T. Karamustafa). According to the view presented in the tradition cited in *KQ*, God determines for each person two points in time, at one of which he will die. The wicked will die at the earlier of the two points, while God will prolong the life of the righteous until the later date. "The earlier date of death" (or "the shorter term", *al-ajal al-adnā*) refers to the Qurʾānic *ajal*, while "the later date of death" (or "the longer term",

al-ajal al-aqṣā) refers to the Qurʾānic *ajal musamman*. For *al-ajal al-adnā/al-aqṣā* see Ṭūsī, X, p. 133, Ṭabrisī, XXIX, p. 66 (to Q 71:4). *Al-ajal al-aqṣā* is sometimes called *al-ajal al-aṭwal* (Rāzī, XXX, p. 120; Bayḍāwī, p. 761).

603 For Wadd and Suwāʿ see Paret, *Kommentar*, p. 490; Hawting, *Idolatry*, index.

604 *Faṣl*, p. 338, ll. 21–22. Al-Nūrī, basing himself on ms. L, regards *Ādam wa-Ḥawwāʾ* as a *qirāʾa*. According to mss. M, T and B, these words are a gloss on *wālidayya*. This is also the anonymous view (*wa-qīl*) cited in Ṭabrisī, XXIX, p. 73, Najafī, p. 726. Elsewhere the view that *wālidayya* refers to Adam and Eve is ascribed to ʿAlī al-Riḍā (see Ibn Ṭāwūs, *Farḥa*, p. 130 [to Q 71:28] > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, V/3, p. 298, no. 19435, *Biḥār*, C, p. 262, no. 14). Al-ʿAyyāshī (II, pp. 234–235, no. 46 > *Ṣāfī*, III, p. 95, *Burhān*, II, p. 321, no. 3) records a tradition on the authority of either al-Bāqir or al-Ṣādiq (*ʿan aḥadihimā*) according to which Abraham's words *ighfir lī wa-li-wālidayya* (Q 14:41) refer to Adam and Eve (*qāl Ādam wa-Ḥawwāʾ*) (cf. **271**). Eve is not mentioned in the ʿUthmānic codex.

605 *Faṣl*, p. 338, l. 22–p. 339, l. 1, Najafī, p. 728, no. 3. See *Burhān*, IV, p. 393, no. 4, *Biḥār*, XXIV, p. 29, no. 7, *Faṣl*, p. 339, ll. 1–4 (from Najafī). For *al-ṭarīqa* as referring to *al-walāya* see e.g. *Aṣl Jaʿfar b. Muḥammad al-Ḥaḍramī*, p. 63; Kulīnī, I, p. 220, no. 1 > *Ṣāfī*, V, p. 236, *Burhān*, IV, p. 392, no. 1; Bayāḍī, I, p. 289. Translation of the last sentence: "(If they tread the right path [i.e. of loyalty to the Imams]) we would give them to drink of water in abundance without thereby putting them to the test". Cf. **623***.

Isnād: Marwān b. Muslim: a Kūfan transmitter from al-Ṣādiq and his disciples (Modarressi, *TS*, p. 319).

606 In mss. L and T there are *shadda*s over both the *zāy* and the *mīm* (i.e. *al-muzzammil*, conforming to the ʿUthmānic codex), but these may have been introduced by a copyist. It is thus unclear whether the *qirāʾa* cited here is *al-muzzammil*, *al-muzammal* or *al-muzammil*. These last two readings are ascribed to ʿIkrima (for *al-muzammal* ["he who is wrapped (in his robes)", or "he who is burdened (with the Prophetic mission)"] see Thaʿlabī, X, p. 59, Ibn ʿAṭiyya, V, p. 386, Rāzī, XXX, p. 151, Qurṭubī, XIX, p. 32; for *al-muzammil* ["he who wraps (himself)"] see Ibn Jinnī, II, p. 335, Ibn Khālawayh, p. 163, Rāzī, XXX, p. 151; al-

Ṭabrisī [XXIX, p. 90] does not indicate the vocalization of the second *mīm*). Both readings are cited by al-Zamakhsharī (IV, p. 174) without attribution.

607 The reading *al-mudaththar* is ascribed to ʿIkrima (see Zamakhsharī, IV, p. 180, Rāzī, XXX, p. 151, Abū Ḥayyān, VIII, p. 362), though he is also said to have read *al-mudaththir* (see Ibn Jinnī, II, p. 335, Ibn Khālawayh, p. 164, Ṭabrisī, XXIX, p. 90, Rāzī, XXX, p. 151).

608 It is not clear whether al-Ṣādiq's *qirāʾa* at Q 74:5 was *al-rujz* (as in the ʿUthmānic codex) or *al-rijz* (as read by six of the Seven Readers; see Ibn Mujāhid, p. 659). The reconstruction of the text is conjectural. For Yaghūth, Yaʿūq and Nasr see Q 71:23. See in general Hawting, *Idolatry*, pp. 113–116.

Isnād: For ʿAlī b. al-Nuʿmān < Dāwūd b. Farqad see **531***.

609 *Faṣl*, p. 339, ll. 13–14. The reading said here to be recorded in the *Kitāb ʿAlī* (i.e. ʿAlī's recension of the Qurʾān; see Kohlberg, "Scriptures", p. 301, note 27, Amir-Moezzi, *Guide divin*, p. 187 = *Divine Guide*, p. 74) is ascribed elsewhere to Ibn Masʿūd (see Qurṭubī, XIX, p. 67); cf. Q 7:188 (*la-'stakthartu min al-khayr*). Cf. the reading *wa-lā tamnun tastakthir* (without *min al-khayr*) which is recorded on the authority of al-Ḥasan (see Ibn Jinnī, II, p. 337 [with a grammatical explanation of this *qirāʾa*], Ibn Muḥakkam, IV, p. 434, Thaʿlabī, X, p. 70, Ahwāzī, *Baṣrī*, p. 536). A second reading ascribed to Ibn Masʿūd is *wa-lā tamnun an tastakthira* (see *GdQ*, III, p. 76, Jeffery, p. 105, Ṭabarī, XXIX, p. 150, Ibn Khālawayh, p. 164, Thaʿlabī, X, p. 70, Zamakhsharī, IV, p. 181, Ibn ʿAṭiyya, V, p. 393, Qurṭubī, XIX, p. 69). This is also reported to be the *qirāʾa* of Ubayy (see Jeffery, p. 174, Ibn Muḥakkam, IV, p. 433) and of al-Rabīʿ b. Khuthaym (see Jeffery, p. 310).

Isnād: Yaʿqūb b. Jaʿfar: Yaʿqūb b. Jaʿfar b. Ibrāhīm al-Jaʿfarī, a transmitter from al-Kāẓim (Ardabīlī, II, p. 346).

610 See Najafī, p. 732, no. 2; *Burhān*, IV, p. 400, no. 2 (ending). Cf. Kulīnī, I, pp. 342–343, no. 30 > Baḥrānī, *Maḥajja*, p. 238; Nuʿmānī, *Ghayba*, p. 273, no. 40 > Najafī, p. 732, no. 1 (see editor's note), *Burhān*, IV, p. 400, no. 2 (beginning), *Biḥār*, LI, pp. 57–58, no. 49; Ibn Manṣūr al-Yaman, *Kashf*, p. 25; Ibn Bābawayh, *Imāma*, p. 123, no. 121; Kishshī, pp. 169–170 > *Biḥār*, II, pp. 70–71, no. 29; Ibn Bābawayh, *Ikmāl*, pp. 337–338; Ṭūsī, *Ghayba*, p. 164, no. 126 > *Biḥār*, LII, p. 284, no. 11.

Translation: "When a trumpet is blown in the Qā'im's ear He (i.e. God) will remember him and will allow him (*wa-adhina lahu*) to rise" (or: "he [i.e. the Qā'im] will remember it [the duty to rise] and will be given permission [*wa-udhina lahu*] to rise").

611 See Qummī, II, p. 396 > *Burhān*, IV, p. 402, no. 1, *Biḥār*, XXIV, p. 331, no. 55, XLIII, p. 23, no. 16, Ḥuwayzī, V, p. 458, no. 22. Many exegetes take the suffix *-hā* in *innahā* to refer to Hell. According to this tradition, however, it refers to Fāṭima, who on the Day of Judgment will be the cause of a great calamity (*iḥdā l-kubar*) (for those who deprived her of her rights; see al-Majlisī's explanation, *Biḥār*, XXIV, p. 331, no. 55 [*bayān*]). In another account, this suffix is said to refer to the *walāya* (loyalty to ʿAlī); see Kulīnī, I, p. 434, no. 91 > Najafī, p. 737, no. 7, *Biḥār*, XXIV, p. 338, no. 59.

612 See Ṭabrisī, *Mishkāt*, p. 50 > *Biḥār*, LXX, pp. 286–287, no. 9, *Mustadrak*, XI, p. 265, no. 12954 (as a *ḥadīth qudsī*); Thaʿlabī, X, p. 80, Abū Nuʿaym, *Ḥilya*, VIII, p. 243, no. 12038, Qurṭubī, XIX, p. 91 (as a gloss on Q 74:56 by the Kūfan ascetic Muḥammad b. al-Naḍr al-Ḥārithī). Cf. Tirmidhī, *Ṣaḥīḥ*, XII, p. 229 > Qurṭubī, XIX, p. 91 (*qāla llāh ʿazza wa-jalla: anā ahl an uttaqā fa-mani 'ttaqānī fa-lam yajʿal maʿī ilāhan fa-anā ahl an aghfira lahu*).

Title *Hal atā* is an alternative name for *al-insān*.

613 *Faṣl*, p. 339, ll. 14–15. For the reading *imāmahu* see Najafī, p. 739, no. 1 > *Burhān*, IV, p. 406, no. 1, *Biḥār*, XXIV, p. 327, no. 42; Najafī, p. 739, no. 2 > *Burhān*, IV, p. 406, no. 1, *Biḥār*, XXIV, p. 327, no. 43. In the latter tradition the verse is interpreted as follows: *yurīd an yafjura amīr al-mu'minīn ʿalayhi l-salām yaʿnī yakīduhu*. Al-Nūrī evidently regarded the *yakīduhu* of ms. L as an error for *bi-kaydihi* ("by his deceit"). His emendation has been followed here.

Isnād: AL-ḤALABĪ: Khalaf b. Ḥammād is not recorded as transmitting from any scholar with this *nisba* (cf. Khū'ī, VIII, pp. 406–409). It is therefore not clear which Ḥalabī is meant here.

614 *Mustadrak*, IV, p. 180, no. 4435. Cf. Abū Dāwūd, *Sunan*, I, pp. 233–234, no. 884 (*bāb al-duʿā' fī l-ṣalāt*); Ibn al-Ḍurays, *Faḍā'il*, p. 31, no. 13 (*idhā qara'ta "sabbiḥi 'sma rabbika al-aʿlā"* [Q 87:1] *wa-idhā qara'ta "a-laysa dhālika bi-qādir ʿalā an yuḥyiya l-mawtā"* [Q 75:40] *fa-qul subḥānaka*

wa-balā); Ṭabarī, XXIX, p. 201, XXX, p. 151; Ibn Muḥakkam, IV, p. 445; Thaʿlabī, X, p. 92 (when Q 75:40 was revealed, the Prophet said: *subḥānaka wa-balā* "praise be to You" and "You are indeed [able to quicken the dead]"); Bayhaqī, *Asmāʾ*, p. 21 (when Q 75:40 was revealed, the Prophet said: *balā*); Ṭabrisī, XXIX, p. 134 (*subḥānaka llāhumma wa-balā*) > *Ṣāfī*, V, p. 258; Ibn Kathīr, *Tafsīr*, IV, p. 452; Suyūṭī, *Durr*, VI, p. 479 and the sources cited therein; **643**.

615 *Faṣl*, p. 340, ll. 1–2. *Jazāʾan bi-mā* is attested seven times in the ʿUthmānic codex.

Isnād: Abū Junāda: the reference could be to Abū Junāda al-Aʿmā, a transmitter from al-Kāẓim (Quhpāʾī, VII, p. 20; Ardabīlī, II, pp. 373–374). According to al-Tustarī (*Rijāl*, XI, p. 262, no. 174) and al-Māmaqānī (V, p. 9), he may be identical with Abū Junāda al-Salūlī (for whom see **145***); al-Khūʾī (XXII, pp. 107–108, no. 14080) tends to believe that these are two different persons. See also **239***.—Muḥammad b. Jaʿfar: this may be Jaʿfar al-Ṣādiq's son, known as Dībāj (d. Shaʿbān 203/Feb. 819), who (in 199/814–815 or 200/815–816) led a short-lived Jārūdī Zaydī revolt in the Ḥijāz against al-Maʾmūn and, after its suppression, was well treated by the caliph (Ṭabarī, *Taʾrīkh*, third series, pp. 989–995; al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, II, pp. 113–115; Mufīd, *Irshād*, pp. 286–287 > *Biḥār*, XLVII, pp. 243–244, no. 2). He is credited with a text (*nuskha*; cf. Kohlberg, "Uṣūl", p. 129, note 4) which he transmitted from his father (Quhpāʾī, V, p. 177; Ardabīlī, II, p. 86; cf. Ṭabarī, *Taʾrīkh*, third series, p. 989 [*kāna yarwī l-ʿilm ʿan abīhi*]). On the basis of this identification, *ʿan abīhi ʿan Abī ʿAbdallāh* has been emended to *ʿan abīhi Abī ʿAbdallāh*.

616 See Najafī, p. 754, no. 1 > *Burhān*, IV, pp. 417–418, no. 1, *Biḥār*, XXX, p. 262, no. 126. Al-Najafī has the same *isnād* and *matn* as the four manuscripts of *KQ*, but with *wa-l-rābiʿ* between *al-thālith* and *al-khāmis*, and ending with *bi-amīr al-muʾminīn wa-l-aʾimma ʿalayhim al-salām* (instead of *bi-rusulihi*). While *al-awwal*, *al-thānī* and *al-thālith* are regularly identified with the first three caliphs respectively, the aliases *al-rābiʿ* and *al-khāmis* are less common. In one instance, the identity of those to whom these aliases refer can be established with the help of a tradition dealing with the events at Ghadīr Khumm. This tradition is recorded in two versions: the first includes the real names and the second, the aliases. According to the first version, after the Prophet's address nominating ʿAlī as his successor, the first to clasp the Prophet's hand

(or: the hand of the Prophet and of ʿAlī) (*ṣāfaqū*) were Abū Bakr, ʿUmar, ʿUthmān, Ṭalḥa and al-Zubayr. They were followed by the rest of the Muhājirūn and Anṣār (Ghulām Khalīl, *Faḍāʾil amīr al-muʾminīn* [for which see Kohlberg, *Muslim Scholar*, p. 155, no. 128] > Ibn Ṭāwūs, *Yaqīn*, p. 360; Ṭabarī, *Kitāb al-walāya* [for which see Kohlberg, *Muslim Scholar*, pp. 178–181, no. 171] > Ibn Jabr, *Nahj*, p. 112, Bayāḍī, I, p. 304). In the second version, these five names are replaced by *al-awwal wa-l-thānī wa-l-thālith wa-l-rābiʿ wa-l-khāmis* (Ṭabrisī, *Iḥtijāj*, p. 66 > *Ṣāfī*, II, p. 167 [to Q 5:67], *Biḥār*, XXXVII, p. 217, no. 86). Cf. also Kulīnī, II, p. 600, no. 8; Ibn Manṣūr al-Yaman, *Kashf*, p. 10 (*al-rābiʿ Ṭalḥa*). *Al-rābiʿ*, however, is on occasion used to refer to a person other than Ṭalḥa; see ʿAyyāshī, I, p. 279, no. 286 (Jābir < al-Bāqir) > *Biḥār*, XXX, p. 217, no. 81, *Faṣl*, p. 326, ll. 5–6, where "those who believed and then disbelieved" (*alladhīna āmanū thumma kafarū*) (Q 4:137) are said to be *humā* (i.e. Abū Bakr and ʿUmar) *wa-l-thālith wa-l-rābiʿ wa-ʿAbd al-Raḥmān wa-Ṭalḥa*. For further enumerations see Qummī, II, p. 449 > *Biḥār*, XXX, pp. 406–407, no. 3 (to Q 113:1) (in the printed edition of Qummī, the words *al-awwal wa-l-thānī wa-l-thālith wa-l-rābiʿ* are censored out); ʿAyyāshī, II, p. 243, no. 19 (Abū Baṣīr < al-Ṣādiq) > *Biḥār*, XXX, p. 233, no. 97. In sum, here "the fourth" and "the fifth" may well be Ṭalḥa and al-Zubayr, but this is not entirely certain. For a different interpretation of Q 77:16–19 see Kulīnī, I, p. 435, no. 91 > *Biḥār*, XXIV, p. 339, no. 59; Najafī, p. 754, no. 2.

Isnād: AL-ʿABBĀS: Abū l-Faḍl al-ʿAbbās b. Maʿrūf, a Qummī client (*mawlā*) of Jaʿfar b. ʿImrān b. ʿAbdallāh al-Ashʿarī and a transmitter from al-Riḍā and al-Hādī (Quhpāʾī, III, pp. 250–251; Ardabīlī, I, pp. 433–434). For his transmission from Ismāʿīl (i.e. Abū Hammām Ismāʿīl b. Hammām) see Ardabīlī, I, p. 104.

617 Najafī, p. 755, no. 4. See Burhān, IV, p. 418, no. 2, *Biḥār*, XXX, p. 262, no. 127 (both from Najafī).

618 For the reading *yatadhakkar* see Jeffery, p. 145 (Ubayy, Abū Nahīk, Abū l-Mutawakkil [i.e. the Successor ʿAlī b. Dāwūd/Duʾād al-Nājī al-Baṣrī, d. 102/720–721 or 108/726–727; see Ibn Ḥajar, *Tahdhīb*, VII, p. 318]); Ibn Khālawayh, p. 86, Zamakhsharī, II, p. 518, Qurṭubī, XI, p. 131 (Ubayy). For this and the following tradition cf. Qummī, II, p. 398 (*lam yakun fī l-ʿilm wa-lā fī l-dhikr wa-fī ḥadīth ākhar: kāna fī l-ʿilm wa-lam yakun fī l-dhikr*) > *Burhān*, IV, p. 410, no. 8, Ḥuwayzī, V, p. 468, no. 8 (to Q 76:1); Kulīnī, I, p. 147, no. 5; Madelung, *EIr*, art. "Badāʾ", at p. 354b. See the discussion in Ṭabrisī, XXIX, p. 141; Māzandarānī,

IV, p. 244; Ṭurayḥī, I, pp. 640–641; Ṭabāṭabāʾī, *Mīzān*, XX, pp. 136–137. According to al-Ṣādiq's interpretation, Q 76:1 (*lam yakun shayʾan madhkūran*) refers to a stage at which man's creation formed a part of God's knowledge but did not yet form a part of His *dhikr*. This word is occasionally used to refer to the Qurʾān, and this is presumably what is meant here: at the stage referred to in Q 76:1, man's creation was not yet mentioned in the Qurʾān. Q 19:67 refers to a still earlier stage. The account at **619** clarifies that at this earlier stage man's creation was a part neither of God's knowledge nor of His *dhikr*. The change from the situation described in Q 19:67 to the one described in Q 76:1 came about as a result of *badāʾ* (cf. **351**). Al-Ṣādiq's interpretation of these two verses conforms to the view of Hishām b. al-Ḥakam and his school, according to which God does not know things before they come into existence (because knowledge of the future existence of the non-existent is impossible). That the *dhikr* is not eternal poses no problem since according to early Shīʿī doctrine the Qurʾān as *kalām allāh* is *muḥdath* (originated in time), not *ghayr makhlūq* (uncreated) (cf. Kohlberg, "Barāʾa", p. 159; Madelung, "Contribution", pp. 123–124; van Ess, *TG*, I, pp. 373–374).

619 See **618**. For the expression *badā li-llāh* see **351**, **550**.

Title *ʿAmma yatasāʾalūn* and *kuwwirat* are alternative names for *al-nabaʾ* and *al-takwīr* respectively.

620 For *turābiyyan* see Saʿd b. ʿAbdallāh, *Nāsikh*, pp. 61–62; Qummī, II, p. 402 (*turāban qāla turābiyyan ay ʿalawiyyan*) > Ḥuwayzī, V, p. 496, no. 35 (but with *qāla turābiyyan* omitted); Nuʿmānī, *Tafsīr*, p. 27 (cited in Bar-Asher, "Readings", p. 72), with the canonical *turāban* interpreted as an instance of *taḥrīf*; ʿAlī b. Aḥmad al-Kūfī (d. 352/963), *Kitāb al-radd ʿalā ahl al-tabdīl* > Ibn Shahrāshūb, *Manāqib*, III, p. 110 (erroneously printed as *turāban*) > *Biḥār*, XXXV, p. 60, no. 12, *Faṣl*, p. 340, ll. 9–10; Abū l-Futūḥ, XI, p. 379 (erroneously printed as *turāban*); *Faṣl*, p. 24, l. 5. Cf. Ibn al-Juḥām > Najafī, p. 761, no. 10 > *Burhān*, IV, p. 423, no. 1, *Biḥār*, VII, p. 194, no. 58, XXIV, p. 262, no. 19 (with the verse cited according to the ʿUthmānic codex). For *turābiyyan* ("belonging to the party of Abū Turāb", i.e. of ʿAlī) see Kohlberg, "Abū Turāb", p. 351. Cf. **621**.

Isnād: Hārūn b. Khārija: Abū l-Ḥasan Hārūn b. Khārija, a Kūfan transmitter from al-Ṣādiq. Yaḥyā b. ʿImrān al-Ḥalabī (for whom see **38***) transmitted from him (Modarressi, *TS*, pp. 249–250).

621 See Najafī, p. 761, no. 11 (but with the verse as in the ʿUthmānic codex) > *Burhān*, IV, p. 423, no. 2, *Biḥār*, VII, p. 194, no. 59, XXIV, pp. 262–263, no. 20. Cf. **322**, **620**.

622 *Al-sāhira*, when understood as a toponym, is often said to be a place in Syria or a mountain near Jerusalem at which the Resurrection will take place (see e.g. Ṭabarī, XXX, pp. 37–38, Qurṭubī, XIX, p. 200). It does not appear to be identified elsewhere with al-Kūfa or with *al-dhirwa/al-dhurwa al-ḥamrāʾ* ("the red peak").

Isnād: Abū ʿAbd al-Raḥmān al-Ḥadhdhāʾ al-Aʿraj: Abū ʿAbd al-Raḥmān Ayyūb b. ʿAṭiyya al-Ḥadhdhāʾ al-Aʿraj, a transmitter from al-Ṣādiq (Quhpāʾī, I, p. 246; Ardabīlī, I, p. 112, II, p. 397).

623 *Faṣl*, p. 341, ll. 1–2. This *ḥadīth* may be incomplete: in similar traditions, both the Imāmī reading and the reading of the ʿUthmānic codex are given, with the Imam pointing out that the latter is the result of *taḥrīf* (see **505**, **593**, **605**; cf. **663**). Here the verse is cited only once. Since the difference between the two readings is in this case limited to the vocalization, and since the manuscripts are unvocalized, it cannot be established which reading is being cited. If it is the Imāmī reading, then this is presumably *tuṣaddā* and *tulahhā*, corresponding to what is ascribed to al-Bāqir elsewhere (see Ibn Khālawayh, p. 169; Ibn Jinnī, II, p. 352, with an explanation at pp. 352–353; Zamakhsharī, IV, p. 218; Ṭabrisī, XXX, p. 29 > *Ṣāfī*, V, p. 285, Ḥuwayzī, V, p. 510, no. 6, *Faṣl*, p. 341, ll. 2–3). For the reading *tulahhā* see also Jeffery, p. 176 (Ubayy) (but according to Ibn al-Jawzī, VIII, p. 201, Ubayy's reading was *tulhā*).

624 *Faṣl*, p. 341, ll. 7–8. The reading *al-mawadda* (here and at **629**) only appears in ms. M. For this reading see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 62; Kulīnī, I, p. 294, no. 10; Murtaḍā, *Amālī*, IV, p. 190 (*fa-ammā man qaraʾa "al-mawadda" bi-fatḥ al-mīm wa-l-wāw fa-ʿalā anna l-murād al-raḥim wa-l-qarāba*); Ṭabrisī, XXX, pp. 38, 39 (al-Bāqir, al-Ṣādiq, Ibn ʿAbbās) > Najafī, p. 765, no. 1, *Burhān*, IV, p. 431, no. 1, *Biḥār*, XXIII, p. 255, Ḥuwayzī, V, p. 514, no. 8; Ṭurayḥī, III, p. 1898 (*wa-ʿan al-Ṣādiq: wa-idhā l-mawadda suʾilat, bi-fatḥ al-mīm wa-l-wāw*). For a defense of the reading *al-mawadda* see *Faṣl*, p. 342, l. 9–p. 343, l. 5. See also the discussion in Bar-Asher, "Readings", p. 45; idem, *Scripture*, pp. 105, 193, note 295. See **625**, **626**, **629**.

625 See Najafī, p. 767, no. 10 > *Burhān*, IV, p. 432, no. 13, *Biḥār*, XXIII, p. 255, no. 6; *Faṣl*, p. 341, ll. 17–18 (probably from Najafī). Cf. Ibn Qūlawayh, *Kāmil*, p. 134, no. 155 (*nazalat fī l-Ḥusayn b. ʿAlī*) > *Biḥār*, XLIV, p. 220, no. 13, *Faṣl*, p. 342, ll. 6–8. See **624**, **626**, **629**.

626 *Faṣl*, p. 341, ll. 8–9. See Najafī, p. 766, no. 4 (from which it was added by the editor of Sulaym [*Kitāb*, p. 470]) > *Burhān*, IV, p. 432, no. 15, *Biḥār*, XXIII, p. 255, no. 7; Ṭabrisī, XXX, p. 39; Najafī, p. 766, no. 2 > *Burhān*, IV, p. 431, no. 2, *Biḥār*, XXIII, p. 255, no. 7; Ṭurayḥī, III, p. 1898. Cf. Qummī, II, p. 407 (*man qutila fī mawaddatinā*) > *Ṣāfī*, V, p. 291, *Burhān*, IV, p. 432, no. 8, *Biḥār*, XXIII, p. 254, no. 1, Ḥuwayzī, V, p. 515, no. 14; Furāt, II, p. 542, no. 693 > *Biḥār*, XXIII, p. 256, no. 10; Bar-Asher, *Scripture*, p. 106. See **71***, **624**, **625**, **629**.

Isnād: ʿAbdallāh b. al-Qāsim: ʿAbdallāh b. al-Qāsim b. al-Ḥārith al-Ḥaḍramī known as al-Baṭal, a transmitter from al-Kāẓim who joined the Wāqifa after the death of the Imam (Modarressi, *TS*, pp. 155–157).—Abū l-Ḥasan al-Azdī: there are three Kūfan transmitters from al-Ṣādiq of this name: (i) Abū l-Ḥasan/Ḥusayn ʿAmr/ʿUmar b. Shaddād al-Azdī (Ṭūsī, *Rijāl*, p. 254, no. 501; Quhpāʾī, IV, p. 261; Ardabīlī, I, pp. 622–623, 635); (ii) Abū l-Ḥasan Miskīn al-Azdī al-Zaydalī (Ṭūsī, *Rijāl*, p. 316, no. 585; Quhpāʾī, VI, p. 88; Ardabīlī, I, p. 229); (iii) Abū l-Ḥasan Thuwayr b. ʿImāra/ʿAmmār al-Azdī (Ṭūsī, *Rijāl*, p. 161, no. 12; Quhpāʾī, p. 304; Ardabīlī, I, p. 142).

627 *Faṣl*, p. 343, ll. 5–6. For the reading *bi-ẓanīn* see Jeffery, pp. 108, 207, 225, 229, 233, 252, 284 (Ibn Masʿūd, Ibn ʿAbbās, Zayd b. Thābit, Ibn al-Zubayr, ʿĀʾisha, Saʿīd b. Jubayr, Mujāhid); Muqātil, III, p. 457; ʿAbd al-Razzāq, *Tafsīr*, II, p. 353 (the Prophet, Ibn Masʿūd, Ibn al-Zubayr); Ṭabarī, XXX, pp. 82–83 (Ibn ʿAbbās, Saʿīd b. Jubayr and others); Ibn Muḥakkam, IV, p. 478 (ʿAbd al-Raḥmān al-Aʿraj [i.e. the Successor Abū Dāwūd ʿAbd al-Raḥmān b. Hurmuz al-Aʿraj al-Madanī, d. 117/735 or 119/737; see Ibn al-Jazarī, I, p. 381, no. 1622] and the Kūfans); Māturīdī, X, p. 438; Ibn Mujāhid, p. 673 (Ibn Kathīr, Abū ʿAmr, al-Kisāʾī); Naḥḥās, *Iʿrāb*, V, p. 163 (Ibn ʿAbbās, ʿAbdallāh b. al-Zubayr, ʿĀʾisha, Ibn Kathīr, Abū ʿAmr, al-Kisāʾī); Ibn Khālawayh, *Ḥujja*, p. 336; Samarqandī, III, p. 552 (Ibn Masʿūd, Ibn Kathīr, Abū ʿAmr, al-Kisāʾī); Ḥākim, *Mustadrak*, II, p. 636, no. 3050 (the Prophet); Thaʿlabī, X, pp. 142–143 (Ibn Masʿūd, ʿUrwa b. al-Zubayr, ʿUmar b. ʿAbd al-ʿAzīz, Ibn ʿAbbās in the transmission of Saʿīd b. Jubayr); Zamakhsharī, IV, p. 225 (the codex of Ibn Masʿūd); Ṭabrisī, XXX, p.

43 (Ibn Kathīr, al-Kisāʾī, the Baṣrans except Sahl); Abū l-Futūḥ, XII, p. 10 (Ibn Masʿūd and others); Ibn al-Jawzī, VIII, p. 212 (Ibn Kathīr, Abū ʿAmr, al-Kisāʾī, Ruways); Abū Ḥayyān, VIII, p. 426. Cf. Ibn Wahb, *Jāmiʿ/ʿUlūm*, pp. 263–264 (fol 10a ll. 1–6), Mufīd, *Sarawiyya*, p. 84 > *Biḥār*, XCII, p. 75, where both *ẓanīn* and *ḍanīn* are cited. According to an account in Ibn Abī Dāwūd (p. 118), al-Ḥajjāj changed eleven words (*ḥarf*) in the ʿUthmānic codex (far less than is imputed to him elsewhere; see Introduction, pp. 19–20); one was *ẓanīn*, which he changed to *ḍanīn*. See **628**.

Isnād: There seems to be just one other tradition where Zurāra transmits to his brother Ḥumrān (Ṭūsī, *Istibṣār*, IV, p. 201, no. 755 = idem, *Tahdhīb*, X, p. 5, no. 15; noted in Khūʾī, VIII, p. 452). It is much more common for Zurāra to transmit to a son of Ḥumrān (usually Muḥammad or Ḥamza).

628 *Faṣl*, p. 343, ll. 6–7. For *ẓanīn* in the sense of *muttaham* ("suspected") see Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 263 (fol 10a l. 5); Ṭabarī, XXX, pp. 82–83; Sijistānī, *Gharīb*, p. 137; Māturīdī, X, p. 438; Mufīd, *Sarawiyya*, p. 84 > *Biḥār*, XCII, p. 75; Thaʿlabī, X, p. 143; Ṭabrisī, XXX, p. 43. See **627**.

629 *Faṣl*, p. 341, ll. 9–10. For this tradition (*isnād*: Manṣūr b. Ḥāzim < *rajul* < al-Bāqir) see Najafī, p. 766, no. 5 (but reading *al-mawʾūda*) > *Burhān*, IV, p. 432, no. 16, *Biḥār*, XXIII, p. 255, no. 8. See also Najafī, p. 766, no. 3, citing Qummī (but it is not found in the printed edition). See **624–626**.

630 The statement *mā li-llāh nabaʾ aʿẓam minnī* ("God has no tiding mightier than me") is occasionally cited from ʿAlī on the authority of al-Riḍā; see Qummī, II, p. 401 > *Burhān*, IV, p. 419, no. 4, *Biḥār*, XXXVI, p. 1, no. 2; Ibn Shahrāshūb, *Manāqib*, III, p. 80 > *Biḥār*, XXXVI, p. 3, no. 7. In a somewhat different formulation it is also cited from ʿAlī on the authority of al-Bāqir; see *Baṣāʾir*, pp. 76–77, no. 3 > *Burhān*, IV, p. 419, no. 2, *Biḥār*, XXXVI, pp. 1–2, no. 3; Furāt, II, pp. 533–534, nos. 685–686 > Ḥaskānī, II, p. 317, nos. 1072–1073; Kulīnī, I, p. 207, no. 3 > Najafī, p. 757, no. 1, *Ṣāfī*, V, p. 273, *Burhān*, IV, p. 419, no. 1.

Title *Infaṭarat* and *inshaqqat* are alternative names for *al-infiṭār* and *al-inshiqāq* respectively.

631 *Faṣl*, p. 343, l. 8. See Ṭabrisī, XXX, p. 51 > *Burhān*, IV, p. 436, no. 2, *Biḥār*, VII, p. 95, *Faṣl*, p. 343, l. 9 (ʿAmr b. Shamir < Jābir < al-Bāqir: *inna l-amr yawmaʾidhin wa-l-yawm kullahu/kulluhu li-llāh*). Cf. Q 3:154 (*inna l-amr kullahu* [*kulluhu* in the reading of Abū ʿAmr] *li-llāh*).

632 Cf. Qummī, II, p. 216, Ṭabarī, XXIII, p. 20, Ṭabrisī, XXIII, p. 33 (all to Q 36:56) (*al-arāʾik al-surur ʿalayhā l-ḥijāl*). In ms. B the final word is written in a larger script, has a *shadda* above the *jīm*, and is followed by "*bn*". The scribe evidently took *al-ḥ-j-a-l* to be the beginning of the next tradition, with a (non-existent) "al-Ḥajjāl b. Dh-r-ʿa" as its transmitter.

Isnād: ʿAbd al-Raḥmān b. Sālim: ʿAbd al-Raḥmān b. Sālim b. ʿAbd al-Raḥmān al-Ashall al-ʿAṭṭār, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, IV, p. 79; Ardabīlī, I, pp. 450–451).

633 Cf. Ṭabrisī, XXX, p. 69, where *ṭabaqan ʿan ṭabaq* is glossed as *amran baʿda amr*; thus also al-Ḥasan (i.e. al-Baṣrī) (Qurṭubī, XIX, p. 279). The Qurʾānic verb may be *la-tarkabanna* (since *al-rajul* is a noun in the singular) or *la-tarkabunna* (since the definite article in *al-rajul* indicates the genus [*li-taʿrīf al-jins*; cf. Wright, II, p. 318, note]). The latter is attested in the ʿUthmānic codex. For *la-tarkabanna* see Ibn Mujāhid, p. 677 (Ibn Kathīr, Ḥamza and al-Kisāʾī); Naḥḥās, *Iʿrāb*, V, p. 188 (Ibn ʿAbbās, Ibn Masʿūd, al-Shaʿbī, Mujāhid, al-Aʿmash, Ḥamza, al-Kisāʾī); Ahwāzī, *Ibn Muḥayṣin*, p. 384; Ṭabrisī, XXX, p. 69 (Ibn ʿAbbās); Ibn ʿAṭiyya, V, p. 459 (Ibn Kathīr, Ḥamza, al-Kisāʾī and others); Qurṭubī, XIX, p. 278 (Abū ʿAmr, Ibn Masʿūd, Ibn ʿAbbās, Abū l-ʿĀliya, Masrūq [i.e. Abū ʿĀʾisha Masrūq b. al-Ajdaʿ al-Hamdānī al-Kūfī, a disciple of Ibn Masʿūd, d. 63/682–683; see Ibn al-Jazarī, II, p. 294, no. 3591], Abū Wāʾil [i.e. Abū Wāʾil Shaqīq b. Salama al-Kūfī al-Asadī, d. 82/701; see Ibn al-Jazarī, I, p. 328, no. 1429], Mujāhid, al-Nakhaʿī, al-Shaʿbī, Ibn Kathīr, Ḥamza, al-Kisāʾī). See **634**.

Isnād: Zurʿa: Abū Muḥammad Zurʿa b. Muḥammad al-Ḥaḍramī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim who joined the Wāqifa after al-Kāẓim's death. Zurʿa accompanied Samāʿa b. Mihrān (for whom see **78***) and succeeded him as *imām* of the mosque of the Ḥaḍārima in Kūfa (Kohlberg, "Uṣūl", p. 147; Modarressi, *TS*, p. 403).

634 This may be an allusion to those who switched their allegiance from ʿAlī to the first three caliphs "and then thought that this is as it ought to be" (*fa-yarā annahu ka-dhālika*). Thus, in a gloss on Q 84:19 al-Bāqir is said to have told his disciple Zurāra: "After their Prophet died,

did not this community journey on from stage to stage concerning the matter of so-and-so, so-and-so and so-and-so?" (*a-wa-lam tarkab hādhihi l-umma baʿda nabiyyihā ṭabaqan ʿan ṭabaq fī amr fulān wa-fulān wa-fulān*?) (see Qummī, II, p. 413 > *Ṣāfī*, V, p. 306, *Burhān*, IV, p. 444, no. 6, *Biḥār*, XXVIII, p. 9, no. 13; Kulīnī, I, p. 415, no. 17 > *Ṣāfī*, V, p. 306, *Burhān*, IV, p. 444, no. 7, *Biḥār* XXIV, p. 350, no. 64, XXXI, p. 609, no. 70, Ḥuwayzī, V, p. 539, no. 21). See **633**.

635 According to one interpretation of Q 83:29–36, the believers are ʿAlī and his followers (see Ḥaskānī, II, p. 328, no. 1085; Ṭabrisī, XXX, p. 61; Ibn Shahrāshūb, *Manāqib*, III, p. 233 > *Biḥār*, XXXIX, p. 224, no. 1).

636 *Faṣl*, p. 343, ll. 10–11, 13. As can be seen from the apparatus to this and the following tradition, there are several possible readings of Q 85:4: (i) *binā qutila aṣḥāb al-ukhdūd* ("the people of the trench were killed because of us"). Here the *aṣḥāb al-ukhdūd* are presumably the enemies of the believers (i.e. of the Shīʿīs), who were punished for their cruelty towards them (for *aṣḥāb al-ukhdūd* as unbelievers see e.g. Qurṭubī, XIX, p. 294, *EI*², art. "Aṣḥāb al-ukhdūd" [R. Paret]; in general *EQ*, art. "People of the Ditch" [R. Tottoli]; *DC*, art. "Gens d'Ukhdūd" [Geneviève Gobillot]). (ii) *bimā qutila aṣḥāb al-ukhdūd* ("why [or how] were the people of the trench killed?"). The *aṣḥāb al-ukhdūd* here could be either the evildoers or the believers. (iii) *bimā qatala aṣḥāb al-ukhdūd* ("why [or how] did the people of the trench kill?"). (iv) *qatala aṣḥāb al-ukhdūd*. Support for this *qirāʾa* is found in a tradition according to which a man recited Q 85:4 in the version of the ʿUthmānic codex (*qutila aṣḥāb al-ukhdūd*) but was corrected by al-Ṣādiq, who recited: *q-t-l aṣḥāb al-ukhdūd* (Rāwandī, *Qiṣaṣ*, p. 247, no. 291 > *Biḥār*, XIV, p. 439, no. 2). Al-Majlisī suggests that the Imam's reading was *qatala*, and that the *aṣḥāb al-ukhdūd* are the unbelievers (*Biḥār*, XIV, p. 440 [*bayān*]). According to Saʿd b. ʿAbdallāh, *Nāsikh*, p. 66, the reading of the Imam was *q-t-l* (presumably *qatala*) *aṣḥāb al-ukhdūd*; in the version of Saʿd cited in *Faṣl*, p. 343, l. 14, the reading is *bi-mā q-t-l aṣḥāb al-ukhdūd*. For the reading *al-khudūd* see **637***. *Illā annahum āmanū* does not appear to be recorded elsewhere; it resembles the reading *illā an āmanū*, for which see Jeffery, p. 176 (Ubayy); Saʿd b. ʿAbdallāh, *Nāsikh*, p. 64 > *Faṣl*, p. 343, l. 15 (al-Ṣādiq). See **637**, **638**.

Isnād: ʿĀṢIM AL-QUMMĪ: unidentified. Perhaps the correct form of the *nisba* is al-Ḍabbī; the reference would then be to ʿĀṣim b. Sulaymān

al-Kūzī/al-Ḍabbī, a Baṣran transmitter from al-Ṣādiq (Modarressi, *TS*, pp. 211–212).

637 *Faṣl*, p. 343, ll. 11–12. The reading *al-khudūd* (sing. *khadd*, a synonym of *ukhdūd*, see Lane, s.v.) attested in ms. B is in fact ascribed to al-Ṣādiq (Jeffery, p. 337). See **636**, **638**.

638 *Faṣl*, p. 343, ll. 15–16. See **636**, **637**.
Isnād: for Khalaf b. Ḥammād < Hārūn b. Khārija see **620**.

639 *Faṣl*, p. 343, l. 16. That the reading here is *wa-l-samāʾu* is indicated in ms. T, where a *ḍamma* is written above the final *hamza*. The Imam's name is omitted from the manuscripts, but he may well be al-Ṣādiq, since this reading is ascribed to him elsewhere (see Jeffery, p. 337; according to Jeffery, this is also the reading of Ibn Qays and Abū Ḥaṣīn [i.e. Abū Ḥaṣīn ʿUthmān b. ʿĀṣim al-Asadī al-Kūfī, d. 127/744–745 or 132/749–750; see Ibn al-Jazarī, I, pp. 505–506, no. 2094]). As noted by Jeffery, the reading *wa-l-samāʾu* entails maintaining the *rafʿ* throughout Q 86:11–12. This reading presumably means that the text does not comprise an oath. Translation: "The heaven of the returning rain and the earth splitting with verdure ([witness that] this [Qurʾān] is a conclusive word)". See **640**, **641**.

640 *Faṣl*, p. 343, l. 17. See **639**, **641**.

641 It is not clear whether the reading intended here is the same as at **639** (and **640**). For the tradition cf. Qummī, II, p. 416 > *Ṣāfī*, V, p. 314, *Burhān*, IV, p. 449, no. 3. The interpretation of *rajʿ* as rain (*maṭar*) is said to have been adopted by most exegetes (see Ṭabrisī, XXX, p. 84; Qurṭubī, XX, p. 10).

642 This reading is ascribed to Ubayy (see Jeffery, p. 177).

643 *Mustadrak*, IV, p. 180, no. 4434. See Ṭabrisī, XXX, p. 85 > *Ṣāfī*, V, p. 318. Cf. Mujāhid, *Tafsīr*, p. 722 (the Prophet tells the believers to say *subḥāna rabbī l-aʿlā* after reciting Q 87:1); ʿAbd al-Razzāq, *Tafsīr*, II, p. 367 (after reciting Q 87:1 Ibn ʿAbbās would say: *subḥāna rabbī l-aʿlā*); Abū Dāwūd, *Sunan*, I, p. 233, no. 883; Qummī, II, p. 416; Ṭabarī, XXX, p. 151 (after reciting Q 87:1 the Prophet, ʿAlī, Ibn ʿAbbās and Ibn ʿUmar would say: *subḥāna rabbī l-aʿlā*); Naḥḥās, *Iʿrāb*, V, p. 204; Ibn Shuʿba,

Tuḥaf, p. 84; Thaʿlabī, X, p. 183; Ṭabrisī, XXX, p. 85 > *Mustadrak*, IV, p. 182, no. 4440; Ibn Kathīr, *Tafsīr*, IV, p. 499. For *sabbiḥi ʾsma rabbika* Ubayy read *subḥāna rabbī* (Jeffery, p. 177, Qurṭubī, XX, p. 14), as did ʿAlī, Ibn ʿUmar and Ibn al-Zubayr (Jeffery, pp. 191, 229). Cf. **614***.

644 *Faṣl*, p. 343, ll. 19–21. This reading is ascribed to Ibn Masʿūd, but for Q 56:16 (see Ṭabarī, XXVII, p. 173 > Suyūṭī, *Durr*, VI, p. 219). Cf. the reading *muttakiʾīn fīhā nāʿimīn* which is recorded (for Q 88:16) on the authority of Ṭalḥa, al-Rabīʿ b. Khuthaym (see Jeffery, pp. 266, 311) and the Kūfan Manṣūr b. al-Muʿtamir (d. 133/750–751; see Ibn al-Jazarī, II, pp. 314–315, no. 3662; for his reading see Qurṭubī, XX, p. 34; Suyūṭī, *Durr*, VI, p. 574, citing Ibn al-Anbārī, *al-Maṣāḥif*). The reading *muttakiʾīn fīhā nāʿimīn fīhā* is ascribed to Saʿīd b. Jubayr (see Jeffery, p. 252; Suyūṭī, *Durr*, VI, p. 574). See **645**.

Isnād: ʿAbdallāh al-Kāhilī: Abū Muḥammad ʿAbdallāh b. Yaḥyā al-Kāhilī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Kohlberg, "Uṣūl", pp. 143, 155; Modarressi, *TS*, pp. 162–163).

645 *Faṣl*, p. 343, l. 21. See **644**.

646 A different Shīʿī reading of this verse is *wa-ʿAliyyan ḥisābuhum* (Ibn Shahrāshūb, *Manāqib*, III, p. 107; reproduced as *wa-ʿalaynā ḥisābuhum* in *Biḥār*, XXXV, p. 59, no. 12). Sunnī exegetes take this final verse of Sūra 88 to mean that on the Day of Resurrection the unbelievers will return to God to be judged by Him (see e.g. Ṭabarī, XXX, p. 167; Qurṭubī, XX, p. 38); and this is also the position of some Imāmī exegetes (e.g. Ṭūsī, X, p. 339; Ṭabrisī, XXX, p. 98). Other Imāmīs, in contrast, maintain that it is the Imams (according to **646**, the *ahl al-bayt*) who will act as judges, but they differ as to whom the Imams will judge: according to some, it will be all of mankind (*al-khalq*) (see **647**; Furāt, II, pp. 551–552, no. 706; Kulīnī, VIII, p. 162, no. 167 > *Ṣāfī*, V, p. 323, Ḥuwayzī, V, p. 568, no. 30; Ibn Bābawayh, *ʿUyūn*, II, p. 279 > *Biḥār*, CII, p. 129, no. 4 [*inna ilaynā iyāb hādhā l-khalq wa-ʿalaynā ḥisābuhum*]; Najafī, pp. 789–792, nos. 8–11, emphasizing ʿAlī's role as determining the fate of every person [*qasīm al-janna wa-l-nār*]); according to others, it will be the Shīʿīs (see Ibn al-Juḥām > Najafī, pp. 788–789, nos. 4–7).

647 See **646**.

648 *Faṣl*, p. 343, l. 22–p. 344, l. 1. For *ilā Muḥammad wa-ahl baytihi* see Kulīnī, III, pp. 127–128, no. 2 > *Ṣāfī*, V, p. 328, *Burhān*, IV, pp. 460–461, no. 2, *Biḥār*, VI, p. 196, no. 49, LXI, p. 48, no. 24, Ḥuwayzī, V, p. 577, no. 28, *Faṣl*, p. 344, ll. 6–10; the reading *ghayr mamnūʿa* ("unhindered"; cf. Q 56:33) does not appear to be recorded elsewhere. For further readings of Q 89:27–30 see Furāt, II, pp. 553–554, no. 708 > *Faṣl*, p. 344, ll. 1–4; Ibn Bābawayh, *Faḍāʾil*, p. 74 > Najafī, pp. 796–797, no. 9, *Burhān*, IV, p. 461, no. 10, *Biḥār*, XXIV, p. 94, no. 7.

649 *Khuliqa* (for *khalaqnā*) attested in mss. L, T and B is not recorded elsewhere and may be a scribal error (brought about perhaps by *khuliqa l-insān* at Q 4:28, 21:37). *Kabad* is usually taken to mean "distress" (see *WKAS*, I, p. 18b), but is also glossed as *istiqāma* (in addition to *KQ* see e.g. Ṭabrisī, XXX, p. 118, Qurṭubī, XX, p. 62) or *intiṣāb* (both meaning "straightness") (see Barqī, II, p. 304, no. 14 > *Biḥār*, LX, p. 342, no. 23; Qummī, II, p. 422 > *Biḥār*, IX, p. 251, no. 157; Ṭabarī, XXX, p. 197; Māturīdī, X, p. 531; Ibn Bābawayh, *ʿIlal*, p. 495, no. 1; Ibn Shahrāshūb, *Manāqib*, IV, p. 254). It does not appear to be explained elsewhere as *ṭūl* ("length, height").

Isnād: Since al-Qāsim b. Yaḥyā transmitted only from his grandfather al-Ḥasan b. Rāshid (see **29***), *al-Qāsim b. Yaḥyā ʿan ʿAlī* is in all likelihood an error. In contrast, the *isnād* al-Qāsim b. Muḥammad < ʿAlī b. Abī Ḥamza < Abū Baṣīr is widely attested (see e.g. Kulīnī, I, p. 178, no. 6, III, p. 303, no. 9, p. 340, no. 11). The text has been emended accordingly.

650 *Mustadrak*, VII, pp. 247–248, no. 8162, XVI, p. 246, no. 19750. For this tradition see Kulīnī, IV, p. 4, no. 10 (ending) (Muḥammad b. ʿUmar b. Yazīd < Abū l-Ḥasan al-Riḍā) > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, IV/1, p. 261, no. 12281, Ḥuwayzī, V, p. 582, no. 19. Cf. Barqī, II, p. 389, no. 20; Kulīnī, IV, p. 52, no. 12 > *Ṣāfī*, V, p. 331. Cf. **651**.

Isnād: MUḤAMMAD B. ʿUMAR B. YAZĪD: Muḥammad b. ʿUmar b. Yazīd Bayyāʿ al-Sāburī, a transmitter from al-Kāẓim and al-Riḍā (Quhpāʾī, VI, pp. 12–13; Ardabīlī, II, pp. 164–165).

651 Najafī, p. 799, no. 6. See *Burhān*, IV, p. 465, no. 9, *Biḥār*, XXIV, p. 281, no. 3 (both from Najafī). Cf. Qummī, II, p. 422 (*al-ʿaqaba al-aʾimma man ṣaʿidahā fakka raqabatahu min al-nār*); Furāt, II, p. 558, no. 714; Ibn Shahrāshūb, *Manāqib*, II, p. 155 (*fakk raqabatihi yaʿnī walāyat amīr al-muʾminīn fa-inna dhālika fakk raqabatihi*). Cf. Kulīnī, I, p. 422, no. 49

(*fakk raqaba* glossed as *walāyat amīr al-muʾminīn*), pp. 430–431, no. 88. For the twin concepts of *walāya* and *barāʾa* (allegiance to the Imams and dissociation from their enemies) see Kohlberg, "Barāʾa", pp. 145–151. Cf. **650**.

Isnād: for the *isnād* Muḥammad b. ʿUmar < Abū Bakr al-Ḥaḍramī < al-Ṣādiq (in Najafī) see also **654**.

652 *Faṣl*, p. 344, ll. 12–13. For this reading see Jeffery, p. 178 (Ubayy); idem, "Zaid b. ʿAlī", p. 235 (Zayd); Ibn Mujāhid, p. 689, Samarqandī, III, p. 586, Dānī, p. 223, Qurṭubī, XX, p. 80 (Nāfiʿ, Ibn ʿĀmir); Ṭabarī, XXX, p. 216 (*ʿāmmat qurrāʾ al-Ḥijāz wa-l-Shām … wa-kadhālika dhālika fī maṣāḥifihim*); Thaʿlabī, X, p. 215 (*ahl al-Ḥijāz wa-l-Shām wa-ka-dhālika huwa fī maṣāḥifihim*); Naḥḥās, *Iʿrāb*, V, pp. 239–240 (*ahl al-Ḥijāz*); Ibn Khālawayh, *Ḥujja*, pp. 344–345; Dānī, *Muqniʿ*, pp. 108 (*maṣāḥif ahl al-Madīna wa-l-Shām*), 109; Ibn ʿAṭiyya, V, p. 489 (Nāfiʿ, Ibn ʿĀmir, al-Aʿraj, *ahl al-Ḥijāz*, Ubayy, the codices of *ahl al-Madīna wa-l-Shām*); Ṭabrisī, XXX, p. 124 (*ahl al-Madīna*, Ibn ʿĀmir, *maṣāḥif ahl al-Madīna wa-l-Shām*) > *Ṣāfī*, V, pp. 334–335; Abū l-Futūḥ, XII, p. 102 (the Medinese and Ibn ʿĀmir); Ibn al-Jawzī, VIII, p. 273 (Abū Jaʿfar, Nāfiʿ, Ibn ʿĀmir, *maṣāḥif ahl al-Madīna wa-l-Shām*); ʿUkbarī, p. 541 (*wa-quriʾa fi-l-fāʾ ʿalā annahā li-l-ʿatf min ghayr muhla*, i.e. there is an uninterrupted connection between two events, cf. Wright, I, pp. 290–291, Lane, s.v. [the letter] *fāʾ*, p. 2321b); Abū Ḥayyān, VIII, p. 476 (Ubayy, al-Aʿraj, Nāfiʿ, Ibn ʿĀmir); Cook, "Codex", pp. 96, 103; idem, "Stemma", p. 93. See **653**. *Fa-lā* of *muṣḥaf al-Madīna* vs. *wa-lā* of *muṣḥaf al-Baṣra* is one of the differences between the two codices noted by al-Ruhnī (*Muqaddimāt ʿilm al-qurʾān* > Ibn Ṭāwūs, *Saʿd*, p. 280; cf. Farrāʾ, III, pp. 269–270, whence Beck, "Kodizesvarianten", p. 362; Abū ʿUbayd, *Faḍāʾil*, II, p. 157, no. 717; Ibn Abī Dāwūd, pp. 37, 38, 40, 42, 43, 44, 47; **140***, **499***).

653 *Faṣl*, p. 344, ll. 13–14. See **652**.

Isnād: Ṣalt b. al-Ḥajjāj: al-Ṣalt b. al-Ḥajjāj al-Ṣayrafī al-Kūfī, a transmitter from al-Bāqir and al-Ṣādiq (Quhpāʾī, III, p. 222; Ardabīlī, I, p. 417).

654 *Mustadrak*, IV, p. 220, no. 4539. For al-Ṣādiq at al-Qādisiyya see also **682**. Sūrat al-shams (comprising 15 verses) is said to have been revealed immediately before Sūrat al-burūj (comprising 22 verses). See Ibn al-Ḍurays, *Faḍāʾil*, pp. 33–34, no. 17 (ʿUmar b. Hārūn < ʿUthmān b. ʿAṭāʾ < his father [i.e. ʿAṭāʾ al-Khurāsānī] < Ibn ʿAbbās); Ibn al-Nadīm,

Fihrist, p. 28 (citing Mujāhid); Ṭabrisī, XXIX, p. 139 (to Q 76:1–10); Shahrastānī, *Mafātīḥ*, pp. 129, 130; Zarkashī, I, p. 193. There are several views on the relationship between the portions of the Qurʾān to be recited in the first and the second *rakʿa*s (prayer units): (i) The implication of Abū Bakr al-Ḥaḍramī's question is that the portion of the Qurʾān recited in the first *rakʿa* should be longer than the portion recited in the second *rakʿa*. This view was upheld by various Sunnī scholars (see Ṭūsī, *Khilāf*, I, p. 338) and was endorsed by some Imāmīs (see e.g. al-Shahīd al-Awwal, *Dhikrā*, III, p. 343 [*istiḥbāb taṭwīl qirāʾat al-rakʿa al-ūlā ʿalā l-thāniya*]). The Imāmī position as laid out by al-Ṭūsī is that the portion of the Qurʾān recited in each of the two *rakʿa*s may be of equal length (*yajūz an yusawwā bayna l-rakʿatayn fī miqdār al-sūratayn allatayn tuqraʾān fīhimā baʿda l-ḥamd*) (Ṭūsī, *Khilāf*, I, pp. 338–339). (ii) Al-Shahīd al-Awwal refers to the principle that a Sūra that is closer to the beginning of the *muṣḥaf* is to be recited before one that is farther from the beginning. He maintains that although such a principle is unknown to Imāmī scholars, it seems to be supported by traditions listing the Sūras which should be read out in each *rakʿa* (*wa-ammā kawn al-sūra al-thāniya baʿda l-ūlā ʿalā tartīb al-muṣḥaf fa-lā taʿrifuhu l-aṣḥāb fa-lā yukrahu ʿindahum al-taqdīm wa-l-taʾkhīr, naʿam al-riwāyāt al-mutaḍammina li-l-taʿyīn ghālibuhā ʿalā tartīb al-qurʾān*) (*Dhikrā*, III, p. 344). (iii) The position upheld by the Imam in his reply to Abū Bakr al-Ḥaḍramī is that Sūras which were revealed earlier are to be recited before those which were revealed later. This only tallies with the principle referred to by al-Shahīd al-Awwal if it is assumed that the Imam was referring to the original arrangement of the Qurʾān and that he upheld the doctrine that this arrangement followed a chronological order (cf. **96***).

Isnād: See **651***.—Ibrāhīm b. Naṣr: Ibrāhīm b. Naṣr b. al-Qaʿqāʿ al-Juʿfī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Quhpāʾī, I, p. 76; Ardabīlī, I, p. 36).

655 For the reading *allāhu khāliqu al-dhakari* see Jeffery, p. 354 (Ubayy, Ibn Qays, Abū Mijlaz). See **656**, **659**.

Isnād: al-Aḥwal: the reference is probably to Abū Jaʿfar Muḥammad b. ʿAlī b. al-Nuʿmān b. Abī Ṭurayfa al-Bajalī al-Ṣayrafī al-Aḥwal known as Shayṭān (or Muʾmin) al-Ṭāq, a prominent *mutakallim* and a transmitter from Zayn al-ʿĀbidīn, al-Bāqir and al-Ṣādiq (van Ess, *TG*, I, pp. 336–342 and index; Modarressi, *TS*, pp. 338–339).—Sinān b. Sinān: Sinān b. Sinān mawlā Quraysh Abū ʿAbdallāh al-Shaybānī al-Azraq

Bayyāʿ al-Ṭaʿām, a transmitter from al-Bāqir and al-Ṣādiq (Ardabīlī, I, p. 388; see the discussion in Khūʾī, IX, pp. 323–325, no. 5575).

656 *Faṣl*, p. 344, l. 17. See **655**, **659**.

657 *Faṣl*, p. 344, ll. 19–20. See Najafī, p. 808, no. 3 (*isnād*: Muḥammad b. Khālid al-Barqī < Yūnus b. Ẓabyān [read: Yūnus b. ʿAbd al-Raḥmān?] < ʿAlī b. Abī Ḥamza < Fayḍ b. Mukhtār < al-Ṣādiq) > *Burhān*, IV, p. 471, no. 4, *Biḥār*, XXIV, p. 398, no. 122; **426***, **658**. Cf. Furāt > *Faṣl*, p. 345, ll. 6–7, where *inna ʿalaynā la-l-hudā* is followed by *inna ʿAliyyan al-hudā*, which al-Nūrī takes to be a reading (in the printed edition of Furāt, at II, p. 567, no. 727 the text reads: *inna ʿAliyyan hādhā* [sic] *al-hudā*); Shādhān, *Faḍāʾil* > *Faṣl*, p. 139, l. 18 (*inna ʿAliyyan la-l-hudā*) (the printed edition of Shādhān, p. 172 [in the chapter on ʿAlī's names] has the version of the ʿUthmānic codex). Cf. also **659**.

658 *Faṣl*, p. 344, ll. 20–21. See **657**.

659 *Faṣl*, p. 344, ll. 17–19. See Najafī, p. 808, no. 4 (*isnād*: Muḥammad b. Ūrama < al-Rabīʿ b. Bakr [read: b. Zakariyyā] < Yūnus b. Ẓabyān < al-Ṣādiq) > *Burhān*, IV, p. 471, no. 5, *Biḥār*, XXIV, pp. 398–399, no. 123; Najafī, pp. 808–809, no. 5 > *Biḥār*, XXIV, p. 399, no. 124. Cf. Q 53:45 (*wa-annahu khalaqa l-zawjayn al-dhakar wa-l-unthā*). It is not clear whether *wa-li-ʿAlī al-ākhira wa-l-ūlā* is a continuation of Q 92:3 or a Shīʿī reading of Q 92:13 (cf. **657**). See **655***, **656**.

Isnād: AL-RABĪʿ B. ZAKARIYYĀ: al-Rabīʿ b. Zakariyyā al-Warrāq, a Kūfan author of a *kitāb* which was transmitted by Muḥammad b. Ūrama (for whom see **155***); he was accused of extremism (*ghuluww*) (Quhpāʾī, III, pp. 8–9; Ardabīlī, I, pp. 316–317).

660 *Mustadrak*, VII, p. 280, no. 8222. See Najafī, p. 809, no. 7 (possibly citing *KQ* via Ibn al-Juḥām) > *Burhān*, IV, pp. 471–472, no. 6, *Biḥār*, XXIV, pp. 46–47, no. 19. For *al-ḥusnā* (at Q 92:6, 92:9) glossed as *al-walāya* see Qummī, II, p. 426 > *Biḥār*, XXIV, p. 44, no. 8; cf. Furāt, II, pp. 567–568, nos. 727–728. For *lā yurīdu shayʾan* etc. cf. Kulīnī, IV, pp. 46–47, no. 5, Ṭūsī, *Tahdhīb*, IV, p. 109, no. 316. For *al-ashqā* glossed as *fulān* see Qummī > *Ṣāfī*, V, p. 338, *Burhān*, IV, p. 470, no. 1, *Biḥār*, VIII, p. 314, no. 87, Ḥuwayzī, V, p. 592, no. 16. In the printed edition of Qummī (at II, p. 426) the word *fulān* has been suppressed. Al-Majlisī (*Biḥār*, VIII, p. 314) identifies him as *al-thānī*, i.e. ʿUmar; but judging by

the version in *KQ*, the reference is to Abū Bakr. The reading *yazzakkā* (Q 92:18) given in ms. M is ascribed to al-Ḥasan b. ʿAlī b. al-Ḥasan b. al-Ḥasan b. al-Ḥasan b. ʿAlī b. Abī Ṭālib (Ibn Khālawayh, p. 174, where the name is given incorrectly; see for him Ibn Saʿd, *Mutammim*, p. 385; ʿUbaydalī, *Tahdhīb*, p. 62; Ṭūsī, *Rijāl*, p. 166, no. 3 [for "al-Ḥusayn" read "al-Ḥasan"] > Quhpāʾī, II, p. 126). For ʿAlī as the one who gave *zakāt* while bowing down in prayer (Q 5:55) see e.g. Ṭabarī, VI, pp. 288–289; Nuʿmān, *Ikhtilāf*, p. 97; Samarqandī, I, p. 400; Ibn Bābawayh, *ʿUyūn*, I, p. 44; Mufīd, *ʿUkbariyya*, pp. 48–49; Zamakhsharī, I, p. 624; Qurṭubī, VI, pp. 221, 222; in general *Biḥār*, XXXV, pp. 183–206 (*bāb nuzūl āyat innamā waliyyukum allāh fī sha'nihi ʿalayhi l-salām*); see further Lalani, *Thought*, pp. 58–60. According to al-Ḥillī (*Nahj*, p. 172), there is a consensus that Q 5:55 was revealed concerning ʿAlī who, during prayer, gave his ring to a needy person.

661 *Mustadrak*, IV, p. 163, no. 4382. Sūra 94 is known by a number of names, including *al-sharḥ*, *a-lam nashraḥ* (as in the title of this chapter) and *a-lam nashraḥ laka* (as in this tradition, according to mss. M, L and T); see Paret, *Kommentar*, p. 553. For the view that Sūras 93 and 94 should be regarded as a single Sūra see Riḍā, *Fiqh*, p. 112 > *Mustadrak*, IV, p. 164, no. 4384; Ibn Bābawayh, *Iʿtiqādāt*, p. 98 = Fyzee, p. 85; idem, *Amālī*, p. 573 > *Biḥār*, X, p. 395; Murtaḍā, *Intiṣār*, p. 44; Ṭūsī, X, pp. 371, 412–413; idem, *Istibṣār*, I, pp. 317–318, nos. 4, 5; Shahrastānī, *Mafātīḥ*, p. 160 (in the codex of Ibn Masʿūd these were regarded as one Sūra); Rāzī, XXXII, p. 3 > Suyūṭī, *Itqān*, I, p. 228; al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, pp. 743–745, nos. 7328–7337; Modarressi, "Debates", p. 30. For the view that these two Sūras (as also Sūras 105 and 106) should be combined in one *rakʿa* during the prescribed prayers see Ibn Bābawayh, *Amālī*, p. 573 > *Biḥār*, X, p. 395; Ibn Bābawayh, *Faqīh*, I, p. 200, no. 922; Ṭabrisī, XXX, pp. 140–141, 197 (from ʿAyyāshī) > *Ṣāfī*, V, p. 345, Ḥuwayzī, V, p. 593, no. 3; Ibn Idrīs, *Sarāʾir*, I, p. 220; al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 744, no. 7332 (from ʿAyyāshī and Aḥmad b. Muḥammad al-Bazanṭī, *al-Jāmiʿ*). Cf. **699**, **700**.

Isnād: the two *isnād*s cited here appear separately at **699**, **700** (except that Abū l-ʿAbbās is replaced by Shajara Akhū Bashīr al-Nabbāl).

662 Cf. Ṭabrisī, XXX, p. 136 (from Ibn ʿAbbās) > *Biḥār*, XVI, p. 136; Rubin, *Beholder*, pp. 116–120, 250–252 and the sources cited therein.

663 *Faṣl*, p. 345, ll. 12–16. This is the only example in *KQ* of a Bedouin, rather than an Imam, pointing out the correct reading of a Qurʾānic verse. Translation of *innī la-anfasu bi-mithlika* etc.: "I would not wish to see someone with your eloquence and intelligence who does not master anything of God's book". A part of the reading cited in *KQ* is cited and discussed by al-Sharīf al-Murtaḍā, who states: "There is a reading of this verse with *rafʿ*: *a-lam yajidka yatīm fa-a-w-y wa-wajadaka ḍāll fa-h-d-y*, meaning that the orphan found him (i.e. the Prophet) and so did the erring (person)" (*Tanzīh*, p. 106 > *Biḥār*, XVII, p. 92). Al-Murtaḍā adduces several reasons for rejecting this reading: it is little known (*ghayr maʿrūfa*); it is (stylistically) ugly; it distorts the original meaning of the verse. He does not say how the verbs in this *qirāʾa* are vocalized. The clue is to be found in the reading *wa-wajadaka ḍāll fa-h-d-y* ascribed to al-Ḥasan b. ʿAlī (ʿIyāḍ, *Shifāʾ*, II, pp. 95–96; al-Māwardī [VI, p. 294] and al-Qurṭubī [XX, p. 99] only mention "al-Ḥasan"). Al-Māwardī, al-Qāḍī ʿIyāḍ and al-Qurṭubī all take the verb to mean *ihtadā bika*, thus indicating that the reading in question is *fa-hudiya*. It follows that the other two verbs are to be vocalized accordingly, yielding the following: "Did not an orphan find you and betake himself (to you) for refuge (*fa-awā*)? did not an erring (person) find you and become guided (by you) (*fa-hudiya*)? did not a destitute person find you and become rich (through you) (*fa-ughniya*)?". The text of *KQ* has been vocalized accordingly. The readings *ḍāll* and *fa-hudiya* are noted by Andrae (*Muhammed*, p. 135), who is cited by Goldziher (*Richtungen*, pp. 284–285) and, via Goldziher, by Birkeland (p. 31); see further the discussion in Rubin, *Beholder*, p. 92. For Q 93:6–8 see in general Birkeland, pp. 23–33; Paret, *Kommentar*, p. 513; Rubin, *Beholder*, pp. 90–96, 117, 177, 200, 229; Saleh, *Formation*, pp. 137–139, 142–143. Cf. **623***.

Isnād: Saʿīd b. Samura b. Jundab/Jundub: Saʿīd/Saʿd b. Samura b. Jundab/Jundub al-Fazārī, a son of the Companion Samura b. Jundab (d. 59/679) (Bukhārī, *Taʾrīkh*, II/2, p. 57, no. 1950; Ibn Ḥajar, *Taʿjīl*, p. 148).

664 *Faṣl*, p. 345, ll. 17–18. For the reading *fa-lā takhar* ("do not scold") see Jeffery, pp. 110, 311 (Ibn Masʿūd, al-Rabīʿ b. Khuthaym); ʿAbd al-Razzāq, *Tafsīr*, II, p. 379 (*qāla Maʿmar fī baʿḍ al-ḥurūf*); Sijistānī, *Gharīb*, p. 61; Ibn Khālawayh, p. 175, idem, *Iʿrāb*, p. 122, Samarqandī, III, p. 664 (Ibn Masʿūd); Ṭabarī, XXX, p. 233, Ibn Abī Ḥātim, X, p. 3444, no. 19379, Suyūṭī, *Durr*, VI, p. 612 (the codex of Ibn Masʿūd); Thaʿlabī,

X, p. 229, Ṭabrisī, XXX, p. 134 (al-Nakhaʿī, al-Shaʿbī, the codex of Ibn Masʿūd); Abū l-Futūḥ, XII, p. 115 (al-Nakhaʿī, al-Shaʿbī); Abū Ḥayyān, VIII, p. 482 (Ibn Masʿūd, Ibrāhīm al-Nakhaʿī [in the edition, erroneously, "al-Taymī"]); Paret, *Kommentar*, p. 513; *WKAS*, I, p. 405b.

665 Najafī, p. 812, no. 4. See *Burhān*, IV, p. 475, no. 4, *Biḥār*, XXXVI, p. 135, no. 91 (both from Najafī). The manuscripts are unvocalized, but the reading being cited is probably *fa-'nṣib* ("raise"). This reading is ascribed to al-Bāqir (Nuʿmān, *Sharḥ*, I, p. 245, no. 270), to Zayd b. ʿAlī (Jeffery, "Zaid", p. 286) and to al-Ṣādiq (Jeffery, p. 337; Abū Ḥātim, *Zīna*, III, p. 258 > Ibn Shahrāshūb, *Manāqib*, III, p. 23; cf. *Ṣāfī*, V, p. 344), and is mentioned by several Sunnī scholars. The Andalusian author Abū Bakr Ibn al-ʿArabī (d. 543/1148), for example, attributes it to one or more innovators (*wa-min al-mubtadiʿa*; see Ibn al-ʿArabī, *Aḥkām*, IV, p. 1949 > Qurṭubī, XX, p. 109). His fellow Andalusian, Ibn ʿAṭiyya (d. 546/1151), maintains that it is a Shīʿī reading and renders the Shīʿī interpretation of Q 94:7 as: "when you have completed the matter of the prophethood, raise a successor" (*idhā faraghta min amr al-nubuwwa fa-'nṣib khalīfa*; cf. **666**). He dismisses this as an irregular/anomalous reading not supported by any scholar (Ibn ʿAṭiyya, V, p. 498 > Abū Ḥayyān, VIII, p. 484). Al-Zamakhsharī (d. 538/1144), too, identifies *fa-'nṣib* as a Shīʿī reading and regards it as a reprehensible innovation (*wa-min al-bidaʿ mā ruwiya ʿan baʿḍ al-rāfiḍa annahu qara'a fa-'nṣib bi-kasr al-ṣād*; see Zamakhsharī, IV, p. 267 > *Ṣāfī*, V, p. 345). Al-Majlisī sees in this reference to a Shīʿī *bidʿa* an example of al-Zamakhsharī's anti-Shīʿī bias; he does not deny, however, that the Shīʿī reading might indeed be *inṣib*. At the same time he suggests that there is no need to postulate such a *qirā'a*: the canonical *inṣab* could also mean "raise" (rather than "exert yourself"). Anticipating an objection that such a meaning is not attested in the lexica, al-Majlisī states that these books do not include every dialectal variation (*fa-inna kutub al-lugha lam tashtamil ʿalā jamīʿ al-lughāt*) (see *Biḥār*, XXXVI, pp. 135–136). For another Imāmī criticism of al-Zamakhsharī's statement see Jazā'irī, *Nūr*, p. 66. Some Imāmī traditions interpret Q 94:7 as referring to Ghadīr Khumm and explain the verb *inṣib/inṣab* as meaning "to raise", but without discussing how it should be vocalized (see e.g. Kulīnī, I, p. 294, no. 10; Ibn Shahrāshūb, *Manāqib*, III, p. 23). "*Min ḥajjika*" (or "*min nubuwwatika*" at **666**) may be either a *qirā'a* or an exegetical gloss. Cf. **666–668**.

666 Cf. Qummī, II, p. 429 (*fa-idhā faraghta min nubuwwatika fa-'nṣib/fa-'nṣab ʿAliyyan*) > *Ṣāfī*, V, p. 344, *Burhān*, IV, p. 475, no. 12, *Biḥār*, XXXVI, p. 134, no. 87, Ḥuwayzī, V, p. 605, no. 15; Ibn al-Juḥām > Najafī, pp. 811–812, no. 1 > *Burhān*, IV, pp. 474–475, no. 2, *Biḥār*, XXXVI, p. 135, no. 91 (*fa-idhā faraghta min nubuwwatika fa-'nṣib/fa-'nṣab ʿAliyyan*; in *Biḥār*: + *waṣiyyan*); **665***, **667**, **668**.

667 The reading *fa-'nṣabba* (lit. "pour forth" or "descend") does not appear to be recorded in other Shīʿī texts. It was, however, known to Abū Bakr Ibn al-ʿArabī, who dismisses it as that of one (or several) ignoramuses (*wa-qara'ahā baʿḍ al-juhhāl fa-'nṣabba bi-tashdīd al-bā'*) (Ibn al-ʿArabī, *Aḥkām*, IV, p. 1949 > Qurṭubī, XX, p. 109). According to him, *fa-'nṣabba* here means "hasten (to return) to your place" (*fa-jidda* [Qurṭubī: + *fī l-rujūʿ*] *ilā baladika*). Ibn ʿAṭiyya (V, pp. 497–498) and Abū Ḥayyān (VIII, p. 484) attribute this *qirā'a* to an unidentified group (*qawm*). Ibn Khālawayh (p. 175) ascribes the reading *f-a-n-ṣ-b* (presumably *fa-'nṣabba*, though the verb is not vocalized) to al-Ṣādiq and explains it as "*fa-'rjiʿ ilā l-Madīna*". The connection between this verse and the Tabūk expedition (for which cf. **217***) appears to be made only in *KQ*. Cf. **665**, **666**, **668**.

668 *Faṣl*, p. 345, ll. 22–23, Najafī, p. 812, no. 5. For the reading *fa-'nṣib/fa-'nṣab ʿAliyyan li-l-walāya* see Furāt, II, p. 573, no. 735 > *Biḥār*, XXXVI, p. 134, no. 89; Ibn Shahrāshūb, *Manāqib*, III, p. 23 > *Burhān*, IV, p. 475, no. 7, *Biḥār*, XXXVI, p. 134, no. 90 (*fa-idhā faraghta min dunyāka* [*Burhān*: *dīnika*] *fa-'nṣib/fa-'nṣab ʿAliyyan li-l-walāya*). Cf. Ḥaskānī, II, p. 349, nos. 1116–1117, 1119 (where *fa-'nṣib/fa-'nṣab* is glossed as *inṣib/inṣab ʿAliyyan li-l-walāya*); Manṣūr, *ʿIqd*, p. 316, citing the *Nawādir al-ḥikma* of Abū Jaʿfar al-Ashʿarī al-Qummī. Cf. **665**–**667**.

Isnād: ʿAlī b. al-Ṣalt: the author of a *kitāb* which was transmitted by Muḥammad al-Barqī (Quhpā'ī, IV, p. 202; Ardabīlī, I, p. 587).

669 *Faṣl*, p. 345, ll. 18–20. This reading presumably replaces two verses of the ʿUthmānic codex (Q 94:5–6). The statement *lam yakun ʿusr wāḥid yaghlibu yusrayn* ("one hardship never vanquishes two [instances of] ease"), which is here attributed to al-Ṣādiq, is reminiscent of the pronouncement *lā yaghlibu/lan yaghliba ʿusr yusrayn* which is ascribed to a number of authorities: (i) the Prophet (e.g. ʿAbd al-Razzāq, *Tafsīr*, II, p. 380; Ṭabarī, XXX, pp. 235, 236 > Ibn Kathīr, *Tafsīr*, IV, p. 525; Ibn ʿAṭiyya, V, p. 497; Ṭabrisī, XXX, p. 143 > *Ṣāfī*, V, p. 344; Maghen,

Hardship, p. 53); (ii) Ibn ʿAbbās (Farrāʾ, III, p. 275, Ibn Khālawayh, *Iʿrāb*, p. 127 [*lā yaghlibu yusrayn ʿusr wāḥid*]; Furāt, II, pp. 574–575, no. 739 [*wa-lā yaghlibu ʿusr wāḥid yusrayn*]; Ibn Shahrāshūb, *Mutashābih*, II, p. 143); (iii) Ibn Masʿūd (e.g. *Lisān*, s.v. *ʿsr*); (iv) certain unnamed authorities (e.g. Ibn Abī Ḥātim, X, p. 3446, no. 19396; Samarqandī, III, p. 594; Ibn Kathīr, *Tafsīr*, IV, p. 525 [*lā yaghlibu ʿusr wāḥid ʿusrayn ithnayn*]). See in general Saleh, *Formation*, pp. 134–137; Maghen, *Hardship*, p. 53. This pronouncement is also included in a letter which the caliph ʿUmar reportedly wrote to Abū ʿUbayda when the latter was besieged by the Byzantines (Ṭabarī, IV, p. 221 > Ibn Kathīr, *Tafsīr*, I, p. 447 [to Q 3:200]; Zamakhsharī, *Fāʾiq*, III, p. 421; *Lisān*, s.v. *ʿsr*). Translation of the last sentence: "The first *yusr* consists in your having (sustenance); the second *yusr* consists in your having someone to provide you (with sustenance)".

Title *Lam yakun* is an alternative name for *al-bayyina*.

670 *Faṣl*, p. 346, ll. 12–13. For the reading *Saynāʾ* (or *Sīnāʾ*) see *GdQ*, III, p. 76 (Ibn Masʿūd); Jeffery pp. 110, 222, 267, 312, 354 (Ibn Masʿūd, ʿUmar, Ṭalḥa, al-Rabīʿ b. Khuthaym, ʿAlī); idem, "Zaid", p. 286 (Zayd b. ʿAlī); Ibn Khālawayh, p. 176, Suyūṭī, *Durr*, VI, p. 620, al-Muttaqī al-Hindī, *Kanz*, II, pp. 591–592, no. 4805 (ʿUmar, Ibn Masʿūd); Ibn Khālawayh, *Iʿrāb*, p. 128, Thaʿlabī, X, p. 239 (ʿUmar); Ibn ʿAṭiyya, V, p. 499, Abū Ḥayyān, VIII, p. 486 (ʿUmar, Ṭalḥa, al-Ḥasan, Ibn Masʿūd); Ṭabrisī, XXX, p. 146 (ʿUmar, al-Kāẓim) > Ḥuwayzī, V, p. 606, no. 3; Ibn al-Jawzī, VIII, p. 288 (ʿAlī, Saʿd b. Abī Waqqāṣ, Abū l-ʿĀliya and Abū Mijlaz read *Saynāʾ*; Ibn Masʿūd, Abū l-Dardāʾ and Abū Ḥaywa read *Sīnāʾ*). The Imam Abū l-Ḥasan (i.e. Mūsā al-Kāẓim or ʿAlī al-Riḍā) is said to have insisted that the correct reading at Q 95:2 is *Ṭūr Saynāʾ/Sīnāʾ*, not *Ṭūr Sīnīn* (see Furāt, II, pp. 577–578, no. 742 [> *Biḥār*, XXIV, pp. 107–108, no. 16], p. 578, no. 743 [al-Kāẓim], p. 579, no. 745 [al-Kāẓim]; Ibn al-Juḥām > Najafī, p. 814, no. 4 [al-Riḍā] > *Burhān*, IV, p. 477, no. 4, *Biḥār*, XXIV, pp. 105–106, no. 15; Ḥaskānī, II, pp. 351–352, nos. 1121–1122). In the ʿUthmānic codex *Ṭūr Saynāʾ* is attested once, at Q 23:20. Cf. **672**.

671 *Faṣl*, p. 346, ll. 13–14. For this reading see Furāt, II, p. 578, no. 743; Ibn al-Juḥām > Najafī, p. 815, no. 4 > *Burhān*, IV, p. 477, no. 4, *Biḥār*, XXIV, p. 106, no. 15 (i.e. the continuation of the tradition mentioned at **670**); Ḥaskānī, II, p. 352, no. 1122 (*innamā qāl fa-man* [read thus for *fa-mā*] *yukadhdhibuka*). In these traditions, *al-dīn* is said to refer

to ʿAlī. Some exegetes and grammarians are said to have glossed *fa-mā* as *fa-man*; see Farrā', III, p. 277; Naḥḥās, *Iʿrāb*, V, p. 259 (citing al-Farrā' and al-Akhfash but rejecting their interpretation); Ṭūsī, X, pp. 376–377 (Qatāda, al-Ḥasan al-Baṣrī, ʿIkrima); Ṭabrisī, XXX, p. 148 (Mujāhid, Qatāda); Thaʿālibī, V, p. 607 (Qatāda). This is the interpretation which al-Ṭabarī prefers (Ṭabarī, XXX, p. 249).

672 For *al-tīn wa-l-zaytūn* as referring to al-Ḥasan and al-Ḥusayn and *Ṭūr Saynā'/Sīnā'/Sīnīn* as referring to ʿAlī see Furāt, II, pp. 577–579, nos. 742–745; Ḥaskānī, II, pp. 351–352, nos. 1121–1123; Ibn Shahrāshūb, *Manāqib*, III, p. 394 > *Ṣāfī*, V, p. 346, *Biḥār*, XLIII, p. 291, no. 54, Ḥuwayzī, V, p. 607, no. 7; Najafī, pp. 813–814, nos. 1, 2, 4 (> *Biḥār*, XXIV, pp. 105–106, nos. 13–15), 3 (> *Burhān*, IV, p. 477, no. 5). Cf. Ibn Manṣūr al-Yaman, *Kashf*, p. 24 (*al-tīn wa-l-zaytūn* are al-Ḥasan and al-Ḥusayn, *Ṭūr Sīnīn* is Muḥammad, *al-balad al-amīn* is ʿAlī); Samarqandī, III, p. 595 (*al-tīn* is ʿAlī, *al-zaytūn* is Fāṭima, *Ṭūr Sīnīn* are al-Ḥasan and al-Ḥusayn). *Al-balad al-amīn* does not appear to be recorded elsewhere as a reference to Fāṭima; instead, this expression is explained as referring to Mecca, to the Prophet, or to the Imams. For *al-insān* as referring to Abū Bakr see Ibn al-Juḥām > Najafī, p. 814, no. 4 (here called Abū Faṣīl) > *Burhān*, IV, p. 477, no. 4, *Biḥār*, XXIV, p. 106, no. 15; Ibn Shahrāshūb, *Manāqib*, III, p. 394 (here called *al-awwal*, as in *KQ*). In Qummī, II, p. 429, *al-insān* is identified as Zurayq (here probably Abū Bakr, though this nickname is more often applied to ʿUmar [cf. **299***]; in the version of Qummī as cited in *Burhān*, IV, p. 478, no. 10, *Biḥār*, XXIV, p. 105, no. 12, LX, p. 284 and Ḥuwayzī, V, p. 607, no. 10 the person in question is *al-awwal*, while in the version cited in *Biḥār*, XXXI, p. 588, no. 6 he is *Zurayq* [*al-awwal*]). The emendation *al-sh-y-u-(k)h* > *al-sawkh* ("sinking") was proposed by Wilferd Madelung. Cf. **670**.

673 For the opening verses of Sūra 96 see Rubin, *Beholder*, pp. 105–108. *ʿAzā'im* (or *ʿazā'im al-sujūd*) is the name given to four of the *sajda* passages (cf. **358***). These are Q 32:15, 41:37–38, 53:62 and 96:19; the Sūras in which they occur are also known as *ʿazā'im* (see Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 234 [fol 20b ll. 18–20], p. 230 [fol 22a l. 22–22b l. 1] [*ʿazā'im al-sujūd arbaʿ: alif-lām-mīm tanzīl wa-ḥā-mīm wa-l-najm wa-'qra' bi-'smi rabbika*]; Kulīnī, III, p. 317, no. 1 [*wa-l-ʿazā'im arbaʿ: ḥā-mīm al-sajda wa-tanzīl* (i.e. *tanzīl al-sajda*) *wa-l-najm wa-'qra' bi-'smi rabbika*] > al-Ḥurr al-ʿĀmilī, *Wasā'il*, II/2, p. 880, no. 7837; Nuʿmān, *Daʿā'im*, I, p. 215; Ibn

Bābawayh, *Khiṣāl*, p. 230, no. 124 [in the chapter entitled *al-ʿazāʾim allatī yusjad fīhā arbaʿ suwar*]; Murtaḍā, *Intiṣār*, p. 43; Bayhaqī, *Sunan*, II, p. 315; Lane, s.v.). According to some, the difference between the *ʿazāʾim* and other *sajda* passages is that bowing down is obligatory in the case of the *ʿazāʾim*, whereas it is only optional (Nuʿmān, *Daʿāʾim*, I, p. 215) or recommended (*mustaḥabb*) (Ardabīlī, *Zubda*, pp. 132–133) in the case of the rest. Ibn Bābawayh (*Amālī*, p. 575 > *Biḥār*, X, p. 397) maintains that when the believer recites any of the *ʿazāʾim* passages he is required not only to prostrate himself (as in a regular *sajda*) but also to recite a special prayer. The Nāṣiba are persons who deny ʿAlī's right to succeed the Prophet or who manifest hatred for ʿAlī and the *ahl al-bayt*. Cf. **675**.

674 *Faṣl*, p. 347, ll. 13–15. For *laysa fīhā laylat al-qadr* ("[a thousand months] which do not include the *laylat al-qadr*", i.e. months other than Ramaḍān) see Kulīnī, I, p. 248, no. 4 > *Burhān*, IV, p. 483, no. 5, *Biḥār*, XXV, p. 80, no. 67. Al-Nūrī (*Faṣl*, p. 347, ll. 9, 14) regards this expression in *KQ* and Kulīnī as a *qirāʾa*. Elsewhere it appears as an exegetical gloss; see e.g. Ṭabarī, XXX, p. 259 (on the authority of Qatāda). For the reading *bi-kull amr* see Najafī, p. 819, no. 4 (*qultu: "min kull amr", qāl: "bi-kull amr"; qultu: hādhā l-tanzīl? qāla: naʿam*) > *Burhān*, IV, pp. 487–488, no. 25, *Biḥār*, XXV, p. 97, no. 71, *Faṣl*, p. 347, l. 23–p. 348, l. 2. It also appears as an exegetical gloss; see e.g. Furāt, II, p. 581, no. 746; Ṭabrisī, XXX, p. 162. Cf. **677**, **678**.

675 These verses are often interpreted as referring to Abū Jahl (e.g. Ṭabarī, XXX, pp. 255–257; Thaʿlabī, X, p. 246; Ṭabrisī, XXX, p. 153). For the ending cf. Q 96:15–16. Cf. also **673**, **676**.

Isnād: ʿUmar b. ʿĪsā: ʿUmar b. ʿĪsā al-Ṣayrafī Akhū ʿUdhāfir, a transmitter from al-Ṣādiq (Quhpāʾī, IV, p. 263; Ardabīlī, I, p. 636). Muḥammad b. ʿUdhāfir (for whom see **382***) was ʿUmar's brother's son.

676 Cf. Qummī, II, p. 430 (referring to al-Walīd b. al-Mughīra) > *Ṣāfī*, V, p. 340, *Burhān*, IV, p. 479, no. 2, *Biḥār*, IX, p. 252, no. 158, LXXXII, p. 201. For al-Walīd b. al-Mughīra (Abū Jahl's paternal uncle) see *EI*^{2}, s.v. (K.V. Zettersteen). Cf. **675**.

677 Najafī, p. 820, no. 8 (first half). See *Burhān*, IV, p. 487, no. 20, *Biḥār*, XXV, p. 70, no. 59 (from Najafī). Cf. Najafī, p. 817, no. 2 (*isnād*: Muḥammad b. Jumhūr < Ṣafwān < ʿAbdallāh b. Muskān < Abū Baṣīr

< al-Ṣādiq) > *Biḥār*, XXV, p. 96, no. 69. Al-Ḥasan b. ʿAlī is similarly reported to have interpreted Q 97:3 as referring to the one-thousand-month rule of the Umayyads (see Ṭabarī, XXX, p. 260; Thaʿlabī, X, p. 257; Suyūṭī, *Durr*, VI, p. 629 and the sources cited therein). See further the introduction (*muqaddima*) of Zayn al-ʿĀbidīn, *Ṣaḥīfa*, p. 11 > *Ṣāfī*, III, p. 201, *Faṣl*, p. 347, ll. 9–13; Qummī, II, p. 431 > *Ṣāfī*, V, p. 352, *Biḥār*, XCVII, p. 14, no. 23; Muḥammad b. ʿAlī b. Ibrāhīm, *Kitāb al-ʿilal* > *Biḥār*, LXXXV, p. 52, no. 43; Kulīnī, IV, p. 159, no. 10 > Ḥuwayzī, IV, pp. 65–66, no. 87; Ibn Shahrāshūb, *Manāqib*, IV, p. 36; Ṭabrisī, *Iḥtijāj*, p. 276. Cf. **674**, **678**.

678 *Faṣl*, p. 347, ll. 17–19, Najafī, p. 820, no. 8 (second half). See *Burhān*, IV, p. 487, no. 20, *Biḥār*, XXV, p. 70, no. 59 (from Najafī). In some versions of Najafī, *min ʿind rabbihim* is taken as a gloss on *bi-idhn rabbihim*. Ibn Masʿūd's *qirāʾa* is recorded as *min ʿind rabbihim ʿalā Muḥammad wa-āl Muḥammad bi-kull amr* (see Jeffery, p. 110). According to Jeffery, this reading replaces *bi-idhn rabbihim min kull amr*. Cf. Tisdall, p. 240 ("During it the Angels and the Spirit descended, with the permission of their Lord, upon Mohammed and the family of Mohammed from every matter"). Cf. **674**, **677**.

679 This forms part of a longer pronouncement which the Prophet is reported to have made during his last illness. See Furāt, II, pp. 585–586, no. 755 > *Biḥār*, XXII, p. 458, no. 4; Ibn al-Juḥām > Najafī, p. 831, no. 3 (> *Burhān*, IV, pp. 489–490, no. 1, *Biḥār*, XXIII, pp. 389–390, no. 99, LXVIII, p. 53, no. 95), pp. 831–832, no. 4 (> *Burhān*, IV, p. 490, no. 2, *Biḥār*, XXIII, p. 390, no. 100, XXVII, pp. 130–131, no. 121, LXVIII, pp. 53–54, no. 96), pp. 832–833, no. 5 (> *Burhān*, IV, p. 490, no. 3, *Biḥār*, XXIV, pp. 263–264, no. 22, XXXI, pp. 658–659, no. 214, LXVIII, p. 54, no. 97); Ṭabarī, *Mustarshid*, p. 354; Ṭūsī, *Amālī*, I, p. 257 > *Ṣāfī*, V, p. 355; Ḥaskānī, II, pp. 358–361, nos. 1130–1135; Ṭabrisī, *Mishkāt*, p. 95; Khwārizmī, *Manāqib*, pp. 265–266, no. 247 > Irbilī, I, p. 307; Ḥillī, *Muḥtaḍar*, p. 126. Cf. Qummī, II, p. 432.

680 *Faṣl*, p. 118, ll. 3–4. Cf. Ibn Shādhān, *Īḍāḥ*, pp. 221–222 (*wa-rawaytum anna Sūrat lam yakun* [i.e. Sūra 98] *kānat mithl Sūrat al-baqara qabla an yaḍīʿa minhā mā ḍāʿa wa-innamā baqiya mā fī aydīnā minhā thamānī āyāt aw tisʿ āyāt*); *Baṣāʾir*, pp. 246–247, no. 8 > *Biḥār*, XLIX, p. 46, no. 41, XCII, pp. 50–51, no. 16; Kulīnī, II, p. 631, no. 16 > *Ṣāfī*, I, p. 36; Kishshī, p. 492 > Quhpāʾī, I, pp. 158–159, *Biḥār*, XCII, pp. 54–55, no.

22; Ṭabarī, *Dalā'il*, p. 187; Rāwandī, *Kharā'ij*, II, pp. 719–720, no. 23; Modarressi, "Debates", p. 27. Cf. **418**, **692**.

681 For this tradition cf. Najafī, p. 831, no. 2 > Baḥrānī, *Maḥajja*, p. 257, *Burhān*, IV, p. 489, no. 1, *Biḥār*, XXIII, p. 370, no. 44 (with al-Majlisī's explanatory comment).

682 *Faṣl*, p. 348, ll. 17–18. In *Faṣl*, the *yā'* of *yurahu* is vocalized (twice). For this reading ("will have it shown to him") see Jeffery, p. 337 (Ibn ʿAbbās, Zayd b. ʿAlī, al-Ṣādiq); idem, "Zaid", p. 286 (Zayd b. ʿAlī); idem, "Ibn Miqsam", p. 31 (Ibn Miqsam); Ibn Khālawayh, p. 177 (ʿAlī b. al-Ḥusayn, Zayd b. ʿAlī, ʿĀṣim in the transmission of Hārūn [i.e. Abū ʿAbdallāh Hārūn b. Mūsā al-Aʿwar al-Baṣrī, d. before 200/815–816; see Ibn al-Jazarī, II, p. 348, no. 3763], Ibn ʿAbbās); Thaʿlabī, X, p. 266 (Khālid b. Nashīṭ [a transmitter from Anas and al-Ḥasan al-Baṣrī; see Ibn Abī Ḥātim, *Jarḥ*, III, p. 350, no. 3896], ʿĀṣim al-Jaḥdarī); Zamakhsharī, IV, p. 276 (Ibn ʿAbbās, Zayd b. ʿAlī); Ṭabrisī, XXX, p. 168 (al-Kisāʾī [according to some transmissions], ʿĀṣim in the transmission of Abān, ʿAlī) > *Faṣl*, p. 348, ll. 18–19; Abū l-Futūḥ, XII, p. 148, Ibn al-Jawzī, VIII, p. 306 (ʿĀṣim in the transmission of Abān); Rāzī, XXXII, p. 58 (*fī riwāya ʿan ʿĀṣim*); Qurṭubī, XX, p. 151 (al-Jaḥdarī, al-Sulamī, ʿĪsā b. ʿUmar, ʿĀṣim in the transmission of Abān); Abū Ḥayyān, VIII, p. 498 (al-Ḥusayn b. ʿAlī, Ibn ʿAbbās and others); *Ṣāfī*, V, p. 358. See **683**. For al-Ṣādiq at al-Qādisiyya see also **654**.

Isnād: al-Naḍr (b. Suwayd) often transmits from Yaḥyā b. ʿImrān (al-Ḥalabī); see e.g. **38**, **168**, **174**, **248**, **595**.

683 See **682**.

684 Although no exact parallels to the two accounts in *KQ* appear to be recorded, there are similar stories of ʿAlī stopping earthquakes. This is said to have occurred (i) during the rule of Abū Bakr and/or that of ʿUmar; (ii) during ʿAlī's rule. For (i) see Ibn Bābawayh, *ʿIlal*, p. 556, no. 8 > *Ṣāfī*, V, pp. 357–358, *Burhān*, IV, pp. 493–494, no. 1, *Biḥār*, XLI, p. 254, no. 14, XCI, p. 151, no. 9, Ḥuwayzī, V, p. 648, no. 7; Ibn Ḥamza, *Thāqib*, pp. 273–274, no. 238; Ibn Shahrāshūb, *Manāqib*, II, p. 324 > *Biḥār*, XXV, p. 379, no. 28; Najafī, pp. 836–837, no. 4 (> *Burhān*, IV, p. 494, no. 6), pp. 837–838, no. 5 (> *Burhān*, IV, p. 494, no. 7, *Biḥār*, XLI, p. 272, no. 27). For (ii) see Raḍī, *Khaṣāʾiṣ*, p. 27; Najafī, p. 835, no. 1 (> *Burhān*, IV, p. 494, no. 3, *Biḥār*, XLI, p. 271, no. 25 [first part]), pp.

835–836, no. 2 (> *Burhān*, IV, p. 494, no. 4, *Biḥār*, XLI, p. 271, no. 25 [second part]), p. 836, no. 3 (> *Burhān*, IV, p. 494, no. 5). Translation of *law kānat hiya hiya*: "If this earthquake had been the one (mentioned in the Qurʾān)".

685 The reading *ka-l-ṣūf* (attested only in ms. M) is ascribed to Ibn Masʿūd (see *GdQ*, III, p. 77; Jeffery, p. 111; Bukhārī, *Ṣaḥīḥ*, III, p. 384 [*Kitāb al-tafsīr*]; Naḥḥās, *Iʿrāb*, V, p. 280; Ibn Khālawayh, p. 178; idem, *Iʿrāb*, p. 161; Zamakhsharī, IV, p. 279; Ibn ʿAṭiyya, V, p. 517; Rāzī, XXXII, p. 69), to al-Rabīʿ b. Khuthaym (Jeffery, p. 312), to Saʿīd b. Jubayr (Abū ʿUbayd, *Faḍāʾil*, II, p. 143, no. 692; Ibn ʿAṭiyya, V, p. 517) and to Ibn Shanabūdh (Ibn al-Nadīm, *Fihrist*, p. 34 > Yāqūt, *Udabāʾ*, V, p. 115). See also Ibn Qutayba, *Mushkil*, p. 37; Zarkashī, I, p. 335; Shnizer, *Qurʾān*, p. 140. Ibn Muḥakkam (IV, p. 528) and Ibn Abī Zamanīn (II, p. 537) render Ibn Masʿūd's reading as *ka-l-ṣūf al-aḥmar*.

686 Sūra 100 is known both as *al-ʿādiyāt* and *wa-l-ʿādiyāt* (see Paret, *Kommentar*, p. 553). On the merits of reciting this Sūra see Ibn Bābawayh, *Thawāb*, p. 154 > *Ṣāfī*, V, p. 365, *Biḥār*, VII, p. 298, no. 39, XCII, p. 335, no. 1; Daylamī, *Aʿlām*, p. 384 (*man qaraʾa sūrat al-ʿādiyāt wa-admana qirāʾatahā baʿathahu llāh taʿālā maʿa amīr al-muʾminīn yawm al-qiyāma khāṣṣatan wa-kāna min rufaqāʾihi*). Cf. Riḍā, *Fiqh*, p. 124 (the two Sūras al-ʿĀdiyāt and al-Qāriʿa are to be recited during the prayer of *ʿaṣr*). See **687**.

Isnād: Zakariyyā b. Ādam: Zakariyyā b. Ādam b. ʿAbdallāh b. Saʿd al-Ashʿarī al-Qummī, a transmitter from al-Riḍā and al-Jawād (Quhpāʾī, III, pp. 56–57; Ardabīlī, I, pp. 330–331).

687 See **686**.

688 This may refer to the account according to which ʿUmar/Zufar (and before him Abū Bakr) was rebuked by the Prophet for retreating in the face of the enemy at Wādī al-Yābis. This event occasioned the revelation of Sūrat al-ʿādiyāt (see Qummī, II, pp. 434–439 > Najafī, pp. 844–849, no. 5, *Ṣāfī*, V, pp. 361–365, *Burhān*, IV, pp. 495–497, no. 1, *Biḥār*, XXI, pp. 67–74, no. 2, Ḥuwayzī, V, pp. 652–655, no. 4; Furāt, II, pp. 599–603, no. 761; referred to in Jarrar, "Sources", p. 115).

Isnād: al-Ḥasan al-Qummī: a person of this name is known from a single tradition in Kulīnī (I, p. 419, no. 38), in which he transmits from al-Ṣādiq via Idrīs b. ʿAbdallāh (see Khūʾī, VI, p. 180, no. 3233).

689 Najafī, pp. 850–851, no. 4, Ḥillī, *Mukhtaṣar*, p. 204, ll. 2–5. See *Biḥār*, LIII, p. 107, no. 135 (from al-Ḥillī's *Mukhtaṣar*); *Burhān*, IV, p. 503, no. 8, *Biḥār*, XXIV, p. 56, no. 27 (from Najafī). This is the first of three traditions which al-Ḥillī cites from *KQ* (see Introduction, p. 36). Cf. Barqī, II, p. 400, no. 83 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, VIII/1, p. 445, no. 3; Qummī, II, p. 440 > *Ṣāfī*, V, p. 369, *Biḥār*, VII, p. 272, no. 39, XXIV, p. 52, no. 6, Ḥuwayzī, V, pp. 663–664, no. 17; Kulīnī, VI, p. 280, no. 3 > *Ṣāfī*, V, p. 371, *Biḥār*, XLVII, pp. 40–41, no. 48, Ḥuwayzī, V, p. 662, no. 12. Cf. **693**.

Isnād: ʿAbdallāh b. Nujayḥ/Najīḥ al-Yamānī/al-Thumālī: ʿAbdallāh b. Nujayḥ/Najīḥ is mentioned twice in al-Ṭūsī's *Rijāl* (p. 225, no. 43, p. 228, no. 94) as a disciple of al-Ṣādiq. He may be identical with ʿAbdallāh b. Jaʿfar b. Nujayḥ/Najīḥ al-Madanī, who is also listed as a disciple of al-Ṣādiq (Ṭūsī, *Rijāl*, p. 228, no. 96; al-Māmaqānī [III, p. 175, no. 6792] and al-Tustarī [*Rijāl*, VI, pp. 298–299, no. 4245] only adduce the latter name). The *nisba* al-Yamānī/al-Thumālī might be a corruption of "al-Madanī".

690 Ḥillī, *Mukhtaṣar*, p. 204, l. 5. See *Biḥār*, LIII, p. 107, no. 135 (from al-Ḥillī's *Mukhtaṣar*). It is not clear whether the *muʿāyana* ("seeing with the eye") should be taken as a gloss on *ʿilm al-yaqīn* (Q 102:5) (as in al-Ḥillī's *Mukhtaṣar*) or on *ʿayn al-yaqīn* (Q 102:7) (as in mss. L, T and B and Ibn Muḥakkam, IV, p. 530). Support for the former is found in Barqī, I, p. 247, no. 250 (al-Barqī < Muḥammad b. Abī ʿUmayr < Hishām b. Sālim < al-Ṣādiq *fī qawl allāh: "law taʿlamūna ʿilm al-yaqīn" qāl: al-muʿāyana*) > *Ṣāfī*, V, p. 369, *Burhān*, IV, p. 501, no. 1, *Biḥār*, LXX, p. 176, no. 31.

691 Ḥillī, *Mukhtaṣar*, p. 204, l. 6. See al-Ḥurr al-ʿĀmilī, *Īqāẓ*, p. 282, *Biḥār*, LIII, p. 107, no. 135 (both from al-Ḥillī's *Mukhtaṣar*); Najafī, p. 850, no. 1 (*isnād*: *baʿḍ aṣḥābinā* < Muḥammad b. ʿAlī < ʿUmar b. ʿAbd al-ʿAzīz < ʿAbdallāh b. Nujayḥ/Najīḥ al-Yamānī < al-Ṣādiq) > *Burhān*, IV, p. 501, no. 2, *Biḥār*, LIII, p. 120, no. 156.

692 *Faṣl*, p. 348, ll. 20–22. The Imam makes two claims about Sūrat al-takāthur, neither of which appears to be recorded elsewhere. The first is that it was originally longer than it is today; such a claim is known to have been made about other Sūras (see e.g. **418**, **680**). The second is that Sūrat al-takāthur contained "that which people need". A similar claim (using the expression *kull/jamīʿ mā yaḥtāj ilayhi l-nās*)

was made concerning both the Qurʾān and the Jāmiʿa (a scroll seventy cubits long dictated by the Prophet and written down by ʿAlī). For the Qurʾān see e.g. Kulīnī, I, p. 199, no. 1, Nuʿmānī, *Ghayba*, p. 315, Ibn Shuʿba, *Tuḥaf*, p. 322 (part of a pronouncement which al-Riḍā made in Marw); for the Jāmiʿa see e.g. *Baṣāʾir*, p. 143, no. 6, p. 145, no. 19; cf. Kohlberg, "Scriptures", pp. 300–301.

Isnād: Muḥammad b. Abī l-Ḥasan: a son of Mūsā al-Kāẓim (Mufīd, *Irshād*, p. 303, whence Ardabīlī, II, p. 204; Ṭabrisī, *Iʿlām*, p. 312; Ibn Shahrāshūb, *Manāqib*, IV, p. 324).

693 Najafī, p. 851, no. 5. See *Burhān*, IV, p. 503, no. 10, *Biḥār*, XXIV, p. 57, no. 28 (from Najafī). Judging by the version preserved in the four manuscripts of *KQ*, at some stage of the transmission this tradition immediately followed **689**.

Isnād: Ibn ʿAbbās/Ibn ʿAyyāsh (see the apparatus): unidentified.

694 *Faṣl*, p. 349, ll. 3–4. For this reading of al-Ṣādiq (including *wa-ʿamilū l-ṣāliḥāt* of the ʿUthmānic codex) see Qummī, II, p. 441 > *Burhān*, IV, p. 505, no. 3, Ḥuwayzī, V, p. 666, no. 6, *Faṣl*, p. 348, l. 23–p. 349, l. 2. For the reading *wa-innahu fīhi ilā ākhir al-dahr* see Saʿd b. ʿAbdallāh, *Nāsikh*, p. 66 > *Faṣl*, p. 349, ll. 5–6; Ṭabarī, XXX, p. 290 (ʿAlī, see **696***); Ibn ʿAṭiyya, V, p. 520 (ʿAlī); Ṭabrisī, XXX, p. 186 (Ibn Masʿūd, ʿAlī) > *Ṣāfī*, V, p. 372, *Biḥār*, LXVII, p. 59, Ḥuwayzī, V, p. 666, no. 4; Suyūṭī, *Durr*, VI, p. 667 (Ibn Masʿūd, ʿAlī); *Faṣl*, p. 23, ll. 22–23. Jeffery (p. 111) quotes two readings ascribed to Ibn Masʿūd: (i) *wa-l-ʿaṣr la-qad khalaqnā l-insān li-khusr wa-innahu fīhi ilā ākhir al-dahr illā lladhīna āmanū wa-tawāṣaw bi-l-taqwā wa-tawāṣaw bi-l-ṣabr* (thus also *GdQ*, III, p. 77, Ibn al-Nadīm, *Fihrist*, p. 29, both citing the codex of Ibn Masʿūd); (ii) *wa-l-ʿaṣr inna l-insān la-fī khusr wa-innahu la-fīhi ilā ākhir al-dahr illā lladhīna āmanū* (thus Ibn Abī Dāwūd, p. 55). See also Thaʿlabī, X, p. 284, Abū l-Futūḥ, XII, p. 164 (Ibn Masʿūd: *inna l-insān la-fī khusr wa-innahu fīhi ilā ākhir al-dahr*); **695**, **696**.

Isnād: al-Ḥusayn: he may well be Abū ʿAbdallāh al-Ḥusayn b. Zayd b. ʿAlī b. al-Ḥusayn known as Dhū l-Damʿa, son of the eponymous founder of the Zaydiyya (for whom see Modarressi, *TS*, pp. 280–283). There are several *isnād*s in which Khalaf b. Ḥammād transmits from him (e.g. Kulīnī, V, p. 151, no. 5, VIII, p. 153, no. 143; Ibn Bābawayh, *Tawḥīd*, p. 275, no. 1).

695 *Faṣl*, p. 349, l. 4. See **694**, **696**.

Isnād: see **39***.

696 *Faṣl*, p. 349, ll. 5–6. ʿAlī is said to have recited Q 103:1–2 as follows: *wa-l-ʿaṣr wa-nawāʾib al-dahr inna l-insān la-fī khusr wa-innahu fīhi ilā ākhir al-dahr* (Ṭabarī, XXX, p. 290; Thaʿlabī, X, p. 284; al-Muttaqī al-Hindī, *Kanz*, II, p. 601, no. 4848). This combines the reading given here with the one at the beginning of **694**. A different reading ascribed to ʿAlī is *wa-l-ʿaṣr wa-nawāʾib al-dahr la-qad khalaqnā l-insān li-khusr wa-innahu fīhi ilā ākhir al-dahr* (Abū ʿUbayd, *Faḍāʾil*, II, p. 143, no. 693). For *wa-l-ʿaṣr wa-nawāʾib al-dahr* as a reading of ʿAlī see Ibn Khālawayh, p. 179; Ḥākim, *Mustadrak*, III, p. 393, no. 4024; Qurṭubī, XX, p. 180; Suyūṭī, *Durr*, VI, p. 667; Modarressi, *TS*, p. 3, note 7 (citing *KQ*). Cf. Qurṭubī, I, p. 81 (from Ibn al-Anbārī). *KQ* appears to be the only Imāmī source in which this reading is preserved. See **694**, **695**.

Isnād: the *isnād* is problematic: if, as the sources tell us, Abān b. Taghlib died in 141/758–759 (see **482***), then he could hardly have transmitted from al-Kāẓim (unless it is assumed that the transmission took place before al-Kāẓim became Imam). Cf. Modarressi, *TS*, pp. 109–110.

697 Translation: "The name by which God likes best to be addressed is *yā karīm* (oh noble one)". The expression *aḥabbu l-asmāʾ ilā llāh* usually means "the name(s) which God likes best" (see Kister, "Names", p. 8 and passim). In Shīʿī texts, these names are frequently said to be ʿAlī, Ḥasan, Ḥusayn and Fāṭima; in Sunnī texts they are often ʿAbdallāh and ʿAbd al-Raḥmān.

Isnād: Abū Muʿallā: unidentified. He may be identical with Abū l-Muʿallā, who transmits from al-Ṣādiq in a tradition recorded in Kulīnī, VII, p. 422, no. 4.—Yaḥyā al-Ṣāʾigh: unidentified.

698 For the expression *yawm uqīma amīr al-muʾminīn* ("on the day the Prince of the Believers was nominated", i.e. at Ghadīr Khumm) see Ibn Bābawayh, *Thawāb*, p. 102, no. 2 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, IV/2, p. 325, no. 13803, *Biḥār*, XCVII, p. 112, no. 7; Ṭabarī, *Bishāra*, p. 241.

699 *Mustadrak*, IV, pp. 163–164, no. 4383(a). Sūra 105 is known by a number of names, including *al-fīl* (as in the title of this chapter) and *a-lam tara* (as in this tradition); see Paret, *Kommentar*, p. 554. For the view that Sūras 105 and 106 should be regarded as a single Sūra see Riḍā, *Fiqh*, pp. 112–113 > *Mustadrak*, IV, p. 164, no. 4384; Ibn Bābawayh, *Iʿtiqādāt*, p. 98 = Fyzee, p. 85; idem, *Thawāb*, p. 156; idem, *Amālī*, p. 573 > *Biḥār*, X, p. 395; Murtaḍā, *Intiṣār*, p. 44; Ṭūsī, X, pp. 371, 412;

Ṭabrisī, XXX, pp. 140–141, 197 (from ʿAyyāshī) > *Ṣāfī*, V, pp. 345, 378, Ḥuwayzī, V, p. 669, no. 4; Daylamī, *Aʿlām*, p. 385; Suyūṭī, *Itqān*, I, p. 228; al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, pp. 743–744, nos. 7331–7336; Modarressi, "Debates", p. 30. Ubayy is said not to have separated between them (*lam yafṣil baynahumā*) in his codex (see Ṭabrisī, XXX, p. 197 > *Ṣāfī*, V, p. 378, al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 744, no. 7334, *Biḥār*, LXXXV, p. 47, no. 37, *Faṣl*, p. 147, ll. 4–5; Rāzī, XXXII, p. 98; Qurṭubī, XX, p. 200; Ibn Hishām, *Mughnī*, p. 276; Suyūṭī, *Itqān*, I, p. 228; cf. Zamakhsharī, IV, p. 287); this means that in his *muṣḥaf* the last verse of Sūra 105 was immediately followed by the beginning of Sūra 106, without an intervening *basmala* (see Jeffery, p. 179; Paret, *Kommentar*, p. 523). See **700**; cf. **661***.

Isnād: Shajara Akhū Bashīr al-Nabbāl: Shajara b. Maymūn b. Sanjār Akhū Bashīr al-Nabbāl, a Kūfan transmitter from al-Bāqir and al-Ṣādiq (Modarressi, *TS*, pp. 191–192).

700 *Mustadrak*, IV, p. 164, no. 4383(b). See **699**; cf. **661***.

701 *Faṣl*, p. 349, ll. 8–9. Al-Nūrī regards both *yā Muḥammad* and *ʿAmr b. al-ʿĀṣ* as readings. For the tradition cf. Qummī, II, p. 445 > Najafī, p. 859, no. 6, *Ṣāfī*, V, pp. 383–384, *Burhān*, IV, p. 515, no. 3, *Biḥār*, XVII, pp. 209–210, no. 14. For an identification of the hater (*shāniʾ*) as ʿAmr b. al-ʿĀṣ see also Sulaym, *Kitāb*, p. 278 > *Biḥār*, XXXIII, p. 224, no. 513 (ʿAlī declares that this verse was revealed concerning ʿAmr b. al-ʿĀṣ after he had called the Prophet *abtar* [without posterity, lit. "cut off"] following the death of the Prophet's son Ibrāhīm). Cf. **704**.

702 For *al-kawthar* as a pond (*ḥawḍ*) see e.g. Ṭabarī, XXX, p. 323; Ṭabrisī, XXX, p. 206; Ibn Shādhān, *Miʾat manqaba*, p. 89 (*manqaba* no. 37); Qurṭubī, XX, p. 217; Najafī, p. 755, no. 4 (to Sūrat al-mursalāt). See in general *EI*², art. "Ḥawḍ" (A.J. Wensinck), art. "Kawthar" (J. Horovitz—L. Gardet). For the various meanings given to *kawthar* see Birkeland, pp. 56–75; Gilliot, "Embarras"; Saleh, *Formation*, pp. 119–124; Introduction, pp. 9–10.

Isnād: Faḍāla: Faḍāla b. Ayyūb al-Azdī, a transmitter from al-Kāẓim and al-Riḍā. His *kitāb* was transmitted by Muḥammad al-Barqī (Quhpāʾī, V, pp. 17–18; Ardabīlī, II, pp. 2–4). He also transmitted from al-Qāsim b. Burayd (Khūʾī, XIV, p. 293).

703 For *al-kawthar* as a river (*nahr*) see e.g. Ṭabarī, XXX, pp. 320–321, 323–325; Sijistānī, *Gharīb*, p. 167; Māturīdī, X, p. 627 (cf. Introduction, p. 9); Ibn Bābawayh, *Amālī*, p. 200; Ibn Abī Zamanīn, II, p. 547; Thaʿlabī, X, pp. 308–309; Ṭabrisī, XXX, p. 205 > *Ṣāfī*, V, p. 382; Ibn Shahrāshūb, *Manāqib*, II, p. 161; Ṭabarī, *Bishāra*, p. 5; Ṭabarī, *Dalāʾil*, p. 44 (from a dream which Fāṭima had shortly after the Prophet's death); Qurṭubī, XX, pp. 216–217; Najafī, p. 857, no. 4; Suyūṭī, *Durr*, VI, pp. 686–689; idem, *Mufḥamāt*, p. 214. During the *miʿrāj* the Prophet reportedly drank from this river (Qummī, II, p. 10 > *Biḥār*, XVIII, p. 327, no. 34) and was informed by Gabriel that the river was his (*hādhā nahruka*) (Ibn al-Juḥām > Ibn Ṭāwūs, *Yaqīn*, p. 291 > Najafī, p. 270, no. 2, *Biḥār*, XVIII, p. 392, no. 98, XXXVII, p. 315, no. 46). For the *ḥawḍ* as a tributary (*khalīj*) of the river *al-kawthar* see Ṭabarānī, *Musnad al-shāmiyyīn*, I, p. 76, no. 95.

704 For an identification of the hater (*shāniʾ*) as al-ʿĀṣ b. Wāʾil see Ṭabarī, XXX, pp. 328–329; Thaʿlabī, X, p. 313; Qurṭubī, XX, p. 222. In one account, al-ʿĀṣ b. Wāʾil calls the Prophet *abtar* (Balādhurī, *Ansāb*, V, p. 337). Cf. **701**.

705 *Faṣl*, p. 349, ll. 10–11, *Mustadrak*, IV, p. 179, no. 4428. For the reading *qul li-lladhīna kafarū* see Jeffery, p. 112 (Ibn Masʿūd). This reading was severely criticized by Abū Bakr Ibn al-Anbārī (d. 328/940) (see Qurṭubī, I, p. 82, XX, p. 226). For *aʿbudu llāh wa-lā ushriku bihi shayʾan* cf. Q 13:36. This sentence, as well as *lākin aʿbudu llāh mukhliṣan lahu dīnī* (**711**) and the shorter *aʿbudu llāh* (**706**) and *aʿbudu llāh waḥdahu* (**709**, **712**) do not appear to be recorded elsewhere as *qirāʾāt*; they may be glosses. For *aʿbudu llāh rabbī* cf. **710***. The status of the thrice-repeated sentence *dīnī l-islām* is not always clear. At **705**–**707** it may be regarded as a reading. In contrast, at **709**–**711** it constitutes part of a formula which the believer should recite after completing the Sūra; in other words, it does not form part of the Qurʾān. Similar questions arise with regard to Sūra 112; see **717***.

706 *Faṣl*, p. 349, ll. 11–13, *Mustadrak*, IV, p. 179, no. 4429. Cf. **705***.

707 *Mustadrak*, IV, p. 179, no. 4430. Cf. Qummī, II, p. 446 > *Biḥār*, XCII, p. 340, no. 4; **705***.

Isnād: ʿAbd al-Qāhir: al-Ṭūsī mentions two disciples of al-Ṣādiq of this name: (i) ʿAbd al-Qāhir b. Muḥammad b. Qays al-Asadī al-Kūfī;

(ii) ʿAbd al-Qāhir "who transmitted from Jābir" (*Rijāl*, p. 239, nos. 251, 252).

708 *Mustadrak*, IV, p. 191, no. 4461. Cf. Ibn Bābawayh, *Thawāb*, pp. 156–157 > *Ṣāfī*, V, p. 386, al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, pp. 811–812, no. 7593; Ṭabrisī, XXX, p. 208 > *Ṣāfī*, V, p. 386.

Isnād: Muʿāwiya b. ʿAmmār: Abū l-Qāsim Muʿāwiya b. ʿAmmār al-Duhnī, a Kūfan transmitter from al-Ṣādiq and al-Kāẓim (Modarressi, *TS*, pp. 327–332).

709 *Mustadrak*, IV, pp. 179–180, no. 4431. Cf. **705***, **710**, **711**, **712***.

Isnād: The *isnād* recurs at **719**.—al-Ḥakam b. Miskīn: Abū Muḥammad (or Abū ʿAbdallāh) Ḥakam b. Miskīn al-Aʿmā, a Kūfan transmitter from al-Ṣādiq (Kohlberg, "Uṣūl", p. 144; Modarressi, *TS*, pp. 236–238).—ʿĀmir b. Judhāʿa: ʿĀmir b. ʿAbdallāh b. Judhāʿa al-Azdī, a Kūfan transmitter from al-Ṣādiq (Quhpāʾī, III, p. 239; Ardabīlī, I, pp. 427–428).

710 *Mustadrak*, IV, p. 180, no. 4432. For this tradition see Ḥimyarī, p. 31 (reading *aʿbudu rabbī* for *aʿbudu llāh rabbī*) > *Biḥār*, XCII, p. 339, no. 1, Ḥuwayzī, V, p. 688, no. 20. Cf. **705***, **709**, **711**.

711 *Mustadrak*, IV, p. 180, no. 4433(a). For this tradition see Ṭabrisī, XXX, p. 208 (but reading *wa-lākinnī* for *lākin*). Cf. Ibn Bābawayh, *ʿUyūn*, II, p. 181 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 756, no. 7382, *Biḥār*, XLIX, pp. 94–95, no. 7, LXXXV, p. 33, no. 23 (whenever al-Riḍā finished reciting Sūrat al-jaḥd [one of the names of Sūra 109; see e.g. *Ṣāfī*, V, p. 385, *Biḥār*, XCII, p. 339] he would say: *rabbī llāh wa-dīnī l-islām* three times); **705***, **709**, **710**.

712 *Mustadrak*, IV, p. 180, no. 4433(b), p. 191, no. 4462. The sentence *aʿbudu llāh waḥdahu* presumably forms the end of Q 109:2, as at **709**. For the notion that Sūra 109 equals one fourth of the Qurʾān (meaning that the reward for reciting it equals the reward for reciting one fourth of the Qurʾān) see e.g. Abū ʿUbayd, *Faḍāʾil*, II, p. 74, nos. 509–510; Ibn al-Ḍurays, *Faḍāʾil*, p. 125, no. 296 (the Prophet declares: *man qaraʾa qul yā ayyuhā l-kāfirūn fa-ka-annamā qaraʾa rubʿ al-qurʾān*); Tirmidhī, *Ṣaḥīḥ*, XI, p. 22; Kulīnī, II, p. 621, no. 7 > *Ṣāfī*, V, p. 386; Ibn Bābawayh, *ʿUyūn*, II, p. 36 (after reciting this Sūra the Prophet would declare: *qaraʾtu lakum thulth al-qurʾān wa-rubʿahu*) > *Biḥār*, XCII, p. 339, no. 2;

Zamakhsharī, IV, p. 293; Ṭabrisī, XXX, p. 208; Rāzī, XXXII, p. 127 (*man qara'ahā fa-ka-annamā qara'a rubʿ al-qur'ān*); Saleh, *Formation*, p. 107; cf. **722***. For this Sūra as *barā'a min al-shirk* ("dissociation from polytheism") see e.g. Abū ʿUbayd, *Faḍā'il*, II, p. 73, no. 507; Ibn al-Ḍurays, *Faḍā'il*, p. 128, no. 305; Abū Dāwūd, *Sunan*, IV, p. 313, no. 5055; Kulīnī, II, p. 626, no. 23; Ibn Bābawayh, *Faqīh*, I, p. 297, no. 1356; Ḥākim, *Mustadrak*, II, p. 274, no. 2121, III, p. 400, no. 4035 (the Prophet); Ṭūsī, *Tahdhīb*, II, p. 116, no. 437; Zamakhsharī, IV, p. 293. The sentence *wa-nazalat jawāban ʿan rasūl allāh* ("this [Sūra] was revealed as an answer on behalf of the Prophet") may refer to the account according to which Quraysh made various suggestions to the Prophet, and God responded to each of them on the Prophet's behalf by revealing a verse of this Sūra; see Qummī, II, pp. 445–446 > *Biḥār*, IX, pp. 253–254, no. 161, XCII, p. 340, no. 4, Ḥuwayzī, V, p. 688, no. 21. Similarly Māwardī, VI, p. 357 (*fa-ṣāra ḥarf al-amr fī hādhihi l-sūra wa-sūrat al-ikhlāṣ wa-l-muʿawwidhatayn matluwwan li-annahā nazalat jawāban*) > Qurṭubī, XX, p. 226 (*ʿan al-Māwardī: nazalat jawāban*). Cf. **705***.

713 Cf. Ibn al-Juḥām (*yawm al-fatḥ yawm tuftaḥ al-dunyā ʿalā l-qā'im* [to Q 32:29]) > Najafī, p. 445, no. 9 > *Burhān*, III, p. 289, no. 1. Whereas *KQ* follows the ʿUthmānic codex, the reading in Saʿd b. ʿAbdallāh (*Nāsikh*, p. 66) is: *idhā jā'a fatḥ allāh wa-l-naṣr*. This reading is ascribed to Ibn ʿAbbās (see Jeffery, p. 208; Zamakhsharī, IV, p. 294; Suyūṭī, *Durr*, VI, p. 696).

714 *Faṣl*, p. 349, l. 15. This reading is ascribed to Ibn Masʿūd (see *GdQ*, III, p. 77; Jeffery, p. 112; Ṭabarī, XXX, p. 336; Naḥḥās, *Iʿrāb*, V, p. 305; Ibn Khālawayh, *Iʿrāb*, p. 222; Māwardī, VI, p. 365; Zamakhsharī, IV, p. 296; Abū Ḥayyān, VIII, p. 526; Thaʿālibī, V, p. 636). See also Jeffery, pp. 180, 313, 329 (Ubayy, al-Rabīʿ b. Khuthaym, al-Aʿmash); Bukhārī, *Ṣaḥīḥ*, III, p. 388 (*Kitāb al-tafsīr*), Ṭabarī, XIX, p. 121, XXX, p. 337, Qurṭubī, XIV, p. 312, XX, p. 234 (al-Aʿmash); Ibn Abī Ḥātim, IX, p. 2825, no. 16011 (in the exegesis to Q 26:214, a tradition on the authority of Ibn ʿAbbās); Ibn al-Nadīm, *Fihrist*, pp. 29 (the codex of Ibn Masʿūd), 34 (Ibn Shanabūdh) > Yāqūt, *Udabā'*, V, p. 115; Thaʿlabī, X, p. 324, Ṭabrisī, XXX, p. 220, Abū l-Futūḥ, XII, p. 205, Qurṭubī, XX, p. 236 (Ibn Masʿūd, Ubayy); Qurṭubī, I, p. 84 (anonymous); Paret, *Kommentar*, pp. 528–529; Fück, "Qur'āntext", pp. 66–77.

715 For the beginning see **716***. *Ḥammālat al-ḥaṭab* ("the wood carrier") is often interpreted metaphorically as meaning that Abū Lahab's wife used to calumniate the Prophet in order to stoke the fire of hatred against him; see e.g. Ṭabarī, XXX, p. 339; Zamakhsharī, IV, p. 297; Qurṭubī, XX, p. 239. See in general Rubin, "Abū Lahab"; the article "Abū Lahab" in *EI*[2] (W. Montgomery Watt), *EQ* (A. Rippin), *DC* (Meir M. Bar-Asher).

716 According to Jeffery (p. 180), Ubayy added the following verse between Q 111:1 and 111:2: *ḥālafa l-bayt al-waḍīʿ ʿalā l-bayt al-rafīʿ fa-shughila* (read: *fa-tasaffala*) *bi-nafsihi thumma shughila* (read: *safula* or *tasaffala*) ("he allied himself with the lowly house [i.e. the Umayyads] against the lofty house [i.e. the Hāshimīs] so he abased himself and became ignoble"). Judging however by the two traditions cited in *KQ* (here and at **715**), this is a gloss on Q 111:1 rather than a separate verse. Neither the interpretation of *tabba* as *tasaffala* nor the claim that *tabba* in the sense of "to become ignoble" is a word in Syriac (or in Hebrew, if ms. T is emended to *bi-l-ʿibrāniyya*) seems to be recorded elsewhere. (Cf. in general Radtke, "Syrisch", passim.) The word *al-awwal* is occasionally added after al-Bāqir's *kunya* in order to distinguish him from the ninth Imam al-Jawād, who is at times referred to as Abū Jaʿfar al-Thānī. This is the only instance in *KQ* where al-Bāqir is referred to as Abū Jaʿfar al-Awwal.

717 *Faṣl*, p. 349, ll. 21–23, *Mustadrak*, IV, p. 178, no. 4424. The question of whether expressions relating to Sūra 112 such as those found at **717–719** are to be regarded as part of the Qurʾān is taken up in several sources. In one account, al-Riḍā tells a disciple that he should recite Sūra 112 "as the people do", adding: *kadhālika llāh rabbī kadhālika rabbī* (Kulīnī, I, p. 91, no. 3). Al-Nūrī (*Faṣl*, p. 349, l. 21) takes this to be a hint (*īmāʾ*) that these words form part of the Qurʾān. Another account, in contrast, appears to convey the opposite message. It describes how Sūra 112 was revealed to the Prophet: God began by revealing the first two verses (*qul huwa llāh aḥad allāh al-ṣamad*) and then stopped (*amsaka*). The Prophet recited of his own accord (*min tilqāʾ nafsihi*): *allāh aḥad allāh al-ṣamad allāh al-wāḥid al-aḥad al-ṣamad*. Then God revealed the next two verses (*lam yalid wa-lam yūlad wa-lam yakun lahu kufuwan aḥad*) before stopping again. The Prophet recited of his own accord: *kadhālika llāh rabbunā* (Barqī, II, pp. 323–324, no. 64 > *Biḥār*, LXXXII, p. 273, no. 20; cf. Kulīnī, III, pp. 485–486, no. 1 [where

the Prophet recites *al-wāḥid al-aḥad al-ṣamad* after the first two verses and *kadhālika llāh* (Ḥuwayzī: + *rabbī*) *kadhālika llāh rabbunā* after the next two] > Ḥuwayzī, III, p. 117, no. 23; Ibn Bābawayh, *ʿIlal*, p. 334, no. 1 > *Biḥār*, XVIII, p. 367, no. 72, LXXXII, p. 267, no. 15). It would appear that words which the Prophet uttered of his own accord cannot have formed part of the Qurʾān; after all, one of the accusations which the polytheists levelled against the Prophet was precisely that expressions which he claimed to be divine revelations were in fact his own (see e.g. ʿAskarī, *Tafsīr*, p. 154 > *Biḥār*, IX, p. 176, no. 4, XVII, p. 215, no. 20, XCII, p. 30, no. 33; Ṭabrisī, XIX, p. 87 [to Q 25:4]). Cf. Qurṭubī, I, pp. 84–85, where a certain person—presumably a Shīʿī—is accused of having read Q 112:1–2 as *allāh al-wāḥid al-ṣamad*. Ibn Masʿūd's reading is recorded as *al-wāḥid* instead of *al-ṣamad* (Blachère, *Coran*, II, p. 124, note 2) or as *al-wāḥid* instead of *aḥad* (Jeffery, p. 113). Al-Aʿmash's reading is similarly said to have been *qul huwa llāh al-wāḥid* (Zamakhsharī, IV, p. 298). Similar questions arise with regard to Sūra 109; see **705***.

Isnād: Ibrāhīm b. Muḥammad b. Fāris: Ibrāhīm b. Muḥammad b. Fāris al-Nīsābūrī, a transmitter from al-Hādī and al-ʿAskarī (Ṭūsī, *Rijāl*, p. 410, no. 11, p. 428, no. 10). Ibrāhīm's father appears never to be cited, and it is therefore likely that the words "Ibrāhīm b." have been omitted from the manuscripts.—Aḥkam b. Bashshār: Aḥkam/Aḥlam b. Bashshār al-Marwazī al-Kulthūmī, a transmitter from al-Jawād; accused of extremism (*ghuluww*) (Quhpāʾī, I, pp. 83–84; Ardabīlī, I, p. 39).

718 *Faṣl*, p. 349, l. 23–p. 350, l. 1 (with al-Nūrī's proposed emendation of this tradition, at ll. 1–3). *Qul huwa llāh aḥad* is one of the names of Sūra 112 (see Paret, *Kommentar*, p. 554). Cf. the reading *qul huwa llāh al-wāḥid al-ṣamad* ascribed to ʿUmar (Thaʿālibī, V, p. 638). The Prophet is said to have referred to this Sūra as *allāh al-wāḥid al-ṣamad* (Tirmidhī, *Ṣaḥīḥ*, XI, p. 24; Suyūṭī, *Durr*, VI, pp. 711–712 [citing Ibn Ḥanbal, al-Bukhārī and Ibn al-Ḍurays] > *Biḥār*, XCII, p. 358, no. 23). Cf. **717**, **719**.

Isnād: ʿUyayna: the reference may be to ʿUyayna/ʿUtayba/ʿUtba b. Maymūn al-Bajalī al-Qaṣabānī, a transmitter from al-Ṣādiq (Quhpāʾī, IV, pp. 128, 309; Ardabīlī, I, pp. 532, 656).

719 *Faṣl*, p. 349, ll. 16–18, *Mustadrak*, IV, pp. 178–179, no. 4425. Cf. **717**, **718**.

Isnād: the *isnād* recurs at **709**.

720 *Mustadrak*, IV, p. 179, no. 4426. Here and at **722**, the words *kadhālika llāh rabbunā/rabbī* are explicitly said to be pronounced after Sūra 112 has been recited; thus they do not form part of the Qurʾān. Cf. al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, pp. 754–755, nos. 7375–7376 (*kadhālika llāh rabbī*).

721 *Mustadrak*, IV, p. 178, no. 4423, p. 179, no. 4427. Cf. Kulīnī, II, p. 616, no. 12 > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 754, no. 7373, p. 856, no. 7748; Kulīnī, III, p. 314, no. 11 (*yukrahu an yuqraʾa qul huwa llāh aḥad fī nafas wāḥid*) ("reading [the Sūra] Qul huwa llāh aḥad in a single breath [i.e. without pausing] is reprehensible") > al-Ḥurr al-ʿĀmilī, *Wasāʾil*, II/2, p. 785, no. 7490; Ṭūsī, X, p. 432 (the Prophet used to pause at the end of each verse of this Sūra). Cf. **720**, **722**.

722 *Mustadrak*, IV, p. 192, no. 4463. Sūra 112 is said to have been revealed when the polytheists (or the Jews) asked Muḥammad to state God's lineage (*unsub lanā rabbaka*) (see Tirmidhī, *Ṣaḥīḥ*, XII, p. 260; Ibn al-Ḍurays, *Faḍāʾil*, p. 156, no. 333 [*qālū ʾnsub lanā rabbaka fa-atāhu Jibrīl bi-hādhihi l-sūra qul huwa llāh aḥad* etc.]; Qummī, II, p. 448 > *Ṣāfī*, V, p. 390; Ṭabarī, XXX, p. 343 [from Qatāda] > Suyūṭī, *Durr*, VI, p. 705; Kulīnī, I, p. 91, no. 1 > *Ṣāfī*, V, p. 390, Ḥuwayzī, V, p. 706, no. 47; Ibn Muḥakkam, IV, p. 543; Ibn Bābawayh, *Tawḥīd*, p. 93 > *Ṣāfī*, V, p. 390, *Biḥār*, III, p. 220, no. 9; Ibn Abī Zamanīn, II, p. 551; Ḥākim, *Mustadrak*, III, p. 403, no. 4039; Ṭabrisī, XXX, p. 228; Suyūṭī, *Durr*, VI, p. 704); hence one of the names of Sūra 112 is *Sūrat nisbat al-rabb* ("The Lord's lineage") (see e.g. Ibn Bābawayh, *Faqīh*, I, p. 212, no. 949, p. 297, no. 1356; Ṭūsī, *Tahdhīb*, II, p. 116, no. 437; Ṭabrisī, XXX, p. 222; Ṭabrisī, *Makārim*, pp. 281, 288; *Biḥār*, XC, p. 53). The name *Sūrat al-rabb* given in the manuscripts of *KQ* appears to be unknown (it is not among the twenty names enumerated by al-Rāzī [XXXII, pp. 161–162]) and is probably an error for *Sūrat nisbat al-rabb*. For the latter half of the tradition cf. Ibn Wahb, *Jāmiʿ/ʿUlūm*, p. 286 (fol 21b ll. 7–8), Abū ʿUbayd, *Faḍāʾil*, II, pp. 75–78, nos. 512–520 (this Sūra "equals one third of the Qurʾān" [*taʿdilu thulth al-qurʾān*]; whoever recites this Sūra has recited a third of the Qurʾān, etc.); Ibn al-Ḍurays, *Faḍāʾil*, p. 108, no. 242 (the Prophet declares concerning this Sūra: *thulth al-qurʾān aw taʿdiluhu*); Zarkashī, I, p. 445; cf. Ṭūsī, *Tahdhīb*, II, p. 127, no. 482 (*qul huwa llāh aḥad taʿdilu thulth al-qurʾān*); Qurṭubī, XX, p. 247; Bursī, *Mashāriq*, p. 56; Najafī, pp. 860–862, nos. 1–4 > *Biḥār*, XXXIX, p. 270, no. 46, p. 288, nos. 81–83; cf. **712***. Cf. Ibn Khālawayh, p. 182, where

the Prophet is quoted as declaring: *man qaraʾa llāh aḥad fa-innahu yaʿdilu l-qurʾān kullahu*; Saleh, *Formation*, p. 107. Cf. **720**, **721**. See also Tirmidhī, *Ṣaḥīḥ*, XI, p. 22.

723 For this tradition see Ṭabrisī, XXX, p. 239 (with the addition of *fī nafsika* after *fa-qul*) > *Biḥār*, LXIII, p. 246, Ḥuwayzī, V, p. 717, no. 11; Ṭabrisī, *Jawāmiʿ*, II, p. 799. The text is also recorded on the authority of Ibn ʿUmar (see Suyūṭī, *Durr*, VI, p. 716 [from Ibn al-Anbārī] > *Biḥār*, XCII, p. 369, no. 10).

724 *Akhbath al-shayāṭīn* ("the most wicked devil") is often identified with "*al-rajīm*" (Satan); see Qummī, I, p. 390 (to Q 16:98) > *Biḥār*, LXIII, p. 195, no. 4, p. 234, no. 74; ʿAyyāshī, II, p. 270, no. 67 (Samāʿa < al-Ṣādiq) > *Ṣāfī*, III, p. 155, *Biḥār*, LXIII, p. 255, no. 122, XCII, p. 215, no. 15, Ḥuwayzī, III, p. 85, no. 225; ʿAyyāshī, II, p. 270, no. 68 (al-Ḥalabī < al-Ṣādiq) > *Biḥār*, XCII, p. 215, no. 16, Ḥuwayzī, III, p. 85, no. 226. For the meteors which pursue eavesdropping devils see Q 15:16–18, Q 37:6–10; cf. **459**.

725 For the Qurʾānic *shayṭān* as referring to ʿUmar/Zufar see **276***.

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٧٢٥ قال: حدّثني سهل بن زياد، عن رجل، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ[١١] مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ[١٢] [٤:١١٤] هو ما يوسوس ‹من الشياطين›[١٣] مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ [٦:١١٤] قال: زُفر[١٤] من الجنّ ‹والناس›.[١٥]

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١١ [في... وعز]: سقط من م. ١٢ سقط من ل. ١٣ ‹من الشياطين›: م ل ت ب: بالشياطين.
١٤ ل ت: نهر؛ ب: نفر. ١٥ م: والناس، مصحح إلى: من الناس؛ ل ت ب: من الناس. م: + تم الكتاب بعون الملك الوهاب على يد العبد المحتاج (مكرر) إلى الله الكريم محمد صالح بن عبد الرحيم اليزدي في ثلاث وعشرون (كذا) من شهر شعبان المعظم عام ست وسبعين بعد الألف من الهجرية (كذا) النبوية. (وفي الهامش): قوبل وصحح مع أصله إلا ما زاغ عنه البصر وخسف عنه النظر وأنا العبد تراب أقدام السادات والعلماء عبد الحسين الحسيني الخاتون آبادي عفى (كذا) الله عنهما (كذا) بالنبي والولي في العشر الثالث من شهر الله الأعظم شهر رمضان المبارك سنة ١٠٧٦ ست وسبعين بعد الألف وكان في آخر الأصل المنسوخ منه مكتوبًا هكذا: وكتب في اليوم الثالث من جمادى الآخرة سنة ثلاث وخمسين وأربعمائة وكان تأريخ الكتاب المنسوخ منه في ذي القعدة من سنة ثمان وعشرين وثلاثمائة انتهى. (وفي الهامش أيضًا): الذي كتب في تأريخ سنة ثلاث وخمسين وأربع مائة وكان تأريخ الكتاب المنسوخ منه الأصل ثمان وعشرين وثلاثمائة. ل: + تم. ت: + انتهى كتاب التفسير على يد الحقير المقرّ بالتقصير (في المخطوطة: باالتقصير) الراجي عفو ربّه الكريم محمد الموسوي الخوانساري (هذا الاسم مشطوب وكتب بعده:) محمد باقر الهمداني سنة ١٣١١. ب: + قد تم استكتاب هذه النسخة الجليلة الشريفة في يوم الثلاثاء الثالث من شهر جمادى الثانية سنة تسعة عشر وثلاثمائة بعد الألف من الهجرة النبوية.

سورة الفلق والناس[١]

٧٢٣ بعض أصحابنا، عن[٢] عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إذا قرأت قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ [١١٣:١] فقل: أعوذ بربّ الفلق،[٣] وإذا[٤] قرأت[٥] قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ [١١٤:١] فقل: أعوذ بربّ الناس.[٦]

٧٢٤ وفي قوله جلّ ثناؤه وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ [١١٣:٣] قال:[٧] هو أخبث[٨] الشياطين، ‹ثقب›[٩] الفلك فلحقته[١٠] الرجوم، وهو قوله ٱلنَّجۡمُ ٱلثَّاقِبُ [٨٦:٣].

١ [سورة الفلق والناس]: سقط من ل ت. ٢ م ل ب: + أبي، ولعل الكلمة مشطوبة في ل. ٣ [فقل... الفلق]: سقط من ل ت ب. ٤ ل ت: إذا. ٥ [وإذا قرأت]: ب: فاقرأ، وفي الهامش: إذا قرأت + كذا. ٦ [فقل أعوذ برب الناس]: سقط من ل ب؛ ت: بياض بمقدار كلمتين. ٧ ل: قل. ٨ م: أخبت؛ ل: أحبّ. ٩ م ل ت: ثبت، والكلمة غير معجمة في م؛ سقط من ب. ١٠ ل ت ب: لحقته.

٧٢١ صفوان، عن معاوية بن عمّار[٢٠] قال: قال أبو عبد الله عليه السلام: إذا قرأت قل هو الله أحد إلى آخرها فقل: أشهد أنّ الله ربّنا، كذلك ‹الله ربّنا›.[٢١] قلت: في المكتوبة[٢٢] وغيرها؟ قال: نعم، وقال: لا تقرأ قل هو[٢٣] الله أحد في نفَس واحد ولكن ترسّل في قراءتها.

٧٢٢ يونس، عن بكّار بن أبي بكر،[٢٤] عن أبيه، عن أبي عبد الله عليه السلام قال: أتت اليهود رسول الله صلّى الله عليه وآله فسألوه عن نسبة[٢٥] ربّه، فأنزل الله جلّ ثناؤه سورة[٢٦] ‹نسبة›[٢٧] الربّ، وكان يقول:[٢٨] هي تعدل[٢٩] ‹ثلث›[٣٠] القرآن، وكان يقول: من قرأها فليقل بعد الفراغ منها:[٣١] كذلك الله ربّي، ثلاثًا.[٣٢]

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٢٠ م: عفان؛ ت: عثمان. ٢١ ‹الله ربنا›: سقط من م ل ت ب. ٢٢ ل ت ب: مكتوبة.
٢٣ [قل هو]: ت: قلهو. ٢٤ م: بكير (؟). ٢٥ م: نسب. ٢٦ م: سورت. ٢٧ سقط من م ل ت ب. ٢٨ [وكان يقول]: ل ت ب: ويقول. ٢٩ ل: يعدل. ٣٠ م ل ت ب: بثلث. ٣١ سقط من ت؛ [بعد الفراغ منها]: سقط من ل ب. ٣٢ [ربي ثلاثًا]: ل ت ب: ربنا.

سورة الإخلاص

٧١٧ ‹إبراهيم بن›[١] محمّد بن فارس، عن ‹أحكم›[٢] بن ‹بشّار›[٣] قال: قرأ ‹...› قُلۡ هُوَ ٱللَّهُ أَحَدٌ لَا إِلَٰهَ إِلَّا ٱللَّهُ ٱلۡوَاحِدُ ٱلۡأَحَدُ ٱلصَّمَدُ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدٌ كَذَٰلِكَ ٱللَّهُ رَبُّنَا كَذَٰلِكَ ٱللَّهُ رَبُّنَا[٤] وَرَبُّ[٥] آبَائِنَا ٱلۡأَوَّلِينَ [١١٢:١–٤].

٧١٨ البرقيّ، عن ابن[٦] فضّال، عن ‹ابن›[٧] بكير،[٨] عن عيينة، عن عبد القاهر قال: قال أبو عبد الله عليه السلام: اقرأ قل هو[٩] الله أحد هكذا[١٠] ٱللَّهُ ٱلۡأَحَدُ[١١] ٱلصَّمَدُ ٱللَّهُ ٱلۡوَاحِدُ ٱلصَّمَدُ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدٌ [١١٢:٢–٤].

٧١٩ محمّد بن عليّ، عن الحكم[١٢] بن مسكين، عن عامر[١٣] بن جذاعة[١٤] قال: قلت لأبي عبد الله عليه السلام: علّمني قل هو الله أحد، قال: أكتبها لك، قلت:[١٥] لا أحبّ أن أتعلّمها إلّا من فيك، فقال: اقرأ قُلۡ هُوَ ٱللَّهُ أَحَدٌ ٱللَّهُ[١٦] ٱلصَّمَدُ ٱلۡوَاحِدُ ٱلصَّمَدُ[١٧] ثلاثًا لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدٌ كَذَٰلِكَ ٱللَّهُ رَبُّنَا [١١٢:١–٤].

٧٢٠ وعنه، عن ‹بكر›[١٨] بن محمّد، عن أبي عبد الله عليه السلام قال: إذا فرغت منها فقل: كذلك[١٩] الله ربّنا، مرّتين.

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١ ‹إبراهيم بن›: سقط من م ل ت ب. ٢ م: الحكيم؛ ل ت ب: الحكم. ٣ م ل ت ب: سيار. ٤ ل: + كذلك الله ربنا؛ [كذلك الله ربنا]: ب: ثلاث مرات (بين قوسين). ٥ م: رب. ٦ م: بن. ٧ سقط من م. ٨ [عن ‹ابن› بكير]: سقط من ل ت ب. ٩ سقط من ف. ١٠ ف: كذا. ١١ م ت: أحد؛ ل: أحد، وفوق الكلمة: لا (أي: الأحد)، مع علامة (ظ). ١٢ م: الحكيم؛ ف: حكم. ١٣ ت: العامر. ١٤ م: الكلمة غير معجمة؛ ل: حذاعة؛ ت: خذاعة؛ ب: خزاعة؛ ف: خداعة. ١٥ ل ت: قال. ١٦ سقط من ت. ١٧ [الواحد الصمد]: سقط من ل ت ب. ١٨ م ل ت ب: بكير. ١٩ م: لذلك.

٧١٥ صفوان، عن ابن[٩] مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ تَبَّتْ يَدَا أَبِي لَهَبٍ [١١١:١] قال: فقال: هي بالسريانيّة[١٠] تسفّل،[١١] لأنّه ‹انتسب›[١٢] في بني أميّة ‹وانتقى›[١٣] من قومه ‹وحالفهم›[١٤] على رسول الله صلّى الله عليه وآله، قلت: فما[١٥] قوله حَمَّالَةَ ٱلْحَطَبِ [١١١:٤]؟ قال: كانت تلتقط[١٦] حديث رسول الله صلّى الله عليه وآله وتذهب[١٧] به إلى المشركين وتنمّ[١٨] عليه، قلت: فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ [١١١:٥]، قال: حبل من حبال النار جُعل في جيدها وأُخرج من فيها، ثمّ قال: إنّها تُعذَّب[١٩] عذابًا لا يُعذَّب ‹به›[٢٠] أحد.[٢١]

٧١٦ ورُوي عن أبي جعفر الأوّل عليه السلام[٢٢] قال: إنّ[٢٣] أبا لهب حالف[٢٤] البيت الوضيع على البيت الرفيع، حالف[٢٥] بني أميّة على بني هاشم[٢٦] فتسفّل[٢٧] بنفسه ثمّ سفل.

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٩ م: بن. ١٠ ل: بالترابية؛ ت: بالبرائية؛ [هي بالسريانية]: ب: الزانية. ١١ م: الحرف الأول غير معجم؛ ل ت ب: يسفل. ١٢ م ب: اكتَب؛ ل: اكبت؛ ت: اكتبه (؟). ١٣ م: وابتغى (؟)، والكلمة غير معجمة؛ ل ت ب: واتقى. ١٤ م ل ت ب: وخلافهم. ١٥ ت: + له، والكلمة محاطة. ١٦ ت: + على. ١٧ م ل ب: ويذهب. ١٨ ل ت ب: وهم. ١٩ ل ت: يعذب. ٢٠ سقط من م ل ت ب. ٢١ ل ت: أحدًا. ٢٢ [الأول عليه السلام]: م: عليه السلام الأول. ٢٣ ل ت ب: لكن. ٢٤ م ل ت: خالف. ٢٥ م ل ت: خالف. ٢٦ [بني هاشم]: كذا في م فوق الكلمة؛ م ل ت: بن هشام، والكلمتان مشطوبتان في م؛ ب: ابن هشام. ٢٧ ل ت ب: فيسفل.

سورة النصر وتبّت

٧١٣ ‹...›[١] إِذَا جَاءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ قال: هو فتح القائم وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ أَفْوَاجًا[٢] [١١٠:١–٢] قال: لا يبقى على وجه الأرض كافر، وقيل له: هل ‹تكون›[٣] الأرض[٤] وليس[٥] عليها مؤمن؟ قال: لا، ‹قيل له›:[٦] فهل[٧] ‹تكون›[٨] وليس عليها كافر؟ قال: نعم.

٧١٤ وحدّثني سهل بن زياد، يرفعه إلى أبي عبد الله عليه السلام قال: تَبَّتْ يَدَا أَبِي لَهَبٍ وَقَدْ تَبَّ [١١١:١ – وتبّ › وقد تبّ].

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١ ب: بياض بمقدار كلمة. ٢ [في... أفواجًا]: سقط من ل ت ب. ٣ م ت: يكون؛ ب: يكن؛ [الأرض... ‹تكون›]: سقط من ل. ٤ ل ت ب: + والسماء. ٥ سقط من ل؛ ت: بياض بمقدار كلمة. ٦ ‹قيل له›: م ل ت ب: قال. ٧ م ل: فهو. ٨ م ل ت ب: يكون.

[١٠٩:١–٢] فإذا فرغت فقل: ديني[١٧] الإسلام، كذلك أموت وأنا من المسلمين، عليه[١٨] أحيا[١٩] وعليه أموت[٢٠] وعليه أُبعث إن شاء[٢١] الله.

٧١٠ البرقيّ، عن بكر بن محمّد، عن أبي عبد الله عليه السلام قال: إذا بلغت لَا أَعْبُدُ مَا تَعْبُدُونَ فقل: أَعْبُدُ ٱللَّهَ رَبِّي [١٠٩:٢] وإذا[٢٢] فرغت منها فقل: ديني[٢٣] الإسلام،[٢٤] عليه أحيا وعليه أموت إن شاء[٢٥] الله.

٧١١ ابن[٢٦] أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: إذا قرأت لَا أَعْبُدُ مَا تَعْبُدُونَ فقل[٢٧]: لَٰكِنْ أَعْبُدُ[٢٨] ٱللَّهَ مُخْلِصًا لَهُ دِينِي [١٠٩:٢] فإذا فرغت منها فقل: ربّي الله وديني[٢٩] الإسلام، ثلاثًا.

٧١٢ قال: وروى[٣٠] بعض أصحابنا[٣١] أنّه صلّى الله عليه وآله[٣٢] قال:[٣٣] قُلْ يَا أَيُّهَا ٱلَّذِينَ كَفَرُوا وكان إذا[٣٤] قرأها قال: أَعْبُدُ ٱللَّهَ وَحْدَهُ [١٠٩:١–٢ – الكافرون › الذين كفروا] مرّتين، وقال:[٣٥] هي ربع القرآن وهي براءة من الشرك، ونزلت جوابًا عن رسول الله صلّى الله عليه وآله وسلّم.

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١٧ م: دين. ١٨ ت: وعليه. ١٩ [عليه أحيا]: سقط من ل. ٢٠ [عليه... أموت]: ب: وعليه أموت وعليه أحيا، مع علامات ⟨خ خ م م⟩. ٢١ [إن شاء]: ل ت ب: إنشاء. ٢٢ ل ت: إذا. ٢٣ م: دين. ٢٤ ب: الإسلا. ٢٥ [إن شاء]: ل ت ب: إنشاء. ٢٦ م: بن. ٢٧ م: فعل. ٢٨ ت: عبد. ٢٩ ل ت ب: ديني. ٣٠ م: فرواه؛ ل ب: ورواه. ٣١ م: + عليهم السلام، وفوق ⟨عليهم⟩: كذا. ٣٢ سقط من م ٣٣ سقط من ل؛ ت: بياض بمقدار كلمة؛ ب: قرأ. ٣٤ سقط من ل. ٣٥ م: قال.

سورة الكافرون

٧٠٥ حمّاد، عن حريز، عن فضيل،[١] عن أبي جعفر عليه السلام قال: كان يقرأ قُلْ لِلَّذِينَ كَفَرُوا لَا أَعْبُدُ مَا تَعْبُدُونَ أَعْبُدُ ٱللَّهَ وَلَا أُشْرِكُ بِهِ شَيْئًا وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ[٢] إلى آخرها لَكُمْ دِينُكُمْ وَلِيَ دِينِ دِينِي[٣] ٱلْإِسْلَامُ [١٠٩:١–٣، ٦ – يا أيّها الكافرون › للذين كفروا] ثلاثًا.

٧٠٦ يونس، عن بكّار بن[٤] أبي بكر الحضرميّ، عن أبي عبد الله عليه السلام قال: كان أبو جعفر عليه السلام يقرأ قُلْ يَا أَيُّهَا ٱلْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ أَعْبُدُ[٥] ٱللَّهَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ إلى آخرها[٦] لَكُمْ دِينُكُمْ وَلِيَ دِينِ ويقول دِينِي ٱلْإِسْلَامُ [١٠٩:١–٣، ٦] ثلاثًا، هكذا نزلت.

٧٠٧ ابن[٧] فضّال، عن ‹ابن›[٨] بكير، عن زرارة، عن عبد القاهر[٩] قال: قال أبو عبد الله عليه السلام:[١٠] إذا قرأت لَكُمْ دِينُكُمْ وَلِيَ دِينِ فقل[١١] دِينِي[١٢] ٱلْإِسْلَامُ [١٠٩:٦] ثلاثًا.

٧٠٨ وعنه، عن معاوية بن[١٣] عمّار،[١٤] عن أبي عبد الله عليه السلام قال: قال لي: اقرأ قُلْ يَا أَيُّهَا ٱلْكَافِرُونَ لَا أَعْبُدُ [١٠٩:١–٢] في المكتوبة وفي غيرها.

٧٠٩ محمّد بن عليّ، عن الحكم بن مسكين، عن عامر بن جذاعة،[١٥] عن أبي عبد الله عليه السلام قال: إذا قرأت القرآن قُلْ يَا أَيُّهَا ٱلْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ[١٦] فقل: أَعْبُدُ ٱللَّهَ وَحْدَهُ

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١ [عن فضيل]: سقط من ل ت ب. ٢ [ما أعبد]: مكرر في ت. ٣ كذا في ف ك؛ م ل ت ب: دين، وفوق الكلمة في ت: ديني، مع علامة (ظ). ٤ م ت ب: عن؛ ل: عن، مصحح إلى: بن. ٥ ل ت ب: ياعبد؛ ف: علامة (ظ) فوق الكلمة + يا (أي: يا عبد)، مع علامة (خ). ٦ ل ت ب: آخره. ٧ م: بن. ٨ سقط من م ل ت ب. ٩ ت: + عن أبي عبد الله عليه السلام. ١٠ م: + قال. ١١ ت: قل؛ ب: + ما؛ [دين فقل]: في هامش ل: ديني فقل، مع علامة (ظ). ١٢ ب: + إلا؛ [فقل ديني]: سقط من م. ١٣ م: عن؛ ل: عن ابن؛ ت: عن أبي. ١٤ ب: + عن ابن عمار. ١٥ م: خداعة؛ ت: خذاعة؛ ب: خزاعة. ١٦ ب: لعبدون.

سورة الكوثر

٧٠١ أبو داود، عن رجل، عن أبي عبد الله عليه السلام: إِنَّآ أَعۡطَيۡنَاكَ يَا مُحَمَّدُ ٱلۡكَوۡثَرَ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ إِنَّ شَانِئَكَ[١] عَمۡرَو بۡنَ ٱلۡعَاصِ هُوَ ٱلۡأَبۡتَرُ [١٠٨:١-٣] وذلك أنّ إبراهيم لمّا مات قال عمرو: أصبح محمّد[٢] أبتر لا عقب له، ‹فنزلت›[٣] هذه السورة عليه صلّى الله عليه وآله.[٤]

٧٠٢ فضالة،[٥] عن القاسم بن بريد،[٦] عن محمّد بن مسلم، عن أبي جعفر عليه السلام قال: الكوثر هو[٧] حوض رسول الله صلّى الله عليه وآله.

٧٠٣ القاسم، عن عليّ، عن أبي بصير، عن أبي عبد الله عليه السلام قال: هو نهر رسول الله صلّى الله عليه وآله في الجنّة، والحوض خليج منه.[٨]

٧٠٤ فضالة،[٩] عن داود بن فرقد، عن أبي عبد الله عليه السلام قال: دخل[١٠] رسول الله صلّى الله عليه وآله[١١] المسجد وفيه عمرو بن[١٢] العاص[١٣] وأبوه[١٤] العاص بن وائل[١٥] فقال أحدهما:[١٦] إنّي[١٧] والله لأشنأه،[١٨] وقال الآخر: دعه فقد[١٩] أصبح أبتر،[٢٠] فأنزل الله عزّ وجلّ إِنَّ شَانِئَكَ[٢١] هُوَ ٱلۡأَبۡتَرُ [١٠٨:٣].

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١ ب: شائنك. ٢ م: + صلى الله عليه وآله؛ ل: محمدا. ٣ ل ت ب: فنزل. ٤ [‹فنزلت› ... وآله]: سقط من م. ٥ ل: فقال؛ ت: فضال + بياض بمقدار كلمة؛ سقط من ب. ٦ ل ب: يزيد؛ في هامش ت: يزيد، مع علامة (خ). ٧ سقط من ت. ٨ ل ت ب: فيه. ٩ ل ت: وفضالة. ١٠ ل ت: قال؛ ب: كان. ١١ ل ت ب: + في. ١٢ [عمرو بن]: سقط من ل ت ب. ١٣ ت: الغاصِ. ١٤ ل ت: وأبو؛ ب: وأبي. ١٥ ل: وابل. ١٦ ت: + أنا، وفي الهامش: أبي + الظاهر (؟). ١٧ ل: أبي؛ ب: أنا. ١٨ ل ب: لاتيناه؛ ت: لا ننساه. ١٩ م: وقد. ٢٠ م: أبترا. ٢١ ب: شائنك.

سورة الهمزة والفيل ولإيلاف[١]

٦٩٨ ‹...› وَيۡلٞ[٢] لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ[٣] [١٠٤:١] قال: هو الأوّل، همز[٤] إلى الثاني يوم أقيم أمير المؤمنين صلوات الله عليه وآله ‹وهزآ›[٥] برسول[٦] الله صلّى الله عليه وآله.

٦٩٩ البرقيّ، عن القاسم[٧] بن عروة، عن شجرة[٨] أخي بشير النبّال[٩] قال: قال[١٠] أبو عبد الله عليه السلام: ألم تر[١١] ولإيلاف سورة واحدة.

٧٠٠ محمّد بن عليّ،[١٢] عن أبي جميلة، عنه عليه السلام مثله.

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١ في هامش ت: سورة الهمزة وآخران من بعدها. ٢ ب: وويل. ٣ ل ت ب: + ٱلَّذِي [٢:١٠٤]. ٤ ل ب: همزة؛ ت: همزه. ٥ م: وهزيا؛ ل ت ب: وهمز. ٦ ل ت ب: لرسول. ٧ م ت ل: الهيثم، وفوق الكلمة في ل: القاسم؛ ب: الهيثم والقاسم. ٨ م: الكلمة غير معجمة؛ ل ب: + ابن. ٩ [بشير النبال]: م: بشر السال (؟)؛ ت: شر النبأ (؟). ١٠ سقط من ت. ١١ ل: نشرح، مصحح إلى: تر؛ ت: نشرح. ١٢ ل ب: + بن محبوب.

٦٩٣ محمّد بن خالد، عن محمّد بن أبي عمير،[٢٨] عن أبي الحسن موسى[٢٩] عليه السلام في قوله عزّ وجلّ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ [٨:١٠٢] قال:[٣٠] نحن نعيم المؤمن وعلقم[٣١] الكافر.

٦٩٤ خلف بن حمّاد، عن الحسين، عن أبي عبد الله عليه السلام قال:[٣٢] وَٱلْعَصْرِ إِنَّ ٱلإِنْسَانَ لَفِي خُسْرٍ وَإِنَّهُ فِيهِ[٣٣] إِلَى آخِرِ ٱلدَّهْرِ إِلَّا ٱلَّذِينَ آمَنُوا...[٣٤] وَأْتَمَرُوا[٣٥] بِٱلتَّقْوَى وَأْتَمَرُوا[٣٦] بِٱلصَّبْرِ [١٠٣:١-٣ – وتواصوا بالحقّ وتواصوا › وأتمروا بالتقوى وأتمروا].

٦٩٥ حمّاد، عن حريز ‹وربعيّ›،[٣٧] عن أبي جعفر عليه السلام مثله.

٦٩٦ ابن[٣٨] سيف، عن أخيه، عن أبيه، عن أبان بن تغلب، عن أبي إبراهيم موسى بن جعفر عليه السلام، عن أمير المؤمنين صلوات الله عليه وآله[٣٩] ‹أنّه›[٤٠] كان يقرأ وَٱلْعَصْرِ وَنَوَائِبِ ٱلدَّهْرِ [١٠٣:١].

٦٩٧ أبو معلّى، عن يحيى[٤١] الصائغ قال: قال أبو عبد الله عليه السلام: أحبّ الأسماء إلى الله عزّ وجلّ يا كريم.

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٢٨ [محمد بن خالد... عمير]: كذا في ن؛ م: ذكر بن عياش؛ ل ت ب: وذكر ابن عباس. ٢٩ كذا في ن؛ سقط من م ل ت ب. ٣٠ [في قوله... قال]: كذا في ن؛ م ل ت ب: نحو هذا وقال. ٣١ الواو مكررة في م. ٣٢ سقط من ل ب. ٣٣ ت: لفيه، وفوق الكلمة: فيه، مع علامتي (خ ل). ٣٤ في القرآن: وَعَمِلُوا ٱلصَّالِحَاتِ. ٣٥ م: وايتمروا. ٣٦ م: وايتمروا، والكلمة غير معجمة. ٣٧ م ل ت ب: عن ربعي. ٣٨ م: بن. ٣٩ م: + قال. ٤٠ سقط من م ل ت ب. ٤١ ل ت ب: نجع، مكرر فوق الكلمة في ت.

سورة التكاثر والعصر

٦٨٩ محمّد بن خالد،[١] عن[٢] عمر[٣] بن عبد العزيز، عن[٤] عبد الله بن نجيح[٥] اليماني[٦] قال: قلت لأبي عبد الله عليه السلام:[٧] ثُمَّ[٨] لَتُسۡـَٔلُنَّ[٩] يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ [١٠٢:٨] قال: النعيم الذي أنعم الله[١٠] عليكم[١١] محمّد[١٢] وآل محمّد صلّى الله عليه وعليهم أجمعين.

٦٩٠ وفي قوله جلّ وعزّ لَوۡ تَعۡلَمُونَ[١٣] عِلۡمَ[١٤] ٱلۡيَقِينِ [١٠٢:٥] قال: المعاينة.

٦٩١ وفي قوله[١٥] تعالى كَلَّا سَوۡفَ تَعۡلَمُونَ[١٦] ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُونَ[١٧] [١٠٢:٣–٤] قال: مرّةً في الكرّة[١٨] ومرّةً[١٩] في[٢٠] القيامة.

٦٩٢ قال: حدّثني منصور، عن ابن[٢١] أسباط، عن محمّد بن أبي[٢٢] الحسن قال: سمع أبي أمّي تقرأ أَلۡهَىٰكُمُ[٢٣] ٱلتَّكَاثُرُ حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ [١٠٢:١–٢] فقال: أما إنّ هذه السورة كان فيها ما يحتاج إليه الناس حتّى ‹يروا›[٢٤] المقابر، قالت:[٢٥] فما لي أراها[٢٦] قصيرةً؟ قال: ‹وُضع عنها›[٢٧] شيء.

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١ [محمد بن خالد]: سقط من مل؛ ت فوق (خالد): أبي (؟)، مع علامة (خ). ٢ سقط من مل ت. ٣ [عن عمر]: ب: وعمر. ٤ مل ت ب: + أبي. ٥ ل ب: بخع. ٦ مل ت: الثمالي، والكلمة غير معجمة في م. ٧ ن: + ما معنى قوله عز وجل. ٨ سقط من مل ب. ٩ م: ليسألن. ١٠ ن: + به. ١١ ن: + من ولايتنا وحب. ١٢ ح: بمحمد. ١٣ [لو تعلمون]: كذا في ح؛ سقط من مل ب؛ ت: هاتان الكلمتان فوق (قوله)، وهما محاطتان ومحجوبتان بلطخة. ١٤ كذا في ح؛ م: عن؛ ل ت ب: عَيۡنَ [١٠٢:٧]. ١٥ [وفي قوله]: مل ب: وقوله. ١٦ [سوف تعلمون]: مل ب: سَيَعۡلَمُونَ [٧٨:٤]. ١٧ [سوف تعلمون]: مل ب: سَيَعۡلَمُونَ [٧٨:٥]؛ [ثم... تعلمون]: سقط من ح. ١٨ م: الكوفة؛ [في الكرة]: ح: بالكرة. ١٩ ت: + أخرى؛ ح: وأخرى. ٢٠ ح: يوم. ٢١ كذا في ف؛ سقط من مل ت ب. ٢٢ ل ت: أبو، وفوق الكلمة في ت: كذا. ٢٣ ت: الهتكم. ٢٤ مل ت: يرون؛ ب: يردن. ٢٥ ل ب: فقالت. ٢٦ ل ت ب: أريها. ٢٧ ‹وضع عنها›: مل ت ب: وضعها عند من؛ ف: وضعها عنه من.

سورة العاديات والقارعة

٦٨٥ في قراءة ابن[١] مسعود يَوۡمَ يَكُونُ[٢] ٱلنَّاسُ كَٱلۡفَرَاشِ ٱلۡمَبۡثُوثِ[٣] وَتَكُونُ ٱلۡجِبَالُ كَٱلصُّوفِ[٤] ٱلۡمَنفُوشِ[٥] [١٠١:٤–٥ – كالعهن › كالصوف].

٦٨٦ زكريّا بن[٦] آدم، عن أبي الحسن الرضا عليه السلام أنّه قرأ والعاديات في الفريضة.

٦٨٧ عن حريز، عن أبي الحسن الأوّل مثله.

٦٨٨ الحسن[٧] القمّيّ، عن أبيه، عن أبي عبد الله عليه السلام قال ‹في›[٨] العاديات:[٩] إنّما[١٠] زُجِر زُفر.[١١]

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١ م: بن. ٢ ب: تكون. ٣ [كالفراش المبثوث]: سقط من ل ت ب. ٤ ل ت ب: كالعهن. ٥ م: المنفوس. ٦ ب: ابن. ٧ م ت: + بن. ٨ سقط من م ل ت ب. ٩ ب: + الأولى. ١٠ ت: + بياض بمقدار كلمة. ١١ ت: رفر.

سورة الزلزلة

٦٨٢ البرقيّ، عن[1] النضر،[2] عن يحيى بن ‹عمران›[3] قال: صلّيت خلف أبي عبد الله عليه السلام بالقادسيّة فقرأ مَنْ[4] يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يُرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يُرَهُ [٩٩:٧–٨ – يَرَه › يُره – يَرَه › يُره].

٦٨٣ حمّاد، عن حريز، عن أحدهما عليه السلام مثله.

٦٨٤ بعض أصحابنا يرفعه، قال:[5] زُلزلت الأرض بالكوفة وأمير المؤمنين صلوات الله عليه وآله بها، فضربها[6] بيده[7] فقال لها: اسكنى[8] مالك، ‹فسكنت›،[9] ثمّ قال: أما إنّها لو كانت هي هي[10] لأخرجت إليّ أثقالها وأخبرتني ما لها، وأنا[11] الإنسان الذي[12] قال الله عزّ وجلّ ‹إنّه›[13] يقول[14] لها مَا لَهَا [٩٩:٣]. ورُوي أنّ الأرض زُلزلت[15] بعد رسول الله صلّى الله عليه وآله ففزع[16] الناس إلى أبي بكر ففزع[17] أبو بكر إلى أمير المؤمنين صلوات الله عليه وآله، فخرج إليهم وهو يضحك وقد ترى[18] أبيات المدينة تهوي بأهلها[19] فقال: اتّبعوني، فخرج إلى شرف من[20] الأرض فضربها بيده فقال لها: اسكنى، فسكنت، فعجب أبو ‹بكر›[21] والناس من ذلك[22] فقال: لا تعجبوا فإنّي أنا الإنسان الذي ‹يقول›[23] لها مَا لَهَا[24] [٩٩:٣]، فسكت[25] الأوّل.

١ت: من. ٢م: النصر. ٣م ل ت ب: هرون. ٤في القرآن: فَمَنْ. ٥ل ت: + إذا. ٦ل ت ب: فقرأ بها، وفي هامش ت: فقراها، مع علامة (خ). ٧م: + فسكنت؛ ل ت ب: + فسكت. ٨م: سكتي؛ ل: امسكني؛ ب: امسكي. ٩سقط من م ل ت ب. ١٠سقط من ل. ١١ل ب: وأن، وفوق الكلمة في ب: أنا. ١٢سقط من ل. ١٣سقط من م ل ت ب.
١٤ل ب: تقول. ١٥م: زلزل. ١٦م: ففرغ. ١٧م: ففرغ. ١٨م ت: نزى (؟). ١٩[تهوي بأهلها]: سقط من ل ت ب. ٢٠م: الكلمة مشطوبة. ٢١م: جعفر، والكلمة مشطوبة، وفوقها: جعر (؟). ٢٢[فضربها... ذلك]: سقط من ل ت ب. ٢٣م ل ت ب: قال. ٢٤[ما لها]: ل ت ب: اسكني. ٢٥ت ب: فسكنت.

٦٧٥ عمر بن عيسى، عن سماعة، عن أبي بصير قال: سألت أبا جعفر عليه السلام عن قوله ٱلَّذِي يَنْهَى عَبْدًا إِذَا صَلَّىٰ [٩٦:٩–١٠] قال: هو أبو جهل وهو صاحب الناصية الكاذبة الخاطئة.[٢٧]

٦٧٦ وعنه في قوله أَرَأَيْتَ ٱلَّذِي يَنْهَى عَبْدًا إِذَا صَلَّىٰ[٢٨] [٩٦:٩–١٠] قال: هو أبو جهل والوليد بن المغيرة.[٢٩]

٦٧٧ صفوان،[٣٠] عن ابن[٣١] مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ خَيْرٌ[٣٢] مِنْ أَلْفِ شَهْرٍ [٩٧:٣] قال: سلطان[٣٣] بني أميّة.[٣٤]

٦٧٨ وعنه، عن أبي عبد الله عليه السلام:[٣٥] تَنَزَّلُ ٱلْمَلَائِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم[٣٦] من عند ربّهم عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِكُلِّ أَمْرٍ سَلَامٌ [٩٧:٤–٥ – من كلّ › بكلّ].

٦٧٩ ابن[٣٧] أسباط، عن عليّ بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله أُولَٰئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ [٩٨:٧] قال: قال رسول الله صلّى الله عليه وآله لعليّ عليه السلام: هم أنت وشيعتك.

٦٨٠ وعنه قال: سورة لم يكن كانت مثل البقرة وفيها فضيحة قريش فحرّفوها.[٣٨]

٦٨١ وفي[٣٩] قوله وَذَٰلِكَ[٤٠] دِينُ ٱلْقَيِّمَةِ [٩٨:٥] قال: دين القائم.[٤١]

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٢٧ [قال هو... الخاطئة]: سقط من ل ت ب. ٢٨ [وعنه... صلى]: سقط من ل ت ب. ٢٩ ل ت ب: مغيرة. ٣٠ ن: محمد بن خالد، عن صفوان. ٣١ م: بن. ٣٢ كذا في ن؛ م: بخير. ٣٣ ن: من ملك. ٣٤ [في... أمية]: سقط من ل ت ب. ٣٥ [وعنه... السلام]: سقط من ل ت ب؛ ن: قال وقوله. ٣٦ ن: + أي. ٣٧ م: بن. ٣٨ م: فحرقوها. ٣٩ م: في. ٤٠ م: ذلك. ٤١ م: العلم.

سورة التين واقرأ والقدر ولم يكن[١]

٦٧٠ ابن[٢] فضّال قال: سألت أبا الحسن عليه السلام عن سورة التين وقوله[٣] وَطُورِ سِينِينَ فقال:[٤] وَطُورِ سِينَاءَ [٢:٩٥] هكذا نزلت.

٦٧١ وقوله فَمَنْ يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ [٧:٩٥ – فما › فمن] ‹قال›:[٥] هكذا نزلت.[٦]

٦٧٢ وفي بعض الروايات[٧] قال: ٱلتِّينِ[٨] وَٱلزَّيْتُونِ الحسن والحسين وَطُورِ سِينَاءَ[٩] أمير المؤمنين وَهٰذَا ٱلْبَلَدِ ٱلأَمِينِ فاطمة لَقَدْ خَلَقْنَا ٱلإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ‹ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ›[١٠] [١:٩٥–٥ – سينين › سيناء] الأوّل في أثر[١١] ‹السوخ›[١٢] في الكفر[١٣] لعنه الله.[١٤]

٦٧٣ ‹...› ٱقْرَأْ بِٱسْمِ رَبِّكَ[١٥] قال له[١٦] جبرئيل: اقرأ يا محمّد، قال: وما أقرأ؟ قال: ٱقْرَأْ[١٧] بِٱسْمِ[١٨] رَبِّكَ ٱلَّذِي خَلَقَ [١:٩٦] قال: وهي إحدى العزائم، وقال: ٱلنَّاصِبَةِ[١٩] [١٥:٩٦ – الناصية › الناصبة] الناصبة[٢٠] الأولى.

٦٧٤ وروى[٢١] بعض أصحابنا في ‹قوله عزّ وجلّ›:[٢٢] إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ ٱلْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ ٱلْقَدْرِ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ ٱلْقَدْرِ تَنَزَّلُ ٱلْمَلَائِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ من عند ربّهم عَلَى ٱلأَوْصِيَاءِ[٢٣] أوصياء[٢٤] محمّد بِكُلِّ أَمْرٍ سَلَامٌ هِيَ[٢٥] حَتَّىٰ[٢٦] مَطْلَعِ ٱلْفَجْرِ [١:٩٧–٥ – من كلّ › بكلّ].

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١ في هامش ت: سورة التين وثلاث بعدها. ٢ م: بن. ٣ سقط من ل ت ب. ٤ م: + إنما. ٥ سقط من م ل ب. ٦ [وقوله... نزلت]: سقط من ت. ٧ م: الرواية. ٨ في القرآن: وَٱلتِّينِ. ٩ م: سينين. ١٠ ‹ثم... سافلين›: سقط من م ل ت ب. ١١ م: أسر (؟). ١٢ م: الشيوح؛ ل ت ب: الشيوخ. ١٣ م: الكفرة. ١٤ سقط من ب. ١٥ ت: + ٱلَّذِي. ١٦ [قال له]: ل ت ب: نزل. ١٧ [قال اقرأ]: سقط من ل. ١٨ م: بسم. ١٩ ت: الناصية (؟). ٢٠ م: ناصبة؛ سقط من ب. ٢١ م ل: ورواه. ٢٢ ‹قوله عز وجل›: سقط من م ل ت ب. ٢٣ ل: علامة (ظ) فوق الكلمة؛ سقط من ب. ٢٤ سقط من ل. ٢٥ مكرر في م. ٢٦ سقط من ل.

٦٦٨ البرقيّ، عن عليّ بن الصلت، عن[٣٣] المفضّل[٣٤] بن عمر،[٣٥] عن أبي عبد الله عليه السلام:[٣٦] فَإِذَا فَرَغْتَ فَٱنْصبْ عَلِيًّا لِلْوَلَايَةِ[٣٧] [٩٤:٧].

٦٦٩ بعض أصحابنا يرفعه[٣٨] قال: قرأ رجل بين يدي أبي عبد الله عليه السلام فَإِنَّ[٣٩] مَعَ ٱلْعُسْرِ يُسْرًا[٤٠] إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا فقال: إِنَّ مَعَ ٱلْعُسْرِ[٤١] يُسْرَيْنِ [٩٤:٥-٦] هكذا نزلت، ولم يكن عسر[٤٢] واحد[٤٣] يغلب[٤٤] يسرين. فقيل له: فما معنى ذلك؟ فقال: أمّا أحدهما فأن يكون لك، وأمّا الآخر ‹فأن›[٤٥] يكون لك من يعطيك.[٤٦]

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٣٣ [البرقي... عن]: ن: بإسناده إلى. ٣٤ كذا في ن؛ م ل ت ب: مفضل. ٣٥ م: عمير. ٣٦ ن: + قال. ٣٧ ن: بالولاية. ٣٨ ل ت ب: + إلى أبي عبد الله. ٣٩ ب: وإن. ٤٠ [فإن... يسرًا]: سقط من م. ٤١ كذا في هامش ل، مع علامة (ظ)؛ سقط من م. ٤٢ ل: غير. ٤٣ [عسر واحد]: م: عسرًا واحدًا. ٤٤ ب: يقلب. ٤٥ سقط من م ل ت ب. ٤٦ [من يعطيك]: سقط من ل ت ب.

٦٦٤ قال: حدّثني يعقوب بن يزيد، عن أبي جميلة، عن إسحاق بن عمّار، عن أبي عبد الله عليه السلام قال:[١٩] فَأَمَّا[٢٠] ٱلْيَتِيمَ فَلَا تَكْهَرْ[٢١] [٩:٩٣ – تقهر › تكهر].

٦٦٥ وعن غير واحد من أصحابنا،[٢٢] عن أبي عبد الله عليه السلام قال: قوله تعالى[٢٣] فَإِذَا[٢٤] فَرَغْتَ فَٱنْصبْ، كان[٢٥] رسول[٢٦] الله صلّى الله عليه وآله حاجًّا فنزلت[٢٧] فَإِذَا[٢٨] فَرَغْتَ مِنْ حَجِّكَ[٢٩] فَٱنْصبْ عَلِيًّا لِلنَّاسِ [٧:٩٤].

٦٦٦ وروى بعض أصحابنا عن أبي عبد الله عليه السلام قال: إِذَا[٣٠] فَرَغْتَ مِنْ نُبُوَّتِكَ فَٱنْصبْ خَلِيفَتَكَ [٧:٩٤] يعني أمير المؤمنين.

٦٦٧ ابن[٣١] سيف، عن أخيه، عن أبيه، عن هارون بن خارجة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: نزلت هذه الآية على رسول الله صلّى الله عليه وآله في غزاة تبوك فَإِذَا فَرَغْتَ فَٱنْصَبَّ مشدَّدة [٧:٩٤ – فانصبْ › فانصبّ] قال: يعني[٣٢] فارجع إلى المدينة.

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١٩ سقط من ل ب. ٢٠ ل ب: وأما. ٢١ ت ب: تكفر. ٢٢ [وعن... أصحابنا]: ن: ‹محمد› بن خالد، عن محمد بن علي، عن أبي جميلة. ٢٣ [قوله تعالى]: كذا في ن؛ سقط من م ل ت ب. ٢٤ كذا في ن؛ م ل ت ب: إذا. ٢٥ كذا في ن؛ م ل ت ب: وكان. ٢٦ ت: رسوال. ٢٧ كذا في ن؛ م ل ت ب: فقال. ٢٨ كذا في ن؛ م ل ت ب: إذا. ٢٩ ل ب: + فانصب خليفتك. ٣٠ في القرآن: فَإِذَا. ٣١ م: بن. ٣٢ [قال يعني]: سقط من ل.

سورة الضحى وألم نشرح

٦٦١ روى البرقيّ، عن القاسم بن عروة، عن أبي العبّاس،[١] عن أبي عبد الله، ومحمّد بن عليّ، عن أبي جميلة، عن أبي عبد الله[٢] عليه السلام قال: الضحى وألم نشرح لك[٣] سورة واحدة.

٦٦٢ غير[٤] واحد من أصحابنا في قوله جلّ ثناؤه مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى قال: إنّ الوحي احتبس على رسول الله صلّى الله عليه وآله فقالت قريش: إنّ محمّدًا قلاه[٥] ربّه، فأنزل الله تعالى مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى [٩٣:٣].

٦٦٣ سعيد[٦] بن سمرة بن ‹جندب›[٧] قال: لقينا أعرابيًّا بالحجاز فأعجبتني[٨] فصاحته وعقله فقلت له: إنّي لأنفس بمثلك أن يكون[٩] مع هذه[١٠] الفصاحة والعقل لا يُحسن[١١] من كتاب الله عزّ وجلّ شيئًا، قال: وكيف لا أُحسنه[١٢] وعلينا أُنزل وإنّي لأقرأه[١٣] ولا ألوكه ‹لوك›[١٤] العلوج، قلت: فاقرأ، فافتتح[١٥] الضحى فقرأ[١٦] قراءةً حسنةً حتّى إذا بلغ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى وَوَجَدَكَ ضَالًّا فَهَدَى وَوَجَدَكَ عَائِلاً فَأَغْنَى[١٧] قال: هذا ممّا حُرّف، إنّما هو أَلَمْ يَجِدْكَ يَتِيمٌ فَأَوَى وَوَجَدَكَ ضَالٌّ فَهُدِيَ وَوَجَدَكَ عَائِلٌ فَأُغْنِيَ[١٨] بك [٩٣:٦–٨].

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١ م: عباس. ٢ [ومحمد... عبد الله]: سقط من ل ت ب. ٣ سقط من ب. ٤ ل ت ب: وغير. ٥ ل ب: قلى. ٦ ف: سعد. ٧ م ل ت ب: حيدر. ٨ م: الكلمة غير معجمة؛ ب: فأعجبتي. ٩ ل ب: تكون. ١٠ ل: هذ؛ ت: هذا. ١١ ل ب: تحسن؛ ت: نقطتان فوق الحرف الأول وتحته. ١٢ ل: أجبته، وفوق الكلمة: أحسنه، مع علامة (ظ). ١٣ ل ت ب: لأقرأ. ١٤ م: ألوكه؛ ل ب: ألوك؛ ت: ألوكة. ١٥ [فاقرأ فافتتح]: ل: فقرأ فافتتح. ١٦ ل ت ب: فقرأه، والهاء مشطوبة في ت. ١٧ [ووجدك ضالا... فأغنى]: سقط من م. ١٨ [قال هذا... فأغني]: سقط من ل ت ب.

بَخِلَ بالخمس وَٱسْتَغْنَى برأيه[١٨] عن أولياء الله وَكَذَّبَ بِٱلْحُسْنَى بالولاية[١٩] ‹فَسَنُيَسِّرُهُ لِلْعُسْرَى›[٢٠] فلا يريد شيئًا من ‹الشرّ›[٢١] إلّا ‹تيسّر›[٢٢] له وَمَا يُغْنِي[٢٣] عَنْهُ مَالُهُ إِذَا تَرَدَّى إذا هلك [٩٢:٥–١١] فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى لَا يَصْلَاهَا إِلَّا ٱلأَشْقَى الأوّل[٢٤] ٱلَّذِي كَذَّبَ وَتَوَلَّى[٢٥] ومن تبعه وَسَيُجَنَّبُهَا ٱلأَتْقَى رسول الله صلّى الله عليه وآله ومن تبعه ٱلَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى[٢٦] [٩٢:١٤–١٨] أمير المؤمنين صلوات الله عليه وآله، وفيه نزل وَيُؤْتُونَ[٢٧] ٱلزَّكَاةَ وَهُمْ رَاكِعُونَ [٥:٥٥] وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى [٩٢:١٩] ونعمته[٢٨] جارية على جميع من خلق.

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١٨ ل ت ب: براءة. ١٩ ل ت ب: الولاية. ٢٠ ‹فسنيسره للعسرى›: سقط من م ل ت ب؛ والنص عن النجفي. ٢١ م ل ت ب: اليسر؛ والنص عن النجفي. ٢٢ م ل ت ب: تعسر؛ والنص عن النجفي. ٢٣ م: يعني. ٢٤ سقط من ل ت ب. ٢٥ [الذي كذب وتولى]: سقط من م؛ [كذب وتولى]: سقط من ل. ٢٦ م: يزكى؛ ل: تزكى. ٢٧ ت: ويؤيون. ٢٨ ل ت ب: ونعمة، وفي هامش ب: نعمته.

سورة الليل

٦٥٥ البرقيّ، عن محمّد بن سنان، عن الأحول، عن سنان بن سنان[١] قال: قلت لأبي عبد الله عليه السلام: وَٱلَّيْلِ[٢] إِذَا يَغْشَى وَٱلنَّهَارِ إِذَا تَجَلَّى وَمَا[٣] خَلَقَ[٤] ٱلذَّكَرَ وَٱلْأُنثَى ‹قال›:[٥] إنّما هي ‹ٱللَّهُ›[٦] خَالِقُ ٱلذَّكَرِ وَٱلْأُنثَى[٧] [٩٢:١-٣].

٦٥٦ غير واحد من أصحابنا عنهم مثله.

٦٥٧ يونس، عن عليّ بن أبي حمزة، عن فيض بن المختار،[٨] عن أبي عبد الله عليه السلام أنّه قرأ[٩] إِنَّ عَلِيًّا[١٠] لَلْهُدَى وَإِنَّ لَهُ لَلْآخِرَةَ[١١] وَٱلْأُولَى [٩٢:١٢-١٣ – علينا › عليًّا – لنا › له].

٦٥٨ أبو طالب روى مثل حديث يونس.

٦٥٩ محمّد بن أورمة،[١٢] عن الربيع بن زكريّا، عن رجل، عن يونس بن ظبيان قال: قرأ أبو عبد الله عليه السلام وَٱلَّيْلِ إِذَا يَغْشَى وَٱلنَّهَارِ إِذَا تَجَلَّى ٱللَّهُ خَالِقُ[١٣] ٱلزَّوْجَيْنِ ٱلذَّكَرِ وَٱلْأُنثَى وَلِعَلِيٍّ ٱلْآخِرَةُ وَٱلْأُولَى [٩٢:١-٣ – وما خلق الذكرَ › الله خالق الزوجين الذكرِ] قال: نزلت هكذا.

٦٦٠ وفي حديث آخر: مَنْ أَعْطَى الخمس وَٱتَّقَى ولايةَ الطواغيت وَصَدَّقَ بِٱلْحُسْنَى بالولاية فَسَنُيَسِّرُهُ[١٤] لِلْيُسْرَى قال: لا يريد[١٥] شيئًا[١٦] من الخير إلّا[١٧] تيسّر له وَأَمَّا مَنْ

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١ م: سيار؛ [بن سنان]: كذا في هامش ت، مع علامة (خ) + كذا. ٢ م: الليل. ٣ ت فوق الكلمة: علامة (ظ). ٤ [وما خلق]: ل: لعله مصحح إلى: وخلق؛ ف: وخلق. ٥ سقط من م ل ت ب. ٦ م: والله. ٧ [إنما... والأنثى]: سقط من ل ت ب. ٨ كذا في ف؛ م ل ت ب: أبي مختار. ٩ [أنه قرأ]: كذا في ف؛ سقط من م ل ت ب. ١٠ ل ت ب: علي. ١١ ل ت ب: الآخرة. ١٢ م: هرثمة؛ ت: هزيمة. ١٣ ل ت ب: خلق. ١٤ ت: فسينسره. ١٥ م ل: + شيء. ١٦ في هامش ت: سببًا، مع علامة (ظ). ١٧ سقط من م.

٦٥٢ محمّد بن عليّ، عن أبي جميلة، عن الحلبيّ ‹والفضل›[٢١] أبي العبّاس، عن أبي عبد الله عليه السلام، وعليّ بن الحكم، عن أبان بن[٢٢] عثمان، عن ‹الفضل›،[٢٣] عن أبي عبد الله عليه السلام ‹أنّه كان›[٢٤] يقرأ فَلَا يَخَافُ عُقْبَاهَا [١٥:٩١ – ولا › فلا].

٦٥٣ يونس، عن صلت بن الحجّاج قال: سمعت أبا عبد الله[٢٥] عليه السلام يقرأ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّاهَا[٢٦] فَلَا[٢٧] يَخَافُ عُقْبَاهَا [١٤:٩١–١٥ – ولا › فلا].

٦٥٤ محمّد بن عمر، عن أبي بكر الحضرميّ ‹وإبراهيم›[٢٨] بن نصر قال: صلّينا خلف أبي عبد الله عليه السلام بالقادسيّة فقرأ في الأولى وَٱلشَّمْسِ وَضُحَاهَا [١:٩١] وفي الثانية وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ [١:٨٥] فقال أبو بكر الحضرميّ: جُعلت فداك، قرأتَ القصيرة في الركعة الأولى والطويلة في الثانية، فقال: نزلت هذه قبل هذه بما شاء الله تعالى.

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٢١ م ل ت ب: والفضيل. ٢٢ م ت: عن؛ ل: عن، مصحح إلى: بن ٢٣ م ل ت ب: فضيل. ٢٤ ‹أنه كان›: سقط من م ل ت ب. ٢٥ سقط من ت. ٢٦ ت: فسواهما. ٢٧ كذا في ف؛ م ل ت ب: ولا. ٢٨ م ل ت ب: وأبي قيم؛ ك: وأبي تيم.

سورة الفجر والبلد والشمس[١]

٦٤٨ البرقيّ، عن محمّد بن سليمان، عن سدير، عن أبي عبد الله عليه السلام: يَا أَيَّتُهَا[٢] ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ ٱرْجِعِي[٣] إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَٱدْخُلِي فِي عِبَادِي وَٱدْخُلِي جَنَّتِي غَيْرَ مَمْنُوعَةٍ [٨٩:٢٧–٣٠].

٦٤٩ القاسم بن ‹محمّد›،[٤] عن عليّ، عن أبي بصير، عن أبي عبد الله عليه السلام ‹في›[٥] قوله جلّ وعزّ خَلَقْنَا[٦] ٱلْإِنْسَانَ فِي كَبَدٍ [٩٠:٤] قال: في استقامة. صفوان، عن ابن[٧] مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: في طول.

٦٥٠ محمّد بن عمر بن يزيد، عن أبي[٨] الحسن[٩] قال: إنّ الله تعالى يقول:[١٠] فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ[١١] وَمَا أَدْرَاكَ مَا ٱلْعَقَبَةُ فَكُّ رَقَبَةٍ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ [٩٠:١١–١٤] قال: علم الله أنّ كلّ أحد لا يقدر على[١٢] فكّ رقبة فجعل إطعام اليتيم والمسكين مثل ذلك.

٦٥١ قال:[١٣] حدّثني محمّد بن جمهور ‹في إسناده›،[١٤] عن أبي عبد الله عليه السلام[١٥] في قوله فَكُّ رَقَبَةٍ [٩٠:١٣] قال: الناس كلّهم عبيد[١٦] النار إلّا من دخل في ولايتنا،[١٧] فمن دخل في ولايتنا[١٨] فقد فكّ رقبته[١٩] من النار، والعقبة ولايتنا والبراءة من عدوّنا.[٢٠]

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١ في هامش ت: سورة الفجر وآخران من بعدها. ٢ م: أيها. ٣ م: راجعي؛ ل ت: راجعي، مصحح إلى: ارجعي، وفوق الكلمة في ت: كذا. ٤ م ل ت ب: يحيى. ٥ سقط من م ل ت ب. ٦ ل ت ب: خلق. ٧ م: بن. ٨ ك (رقم ٨١٦٢): علي بن. ٩ م ت ب: الحسين؛ ل: الحسين، مصحح إلى: الحسن. ١٠ ل ب: قال، مع علامة (ظ) في ل؛ ت: بياض بمقدار كلمة، وفوقه: كذا. ١١ ت: بداية الكلمة محجوبة بلطخة. ١٢ سقط من ل ت ب. ١٣ سقط من ل ب. ١٤ [قال... ‹في إسناده›]: ن: محمد بن خالد، عن محمد بن عمر، عن أبي بكر الحضرمي. ١٥ [‹في إسناده›... السلام]: م ل ت ب: عن أبي عبد الله عليه السلام في إسناده. ١٦ م: الكلمة غير معجمة؛ ت ب: عند. ١٧ ن: طاعتنا وولايتنا. ١٨ [فمن... ولايتنا]: سقط من ل ت ب ن. ١٩ ل: رقبة. ٢٠ [والبراءة من عدونا]: سقط من ن.

سورة الأعلى والغاشية

٦٤٢ خلف، عن أبي بصير، عن أبي عبد الله عليه السلام أنّه قرأ سَنُقْرِئُكَ فَلَنْ[١] تَنْسَىٰ [٨٧:٦ – فلا › فلن].

٦٤٣ حمّاد، عن ربعيّ، عن فضيل، عن أبي جعفر عليه السلام قال: إذا قرأت سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى [٨٧:١] فقل في نفسك: سبحان ربّي الأعلى.

٦٤٤ البرقيّ، عن محمّد بن سنان، عن عبد الله الكاهليّ[٢] قال: سمعت أبا عبد الله عليه السلام يقرأ وَزَرَابِيُّ مَبْثُوثَةٌ مُتَّكِئِينَ عَلَيْهَا نَاعِمِينَ أَفَلَا يَنْظُرُونَ [٨٨:١٦–١٧].

٦٤٥ ورواه المفضّل بن عمر،[٣] عن أبي عبد الله عليه السلام: مُتَّكِئِينَ عَلَيْهَا نَاعِمِينَ أَفَلَا[٤] يَنْظُرُونَ [٨٨:١٦–١٧].

٦٤٦ وروى[٥] المفضّل بن عمر،[٦] عن أبي عبد الله عليه السلام أنّه قرأ إِنَّ إِلَيْنَا إِيَابَهُمْ أَهْلَ ٱلْبَيْتِ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ[٧] [٨٨:٢٥–٢٦].

٦٤٧ محمّد بن جمهور في إسناده قال: تلا[٨] أبو عبد الله عليه السلام إِنَّ إِلَيْنَا إِيَابَهُمْ[٩] ‹ثُمَّ إِنَّ عَلَيْنَا›[١٠] حِسَابَهُمْ [٨٨:٢٥–٢٦] فوضع يده على صدره ثمّ قال: إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ[١١] عَلَيْنَا حِسَابَهُمْ يعني هذا الخلق.

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١ ل ت ب: فلا. ٢ ل ت ب: الكاهل، وفوق الكلمة في ت: كذا. ٣ ب: عمرو. ٤ م ت: فلا. ٥ م ل: ورواه. ٦ ب: عمرو. ٧ [ثم... حسابهم]: سقط من ل. ٨ ت ب: يقرأ. ٩ [محمد... إيابهم]: سقط من ل. ١٠ ‹ثم إن علينا›: م ل ت ب: وعلينا. ١١ سقط من م.

٦٤٠ ابن[١٥] سيف، عن أخيه، عن أبيه، عن داود بن فرقد قال: سمعت أبا عبد الله عليه السلام مثله.

٦٤١ قال: حدّثني محمّد بن جمهور بإسناده، عن أبي عبد الله عليه السلام قال: ٱلسَّمَاء[١٦] ذَاتِ ٱلرَّجْعِ ذات المطر وَٱلأَرْض ذَاتِ ٱلصَّدْعِ[١٧] [٨٦:١١-١٢] ذات النبات.[١٨]

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١٥ م: بن. ١٦ في القرآن: وَٱلسَّمَاءِ. ١٧ [ذات الصدع]: سقط من ل. ١٨ م: البنات.

سورة البروج والطارق

٦٣٦ ابن[١] فضّال، عن ابن[٢] بكير، عن صبّاح الأزرق،[٣] عن عاصم القمّيّ قال: سمعت أبا عبد الله عليه السلام يقرأ بِمَا[٤] قُتِلَ أَصْحَابُ ٱلْأُخْدُودِ [٨٥:٤] ويقرأ وَمَا[٥] نَقَمُوا مِنْهُمْ إِلَّا أَنَّهُمْ آمَنُوا بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ [٨٥:٨ – أنْ يؤمنوا › أنّهم آمنوا].

٦٣٧ عليّ بن النعمان، عن داود بن فرقد قال: سمعت أبا عبد الله عليه السلام يقرأ غير مرّة وهو يصلّي بِمَا[٦] قُتِلَ أَصْحَابُ ٱلْأُخْدُودِ[٧] [٨٥:٤].

٦٣٨ خلف، ‹عن هارون›،[٨] عن أبي عبد الله عليه السلام مثله.[٩]

٦٣٩ خلف، عن ‹أبي›[١٠] أيّوب، عن أبي بصير قال: قرأ[١١] ‹...› وَٱلسَّمَاءُ ذَاتُ ٱلرَّجْعِ وَٱلْأَرْضُ ذَاتُ ٱلصَّدْعِ [٨٦:١١–١٢ – والسماءِ ذاتِ › والسماءُ ذاتُ – والأرضِ ذاتِ › والأرضُ ذاتُ] قلت: إنّا نقرأها[١٢] بالخفض،[١٣] قال: إنّكم لا[١٤] تدرون.

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١ م: بن، والكلمة محجوبة بلطخة. ٢ م: بن. ٣ م: الأرزق. ٤ سقط من م ت؛ أضيفت هذه الكلمة في ل فوق (يقرأ)، مع علامة (ظ). ٥ ل ت ب: ما. ٦ م: بنا؛ ت: بما، وفوق الكلمة: بنا، مع علامة (ظ) ٧ ب: الخدود. ٨ ‹عن هارون›: م ل ت ب: بن مروان. ٩ سقط من ل ت ب. ١٠ سقط من م. ١١ [خلف... قرأ]: سقط من ل ت ب. ١٢ م: نقرأوها. ١٣ م: بالحفص. ١٤ م: ليس.

٦٣٥ وفي قوله إِنَّ ٱلَّذِينَ أَجْرَمُوا كَانُوا مِنَ ٱلَّذِينَ آمَنُوا[16] يَضْحَكُونَ إلى قوله ‹ٱلَّذِينَ›[17] آمَنُوا مِنَ ٱلْكُفَّارِ يَضْحَكُونَ [٨٣:٢٩-٣٤] قال: الذين يستهزؤون[18] بشيعتنا[19] ويضحكون منهم ‹يبشّرون›[20] بعذاب الله لهم،[21] وهو قوله هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا[22] كَانُوا يَفْعَلُونَ [٨٣:٣٦].

١٦ ل: + كانوا. ١٧ م: فالذين؛ ل ت ب: والذين. ١٨ ل ت ب: سيهزؤون. ١٩ ل ت ب: شيعتنا. ٢٠ م: ويسرون (؟)، والكلمة غير معجمة؛ ل ب: ويبشرون؛ ت: وينشرون. ٢١ ل: بهم. ٢٢ ل ت ب: وما، وفوق الكلمة في ت: كذا.

سورة انفطرت والمطفّفين وانشقّت[١]

٦٣١ أحمد بن النضر، عن عمرو،[٢] عن جابر، عن أبي عبد الله عليه السلام أنّه قرأ وَٱلْأَمْرُ يَوْمَئِذٍ[٣] وَذٰلِكَ ٱلْيَوْمَ كُلُّهُ لِلّٰهِ [١٩:٨٢].

٦٣٢ عبد الرحمن بن سالم، عن[٤] أبي عبد الله عليه السلام: عَلَى ٱلْأَرَائِكِ يَنْظُرُونَ [٢٣:٨٣، ٣٥] قال: يعني بالأرائك[٥] السرر[٦] الموضوعة[٧] عليها[٨] الحجال.[٩]

٦٣٣ زُرعة،[١٠] عن سماعة ‹...› قال: سألته عن قول الله عزّ وجلّ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ [١٩:٨٤] قال: الرجل[١١] يكون على الأمر زمانًا ثمّ يتحوّل عنه إلى أمر آخر.

٦٣٤ حمّاد،[١٢] عن سيف، عن أبي بصير، عن أبي عبد الله عليه السلام قال: الرجل يكون على أمرنا[١٣] زمانًا ثمّ يكون الزمان[١٤] على آخر فيرى[١٥] أنّه كذلك.

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١ [سورة... وانشقت]: ل ت: سورة انفطرت والمطففين والسماء انشقت، وفي هامش ت: سورة الانفطار وآخران من بعدها؛ ب: سورة انفطرت والمطففين وانشقاق، وفي الهامش: السماء انشقت، وفوق الكلمتين: كذا. ٢ ت: عمر، وفوق الكلمة حرف واو (أي: عمرو)، مع علامة (ظ). ٣ م: اليوم؛ سقط من ت. ٤ [سالم عن]: ب: عن سالم، وفوق الكلمتين علامتا (خ م). ٥ ل: الأرائك. ٦ ب: سرر. ٧ م: الموضونة؛ ل: المصفوفة. ٨ ل ت ب: عليه، وفوق الكلمة في ت: كذا. ٩ ب: الحجّال. ١٠ ل: ذرعة؛ ب: بن ذرعة. ١١ ت: الوجل. ١٢ ت: بداية الكلمة محجوبة بلطخة. ١٣ ل ت ب: أمر. ١٤ [يكون الزمان]: ب: الزمان يكون. ١٥ م: الكلمة غير معجمة.

٦٢٥ وبهذا الإسناد مثله، غير أنّه قال: الحسين[١٥] بن عليّ.

٦٢٦ عبد الله[١٦] بن القاسم،[١٧] عن أبي الحسن الأزديّ، عن أبان بن[١٨] أبي عيّاش،[١٩] عن سليم[٢٠] بن قيس، عن ابن[٢١] عبّاس مثله، وقال: هو من قُتل في مودّتنا أهل البيت.

٦٢٧ البرقيّ، عمّن[٢٢] رواه، عن حمران، عن زرارة، عن أبي جعفر عليه السلام في قوله وَمَا هُوَ عَلَى ٱلْغَيْبِ بِظَنِينٍ[٢٣] [٨١:٢٤ – بضنين › بظنين].

٦٢٨ سيف، عن عبد الحميد[٢٤] بن[٢٥] غواض،[٢٦] عن أبي جعفر وأبي عبد الله عليهما السلام:[٢٧] بِظَنِينٍ[٢٨] [٨١:٢٤ – بضنين › بظنين] أي متّهم.

٦٢٩ منصور بن حازم، عن رجل، عن أبي عبد الله عليه السلام قال: ‹سألته›[٢٩] عن قول الله جلّ وعزّ وَإِذَا[٣٠] ٱلْمَوَدَّةُ[٣١] سُئِلَتْ[٣٢] [٨١:٨ – الموؤدة › المودّة] قال: هي مودّتنا وفينا نزلت.[٣٣]

٦٣٠ ورُوي عن أمير المؤمنين عليه السلام أنّه قُرِئ[٣٤] بين يديه عَمَّ يَتَسَاءَلُونَ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ٱلَّذِي هُمْ فِيهِ مُخْتَلِفُونَ [٧٨:١–٣] قال: ما لله[٣٥] نبأ[٣٦] أعظم منّي.

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١٥ م ت: الحسن، وفوق الكلمة في ت: الحسين، مع علامة (ظ). ١٦ [عبد الله]: ب: عن عبد الله. ١٧ ل ت ب: قاسم. ١٨ م: عن. ١٩ [بن أبي عياش]: ت: عن أبي عباس، وفوق الكلمات: بن أبي عياش، مع علامة (ظ). ٢٠ م ت: سليمان، وفوق الكلمة في ت: سليم، مع علامتي (خ ظ). ٢١ م: بن. ٢٢ م: عن من. ٢٣ ب: بضنين. ٢٤ م: + عن. ٢٥ ت: عن. ٢٦ م: عراض؛ ل: غواص؛ ت: عوّاض، وفي الهامش: عراض، مع علامة (خ). ٢٧ م: + مثله. ٢٨ ل ت: وظنين؛ ب: وضنين. ٢٩ م: سألت أبا عبد الله عليه السلام؛ ل ت ب: سئلت؛ والنص عن النجفي. ٣٠ ل ت ب: فإذا. ٣١ ل ب: الموؤدة؛ ت: المؤدة. ٣٢ م: سألت. ٣٣ [قال هي... نزلت]: مكرر ثلاثا في ل ت. ٣٤ ل: قرا. ٣٥ [ما لله]: ل ب: والله ما. ٣٦ ب: نباء.

سورة عمّ يتساءلون والنازعات وعبس وكوّرت[١]

٦٢٠ النضر،[٢] ‹عن›[٣] يحيى، عن هارون بن خارجة، وخلف بن حمّاد، عن هارون، عن أبي بصير، عن أبي عبد الله عليه السلام قال: يَوْمَ يَنظُرُ ٱلإِنسَانُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَا لَيْتَنِي[٤] كُنتُ تُرَابِيًّا[٥] [٧٨:٤٠ – المرء › الإنسان – ترابًا › ترابيًّا] أي علويًّا.

٦٢١ وفي حديث آخر: يُرَدُّ إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا [١٨:٨٧] قال: هو الأوّل يُردّ إلى أمير المؤمنين صلوات الله عليه وآله فيعذّبه حتّى يقول: يَا لَيْتَنِي[٦] كُنتُ تُرَابِيًّا [٧٨:٤٠ – ترابًا › ترابيًّا] أي من شيعة أبي[٧] تراب.

٦٢٢ خلف بن حمّاد، عن[٨] أبي[٩] عبد الرحمن الحذّاء ‹الأعرج›،[١٠] عن أبي بصير، عن أبي جعفر عليه السلام في قوله ‹فَإِذَا›[١١] هُم بِٱلسَّاهِرَةِ [٧٩:١٤] قال: بالكوفة. وفي حديث آخر قال: الذروة[١٢] الحمراء.

٦٢٣ وبإسناده، في قوله أَمَّا مَنِ ٱسْتَغْنَىٰ فَأَنتَ لَهُ تُصَدَّىٰ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ وَأَمَّا مَن جَاءَكَ يَسْعَىٰ وَهُوَ يَخْشَىٰ فَأَنتَ عَنْهُ تُلَهَّىٰ [٨٠:٥–١٠ – تَصدّى › تُصدّى – تَلهّى › تُلهّى] قال: هذا ممّا حُرّف.

٦٢٤ محمّد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله عليه السلام: وَإِذَا[١٣] ٱلْمَوَدَّةُ[١٤] سُئِلَتْ بِأَيِّ ذَنبٍ قُتِلَتْ [٨١:٨–٩ – الموؤودة › المودّة].

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١ [سورة... وكورت]: ل ت ب: سورة عم والنازعات وعبس وكورت، وفي هامش ت: سورة عم وثلاث بعدها. ٢ م: النصر. ٣ م ل ت ب: بن. ٤ ت: ليتي (؟). ٥ ل ت ب: ترابا. ٦ ت: ليتي (؟). ٧ ل: أبو. ٨ مكرر في م. ٩ سقط من ل ت ب. ١٠ م ل ت ب: والأعرج. ١١ م ل ت ب: وإذا. ١٢ م: الكلمة غير معجمة؛ ل: الدروة. ١٣ م ت: وإذ. ١٤ ل ب: الموؤدة؛ ت: المؤدة.

١٩].

٦١٧ بعض أصحابنا، عن[١٤] أبي[١٥] عبد الله عليه السلام[١٦] قال: إذا لاذ[١٧] الناس من العطش قيل لهم: ٱنطَلِقُوا إِلَى مَا كُنتُم بِهِ تُكَذِّبُونَ يعني أمير المؤمنين صلوات الله عليه وآله، فيأتونه[١٨] فيقول لهم: ٱنطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ لَا ظَلِيلٍ وَلَا يُغْنِي[١٩] مِنَ ٱللَّهَبِ [٧٧:٢٩–٣١] الأوّل والثاني والثالث.[٢٠]

٦١٨ صفوان وغيره، عن يعقوب بن شعيب، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ[٢١] هَلْ أَتَى عَلَى ٱلْإِنسَانِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا [٧٦:١] قال: كان في العلم ولم يكن في الذكر، قلت: قوله أَوَلَا يَتَذَكَّرُ ٱلْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا [١٩:٦٧ – يذكر › يتذكّر]، قال: هذا قبل ذاك.

٦١٩ ابن[٢٢] جمهور عن أصحابه بنحوه، إلّا أنّه زاد:[٢٣] لم يكن في العلم ولا في الذكر، إنّما كان شيئًا بدا[٢٤] ‹لله فيه›.[٢٥]

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١٤ ن: مرفوعًا إلى. ١٥ [عن أبي]: ل ت ب: سأل أبا. ١٦ ن: + أنه. ١٧ كذا في ن؛ م: تأذى؛ ل ت ب: نادى. ١٨ سقط من ن. ١٩ م: يعني. ٢٠ [لا ظليل... الثالث]: ن: قال: يعني الثلاثة فلان وفلان وفلان. ٢١ [في... وجل]: سقط من م. ٢٢ م: بن. ٢٣ م ت ب: + قال. ٢٤ م: الكلمة غير معجمة؛ ل ت ب: مدّ. ٢٥ ‹لله فيه›: م ل ت ب: الله به.

سورة القيامة وهل أتى والمرسلات[1]

٦١٣ خلف بن حمّاد، عن الحلبيّ قال: سمعت أبا عبد الله عليه السلام يقرأ بَلْ يُرِيدُ ٱلْإِنسَانُ لِيَفْجُرَ إِمَامَهُ بِكَيْدِهِ[2] [٥:٧٥ – أمامه › إمامه].

٦١٤ بعض أصحابنا، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ[3] أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰٓ أَن[4] يُحْيِيَ ٱلْمَوْتَىٰ [٤٠:٧٥] قال: كذلك اللّهمّ وبلى.[5]

٦١٥ محمّد بن عليّ، عن أبي جنادة،[6] عن محمّد بن جعفر، عن أبيه[7] أبي عبد الله عليه السلام: إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً ‹بِمَا›[8] صَنَعْتُمْ[9] [٢٢:٧٦].

٦١٦ العبّاس، ‹عن›[10] إسماعيل، عن أبي الحسن الرضا عليه السلام في قوله جلّ ثناؤه أَلَمْ نُهْلِكِ[11] ٱلْأَوَّلِينَ يعني الأوّل والثاني ثُمَّ نُتْبِعُهُمُ ٱلْآخِرِينَ يعني الثالث ‹والرابع›[12] والخامس كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ بني أميّة وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ‹برسله›[13] [١٦:٧٧–

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١ في هامش ت: سورة القيامة والمرسلات وهل أتى. ٢ كذا في ف؛ م: الكلمة غير معجمة؛ ل ت ب: يكيده. ٣ [في... وعز]: سقط من م. ٤ [أليس... أن]: كذا في ك؛ م ل ت ب: ثم. ٥ م ت: ربك. ٦ ل ب: حساده؛ ت: حساده، وفوق الكلمة: كذا، وفي الهامش: جنادة. ٧ م ل ت ب: + عن. ٨ م: بياض بمقدار كلمة؛ سقط من ل ب؛ ت: كتبت (ما) فوق (صنعتم)، مع علامة (ظ)؛ ف: ما. ٩ ت: صغتم (؟). ١٠ م ل ت ب: بن. ١١ ل: تهلك. ١٢ سقط من م ل ت ب؛ والنص عن النجفي. ١٣ م: لرسله (؟)؛ سقط من ل ت ب.

٦١٢ وفي[١١] قوله هُوَ أَهْلُ ٱلتَّقْوَى وَأَهْلُ ٱلْمَغْفِرَةِ [٥٦:٧٤] قال: ‹قال›[١٢] عزّ وجلّ: أنا أهل أن ‹يتّقيني›[١٣] عبدي، فإن لم يفعل فأنا أهل أن أغفر له.

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١١ ل ت ب: في. ١٢ سقط من م ل ت ب. ١٣ م: يثقني؛ ل ب: يتقي؛ ت: لا يعصني؛ والنص عن الطبرسي.

سورة المزّمّل والمدّثّر

٦٠٦ محمّد بن عيسى، عن رجل، عن أبي عبد الله عليه السلام أنّه قرأيا أَيُّهَا ٱلْمُزَّمِّلُ [١:٧٣].

٦٠٧ وعنه قال: قرأ أبو عبد الله عليه السلام يَا أَيُّهَا ٱلْمُدَثَّرُ فنصب الثاء[١] [١:٧٤ –المدّثّر ‹ المدثّر].

٦٠٨ البرقيّ، عن عليّ بن ‹النعمان›،[٢] عن داود بن فرقد قال: سمعت أبا عبد الله عليه السلام يقرأ وَٱلرِّجْزَ فَٱهْجُرْ[٣] [٥:٧٤] قال: وقال أبو عبد الله عليه السلام: إنّه كانت أسماء ‹أصنامهم يغوث ويعوق ونسرًا›[٤] فقال الله عزّ وجلّ: وَٱلرِّجْزَ فَٱهْجُرْ.[٥]

٦٠٩ القاسم بن يحيى، عن جدّه الحسن[٦] بن راشد، عن يعقوب بن جعفر، عن أبي إبراهيم عليه السلام: وَلَا تَمْنُنْ تَسْتَكْثِرْ[٧] مِنَ ٱلْخَيْرِ [٦:٧٤ – تستكثرُ › تستكثرْ] هكذا في كتاب عليّ عليه السلام.

٦١٠ وفي حديث آخر عن أبي عبد الله عليه السلام في قوله تعالى فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ [٨:٧٤] قال: إذا[٨] نُقر في أُذن القائم ذكره[٩] وأذن له في القيام.

٦١١ وفي قوله جلّ ثناؤه إِنَّهَا[١٠] لَإِحْدَى ٱلْكُبَرِ نَذِيرًا لِلْبَشَرِ [٣٥:٧٤–٣٦] قال: هي فاطمة صلوات الله عليها.

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[١] م: الثاني، مصحح إلى: الثاء؛ ل ت: النار، وفوق الكلمة في ت: كذا. [٢] م: النصر؛ ل ت ب: النضر. [٣] في هامش ب: فاهجو + كذا. [٤] ‹أصنامهم... ونسرًا›: م: كلابهم (والكلمة غير معجمة) الرجز ومحمود والأثير. [٥] [قال وقال... فاهجر]: سقط من ل ت ب. [٦] كذا في ف؛ م ل ت ب: الحسين. [٧] م: فتستكثر؛ ف: لعله: تستكثره. [٨] سقط من ل ت ب. [٩] ت: + بياض بمقدار كلمة. [١٠] م: وإنها؛ ت: أنها.

سورة الجنّ

٦٠٥ محمّد بن خالد، عن[١] محمّد بن عليّ، عن محمّد بن أسلم، عن مروان بن[٢] مسلم، عن بريد[٣] العجليّ قال: سألت أبا عبد الله عليه السلام عن قول الله جلّ وعزّ وَأَلَّوِ[٤] ٱسْتَقَامُوا عَلَى ٱلطَّرِيقَةِ قال:[٥] الولاية[٦] لَأَسْقَيْنَاهُمْ[٧] مَاءً غَدَقًا[٨] قال:[٩] يعني رزقناهم[١٠] علمًا كثيرًا يتعلّمونه،[١١] قلت: قوله لِنَفْتِنَهُمْ فِيهِ،[١٢] قال: هذا حرف[١٣] محرّف،[١٤] إنّما قال: لَأَسْقَيْنَاهُم مَاءً غَدَقًا لَا نَفْتِنُهُمْ[١٥] فِيهِ[١٦] [١٦:٧٢–١٧].

١ [محمد... عن]: كذا في ن؛ سقط من م ل ت ب. ٢ [أسلم... بن]: سقط من ن. ٣ ل ب: يزيد. ٤ كذا في ن؛ م ل ت: ولو؛ ب: فلو. ٥ سقط من ل ت ب؛ ن: + يعني على. ٦ سقط من ل ت ب. ٧ حرفا (لأ) مكرران في ت. ٨ م ل ت: ثم؛ ب: + ثم. ٩ م: + ما. ١٠ [يعني رزقناهم]: ن: لأذقناهم. ١١ كذا في ن + من الأئمة؛ م ل ت ب: يتعلمون. ١٢ ل: منه. ١٣ ب: حزف. ١٤ [هذا حرف محرف]: سقط من ن. ١٥ ل: تفتننّهم؛ ت: نفتنهم؛ [قال... نفتنهم]: ن: هؤلاء يفتنهم (والصواب: هو لَا نَفْتِنُهُمْ). ١٦ ن: + يعني المنافقين.

٦٠٢ وقال أبو جعفر عليه السلام: ما[١٥] من عبد إلّا وضرب الله له أجلين أدنى وأقصى، فإن وصل رحمه في الله عزّ وجلّ مدّ[١٦] الله له إلى الأجل الأقصى، وإن عقّ[١٧] وظلم أُعطي[١٨] الأدنى، وهو قوله قَضَى أَجَلاً[١٩] وَأَجَلٌ[٢٠] مُسَمًّى عِندَهُ [٢:٦] ولذلك يقول في سورة[٢١] نوح إِنَّ أَجَلَ ٱللهِ إِذَا جَاءَ لَا يُؤَخَّرُ إِلَى ٱلأَقْصَى لَوْكُنتُمْ تَعْلَمُونَ[٢٢] [٤:٧١] فلولا[٢٣] ذلك لم يكن للدعاء معنًى.

٦٠٣ حمّاد، عن حريز ‹...› في قول الله جلّ ثناؤه لَا[٢٤] تَذَرُنَّ[٢٥] وَدًّا وَلَا سُوَاعًا آلِهَةً [٢٣:٧١] تنزيل.[٢٦]

٦٠٤ وإنّه قرأ ٱغْفِرْ لِي وَلِوَالِدَيَّ[٢٧] آدَمَ وَحَوَّاءَ [٢٨:٧١].

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١٥ كذا في ك؛ م ل ت ب: وما. ١٦ ل: يبد؛ ت: بيد(؟)؛ ب: يبيد، والحرف الأول غير معجم. ١٧ ل ت ب: عمي. ١٨ ل: أعط. ١٩ كذا في ك؛ م: أجلا، مصحح إلى: أجل؛ ل ت ب: أجل. ٢٠ سقط من ت. ٢١ ت: بداية الكلمة محجوبة بلطخة. ٢٢ ت: تعلمون. ٢٣ ل ت ب: ولولا. ٢٤ في القرآن: وَلَا. ٢٥ م ل ب: تذرون. ٢٦ م ل: تنزل، والكلمة غير معجمة في م. ٢٧ م ت ب: + قال.

سورة الحاقّة وسأل ونوح[١]

٥٩٩ ابن[٢] سيف، عن أخيه، عن أبيه، عن منصور بن ‹حازم›،[٣] عن حمران قال: سمعت أبا جعفر عليه السلام ‹يقرأ›[٤] وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَٱلْمُؤْتَفِكَاتُ بِٱلْخَاطِئَةِ ‹قال: وَجَاءَ فِرْعَوْنُ يعني الثالث وَمَنْ قَبْلَهُ الأوّلين وَٱلْمُؤْتَفِكَاتُ أهل البصرة بِٱلْخَاطِئَةِ الحميراء›[٥] [٩:٦٩].

٦٠٠ وبإسناده، عن أبي عبد الله عليه السلام قال: جَاءَ[٦] فِرْعَوْنُ يعني الثالث وَمَنْ قَبْلَهُ وَٱلْمُؤْتَفِكَاتُ[٧] أصحاب البصرة بِٱلْخَاطِئَةِ يعني الحميراء [٩:٦٩] وقال: إنّ صاحب[٨] السلسلة هو معاوية.

٦٠١ البرقيّ،[٩] عن محمّد بن سليمان، عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله تعالى[١٠] سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دَافِعٌ [١:٧٠–٢] ثمّ قال: هكذا والله[١١] نزل بها[١٢] جبرئيل عليه السلام على محمّد صلّى الله عليه وآله وهكذا والله هو[١٣] مثبت[١٤] في مصحف فاطمة عليها السلام.

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١ [سورة... ونوح]: ل ت ب: سورة الحاقة وسأل سائل ونوح، وفي هامش ت: سورة الحاقة وآخران من بعدها. ٢ م: بن. ٣ م ل ت ب: جابر؛ والنص عن النجفي. ٤ سقط من م ل ت ب؛ والنص عن النجفي. ٥ ‹قال... الحميراء›: سقط من م ل ت ب؛ والنص عن النجفي. ٦ في القرآن: وَجَاءَ. ٧ ت: المؤتفكات. ٨ م ل: أصحاب. ٩ ن: محمد بن خالد. ١٠ [في قوله تعالى]: ن: أنه تلا. ١١ سقط من ل ت ب. ١٢ ت ب: به. ١٣ سقط من ل ت ب. ١٤ [والله نزل... مثبت]: ن: هي.

٥٩٦ بعض أصحابنا، عن أبي عبد الله عليه السلام[١٨] أنّه قال: والله ما خاف رسول الله صلّى الله عليه وآله أن يهلكه الله قطّ، ولكنّها نزلت قُلۡ أَرَأَيۡتُمۡ إِنۡ أَهۡلَكَكُمُ ٱللَّهُ جَمِيعًا وَنَجَّانِي وَمَنۡ مَعِي فَمَنۡ يُجِيرُ ٱلۡكَافِرِينَ[١٩] [٢٨:٦٧ – أهلكني › أهلككم – ومن معي أو رحمنا › جميعًا ونجّاني ومن معي].

٥٩٧ حمّاد، عن حسين بن مختار، عن أبي عبد الله عليه السلام:[٢٠] فَسَتُبۡصِرُ وَيُبۡصِرُونَ بِأَيِّكُمۡ[٢١] تُفۡتَنُونَ[٢٢] [٦٨:٥–٦ – بأيّكمُ المفتون › بأيّكمۡ تُفتنون].

٥٩٨ وعن الأعمش، عن أبي عبد الله عليه السلام مثله،[٢٣] غير أنّه زاد:[٢٤] كان أمير المؤمنين صلوات الله عليه وآله يقرأ فَسَتُبۡصِرُ[٢٥] وَيُبۡصِرُونَ بِأَيِّكُم[٢٦] تُفۡتَنُونَ[٢٧] [٦٨:٥–٦ – بأيّكمُ المفتون › بأيّكمۡ تُفتنون] فلقيه الثاني[٢٨] فقال له: أنت الذي تقول[٢٩] كذا وكذا تعرض بي[٣٠] وبصاحبي؟ قال أمير المؤمنين عليه السلام ولم يعتذر إليه: ألا أُخبرك بما أنزل الله عزّ وجلّ في بني أميّة، وتلا فَهَلۡ عَسَيۡتُمۡ إِنۡ تُوُلِّيتُمۡ [٤٧:٢٢ – تَوَلَّيۡتُمۡ › تُوُلِّيتُمۡ] وقال: هم خير منك[٣١] وأوصل للرحم.

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١٨ ت: + مثله. ١٩ [أنه... الكافرين]: سقط من ل ت ب. ٢٠ [حماد... السلام]: سقط من ل ت ب. ٢١ م: بأيكم، مصحح إلى: بأنكم؛ ل: بأيكم، مع نقطتين تحت الحرف الثالث ونقطة فوقه؛ ت: بأنكم. ٢٢ م ل ت: تفتنوني. ٢٣ [وعن... مثله]: ت: الجملة مشطوبة، وفوقها علامة (خ) مرتين. ٢٤ م ل ت ب: + قال. ٢٥ ف: فستبصرون. ٢٦ م: بأيكم، مصحح إلى: بأنكم؛ ت: بأنكم. ٢٧ كذا في ف؛ م: المفتون، مصحح إلى: تفتنوني؛ ل ت: تفتنوني؛ [بأيكم تفتنون]: سقط من ب؛ ت (في أعلى الورقة): + وعن الأعمش عن أبي عبد الله مثله الخ، مع علامة (خ). ٢٨ [فلقيه الثاني]: ل ت ب: حماد عن حسين بن (سقط من ل ب) المختار عن أبي عبد الله عليه السلام فَسَتُبۡصِرُ وَيُبۡصِرُونَ. ٢٩ ل: يقول. ٣٠ م: لي. ٣١ ت: لعله مصحح إلى: منكم.

سورة الملك والقلم

٥٩٣ ابن[١] أسباط، عن ابن[٢] أبي حمزة، عن أبي بصير قال: سألت أبا عبد الله عليه السلام ‹عن قول الله عزّ وجلّ›[٣] إِنْ أَهْلَكَنِيَ ٱللَّهُ وَمَن مَعِي قال: هذه الآية ممّا حرّفوا وبدّلوا وغيّروا، ماكان[٤] الله عزّ وجلّ ليهلك[٥] محمّداً[٦] صلّى الله عليه وآله ولا من كان معه من المؤمنين وهو خير[٧] ولد آدم، ولكن قال: أَرَأَيْتُمْ إِنْ أَهْلَكَكُمُ ٱللَّهُ جَمِيعًا وَرَحِمَنَا فَمَن يُجِيرُكُمْ[٨] مِنْ عَذَابٍ أَلِيمٍ [٦٧:٢٨ – أهلكني الله ومن معي أو رحمنا فمن يجير الكافرين › أهلككم... يجيركم].

٥٩٤ وبإسناده: فَسَتَعْلَمُونَ أَنَّكُمْ فِي ضَلَالٍ مُبِينٍ يَا مَعْشَرَ ٱلْمُكَذِّبِينَ حَيْثُ[٩] أَتَيْنَاكُمْ[١٠] بِرِسَالَةِ رَبِّي وَوَلَايَةِ عَلِيٍّ وَٱلْأَئِمَّةِ مِنْ بَعْدِهِ فَكَذَّبْتُمْ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ[١١] مُبِينٍ [٦٧:٢٩].

٥٩٥ النضر[١٢] بن سويد، عن يحيى[١٣] الحلبيّ، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ[١٤] فَمَن[١٥] يَأْتِيكُم بِمَاءٍ مَعِينٍ[١٦] [٦٧:٣٠] إن غاب عنكم[١٧] إمامكم فمن يأتيكم بإمام جديد؟

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١ م: بن. ٢ م: بن، وكتبت هذه الكلمة فوق (أبي)؛ سقط من ل ت، وفي هامش ل: ابن، مع علامة (ظ). ٣ ‹عن... وجل›: سقط من م ل ت ب؛ والنص عن النجفي. ٤ [ما كان]: ل ت ب: فإن. ٥ ل ت ب: لا يهلك. ٦ ل ت ب: + رسول الله. ٧ ل ت: غير. ٨ م: يجركم. ٩ م: جبث. ١٠ ل ت ب: أتاكم. ١١ ت: ضلا. ١٢ م: النصر؛ ن: محمد بن خالد، عن النضر. ١٣ كذا في ن؛ سقط من م ل ت ب. ١٤ [في... وجل]: كذا في ن؛ سقط من م ل ت ب. ١٥ ن: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ. ١٦ ن: + قال ١٧ سقط من ن.

[١١:٦٦] بني أميّة وَمَرۡيَمَ[٥٢] ٱبۡنَتَ[٥٣] عِمۡرَانَ ٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا[٥٤] [١٢:٦٦] مثل ضربه[٥٥] لفاطمة[٥٦] عليها السلام فقال: إنّ فاطمة[٥٧] أحصنت فرجها[٥٨] فحرّم[٥٩] الله عزّ وجلّ ذرّيّتها على[٦٠] النار.

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٥٢ ب: و (وفي الهامش: قوله، مع علامة (ظ)) مريم؛ [بعض... ومريم]: ن: السياري، عن بعض أصحابه، عن أبي عبد الله عليه السلام في قوله عز وجل وَمَرۡيَمَ. ٥٣ ب: ابنة. ٥٤ في هامش ل: هذا مثل ضربه لفاطمة عليها السلام فقال فاطمة أحصنت فرجها، مع علامة (ظ) + كما في تأويل الآيات؛ ت ب: + والله؛ ن: + قال هذا. ٥٥ ن: + الله. ٥٦ ن: + بنت رسول الله صلى الله عليه وآله وعلى أهل بيته وسلم تسليمًا. ٥٧ [إن فاطمة]: سقط من ت ب. ٥٨ [مثل... فرجها]: سقط من ل. ٥٩ كذا في ل فوق الكلمة، مع علامة (ظ)؛ م ل ت ب: فحصن. ٦٠ ب: من، وفوق الكلمة: على.

٥٩٠ البرقيّ،[٣٣] عن محمّد بن سليمان، عن أبيه، عن أبي عبد الله عليه السلام: إِنْ تَتُوبَا إِلَى ٱللَّهِ ‹ممّا›[٣٤] هممتما من ‹السمّ›[٣٥] فَقَدْ زَاغَتْ قُلُوبُكُمَا [٦٦:٤ – صغت › زاغت].

٥٩١ عليّ بن الحكم، عن سيف، عن داود بن فرقد قال: سألت[٣٦] أبا عبد الله عليه السلام عن قول الله عزّ وجلّ وَمَرْيَمَ ٱبْنَتَ[٣٧] عِمْرَانَ ٱلَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا فقال أبو عبد الله عليه السلام: فَنَفَخْنَا فِي جَيْبِهَا[٣٨] مِنْ رُوحِنَا [٦٦:١٢] كذا[٣٩] تنزيلها.

٥٩٢ بعض إخواننا[٤٠] من أهل فارس بإسناد[٤١] ذكره، عن[٤٢] أبي عبد الله عليه السلام في قوله ‹ضَرَبَ›[٤٣] ٱللَّهُ مَثَلاً لِلَّذِينَ كَفَرُوا ٱمْرَأَةَ[٤٤] نُوحٍ وَٱمْرَأَةَ[٤٥] لُوطٍ [٦٦:١٠] قال: مثل ضربه لعائشة وحفصة[٤٦] ‹إذ تظاهرتا›[٤٧] على رسول الله صلّى الله عليه وآله، وفي قوله ضَرَبَ[٤٨] ٱللَّهُ مَثَلاً لِلَّذِينَ آمَنُوا ٱمْرَأَةَ[٤٩] فِرْعَوْنَ [٦٦:١١] قال: مثل ضربه لرقيّة بنت رسول الله صلّى الله عليه وآله، وقوله[٥٠] وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ[٥١] وَنَجِّنِي مِنَ ٱلْقَوْمِ ٱلظَّالِمِينَ

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[٣٣] سقط من ب. [٣٤] م: ما؛ ل ت ب: بما. [٣٥] م ل ت ب: السحر؛ والنص عن الطبرسي. [٣٦] م ت: سألنا. [٣٧] ل: بنت. [٣٨] كذا في ف؛ م: جنها؛ ل: جنها فيه، وفي الهامش: جيبها، مع علامة (ظ)؛ ت: + فيه؛ ب: جنبها فيه. [٣٩] ل ت ب: كذلك. [٤٠] ل ت ب: أصحابنا. [٤١] ل ب: بإسناده. [٤٢] ت: من. [٤٣] م ل ت ب: وضرب. [٤٤] في القرآن: ٱمْرَأَتَ. [٤٥] في القرآن: وَٱمْرَأَتَ. [٤٦] م: وحفضه. [٤٧] ‹إذ تظاهرتا›: م: إن تظاهرتما؛ ل: إن تظاهرهما؛ ت: إن تظاهر، ويليهما بياض بمقدار كلمة، وفي الهامش: مما، مع علامة (خ)؛ ب: إن تظاهراهما. [٤٨] في القرآن: وَضَرَبَ. [٤٩] في القرآن: ٱمْرَأَتَ. [٥٠] م ل ت: وقولها. [٥١] في هامش ل: يعني من الثالث وعمله وقوله، وفوق الكلمة علامة (ظ) + كما في تأويل الآيات؛ ب: + ومن الثالث وعمله وقوله كما في تأويل الآيات.

٥٨٤ عليّ بن الحكم، عن ‹ابن›[١٢] عروة التميميّ[١٣] قال: قلت لأبي عبد الله عليه السلام: جَاهِدِ[١٤] ٱلْكُفَّارَ وَٱلْمُنَافِقِينَ، قال: هل رأيتم[١٥] أو سمعتم أنّ رسول الله صلّى الله عليه وآله قاتل منافقًا قطّ؟ إنّما[١٦] كان يتألّفهم، فأنزل الله جَاهِدِ ٱلْكُفَّارَ بِٱلْمُنَافِقِينَ[١٧] [٩:٦٦].

٥٨٥ وفي حديث آخر[١٨] ‹عن›[١٩] أبي[٢٠] يعقوب: ولكن عليّ جاهد الكفّار والمنافقين ‹فجهاد›[٢١] عليّ جهاد رسول الله صلّى الله عليه وآله.

٥٨٦ البرقيّ، عن النضر بن سويد وصفوان، عن عاصم بن حميد، عن أبي بصير قال: سمعت أبا جعفر عليه السلام يقرأ فَقَدْ[٢٢] زَاغَتْ قُلُوبُكُمَا [٦٦:٤ – صغت › زاغت].

٥٨٧ غير واحد من أصحابنا بأسانيدهم، عن أبي جعفر عليه السلام مثله.

٥٨٨ قال: حدّثني محمّد بن جمهور في إسناده، عن أبي عبد الله عليه السلام قال: كان[٢٣] مروان يقرأ فَقَدْ[٢٤] زَاغَتْ قُلُوبُكُمَا [٦٦:٤ – صغت › زاغت] فقالت عائشة:[٢٥] إنّما كان صغوًا[٢٦] لم يكن زيغًا،[٢٧] فقال: لا والله ما نزلت إلّا زيغًا[٢٨] ولكنّكم بدّلتموها، فقلت لأبي عبد الله عليه السلام: ففيما الحقّ؟ قال: فيما كان يقرأ مروان.

٥٨٩ محمّد بن عليّ، عن محمّد بن فضيل[٢٩] قال: سمعت عبدًا صالحًا يعني موسى عليه السلام يقرأ إِنْ[٣٠] تَظَاهَرُوا[٣١] عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ[٣٢] مَوْلَاهُ [٦٦:٤ – تظاهرا › تظاهروا].

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١٢ سقط من م ل ت ب. ١٣ سقط من ل ت ب. ١٤ ل ت ب: وجاهد. ١٥ ل ت: أرأيتم. ١٦ ل ت ب: وإنما. ١٧ كذا في ف؛ م ل ت ب: والمنافقين، وفوق الكلمة في ل: با (أي: بالمنافقين)، مع علامة (ظ). ١٨ سقط من م. ١٩ سقط من م ل ت ب. ٢٠ ل ت: أي؛ ب: بياض بمقدار كلمة. ٢١ م ل: وجاهد؛ ت: وجاهد، وفوق الكلمة: وجهاد، مع علامة (خ)؛ ب: وجهاد. ٢٢ ب: لقد. ٢٣ كذا في هامش ب، مع علامة (ظ)؛ سقط من م ل ت. ٢٤ كذا في ف؛ م ل ت ب: لقد. ٢٥ ت: غالبة. ٢٦ ل ب: ضغوا. ٢٧ م: ربعا. ٢٨ م: زيقا. ٢٩ ف: الفضيل. ٣٠ في القرآن: وَإِنْ. ٣١ م ب: تظاهرا؛ ت: بياض بمقدار كلمة، وفوقه: يضللهما، مع علامة (خ) + كذا. ٣٢ سقط من ف.

سورة التغابن والطلاق والتحريم

٥٧٩ البرقيّ، عن رجاله، عن أبي عبد الله عليه السلام في قوله جلّ ثناؤه يَا أَيُّهَا ٱلَّذِينَ آمَنُوا إِنَّ[1] أَزْوَاجَكُمْ وَأَوْلَادِكُمْ[2] عَدُوًّ لَكُمْ [١٤:٦٤ – من أزواجِكم وأولادِكم عدوًّا › أزواجَكم وأولادَكم عدوٌّ] قال: ليس فيها مِن.

٥٨٠ ابن[3] سيف، عن أخيه، عن أبيه، عن مسروق بن محمّد، عنهم نحوه.

٥٨١ محمّد بن جمهور بإسناده، عن أبي عبد الله عليه السلام أنّه قال: ‹إِنَّ›[4] أَزْوَاجَكُمْ وَأَوْلَادَكُمْ عَدُوٌّ لَكُمْ فَٱحْذَرُوهُمْ [١٤:٦٤ – من أزواجِكم وأولادِكم عدوًّا › أزواجَكم وأولادَكم عدوٌّ] ليس فيها مِن، وقرأ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ[5] فِتْنَةٌ [١٥:٦٤].

٥٨٢ ابن[6] سيف، عن أخيه، عن أبيه، عن[7] مسروق، عن أبي عبد الله عليه السلام قال: إنّ لرسول الله صلّى الله عليه وآله اسماً في كتاب الله تعالى ولكن لا تعرفونه،[8] قوله تعالى ‹قَدْ أَنْزَلَ›[9] ٱللهُ إِلَيْكُمْ ذِكْرًا رَسُولاً [٦٥:١٠–١١].

٥٨٣ وفي حديث آخر: إنّ الله عزّ وجلّ لم يأمر بأمر كان[10] أبغض إليه[11] من الطلاق، فشدّد فيه ما لم يشدّد في شيء.

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١ ت: + من. ٢ كذا في هامش ل، مع علامة (ظ)؛ سقط من م ت. ٣ م: بن. ٤ م ل ت ب: إنما. ٥ [أموالكم وأولادكم]: ل ت ب: أولادكم وأموالكم؛ ف: أموالكم وأولادكم، مع علامتي (خ م). ٦ م: بن. ٧ م: + بن؛ ل ت ب: + ابن. ٨ م: تعرفوانه؛ ت: يعرفونه؛ ب: + وهو. ٩ ‹قَدْ أَنْزَلَ›: م ل ت ب: وأنزل. ١٠ سقط من ل ت ب. ١١ [أبغض إليه]: ل: بعض إليهم.

ٱنصَرَفُوا إِلَيۡهَا [١١:٦٢ – انفضّوا › انصرفوا] وَذَرُوا ٱلۡبَيۡعَ[١٤] وَٱلتِّجَارَةَ [٩:٦٢] هُما وَٱبۡتَغُوا[١٥] فَضۡلَ ٱللَّهِ [١٠:٦٢ – من فضلِ › فضلَ].

٥٧٦ سهل بن زياد، عمّن[١٦] أخبره، عن الرضا عليه السلام أنّه قُرئ[١٧] بين يديه وَٱبۡتَغُوا مِن فَضۡلِ ٱللَّهِ قال: إنّه ليس ‹يُقرأ كذلك›[١٨] وإنّما هي[١٩] وَٱبۡتَغُوا[٢٠] فَضۡلَ ٱللَّهِ [١٠:٦٢].

٥٧٧ محمّد بن عليّ، عن يونس بن يعقوب ومحسن بن أحمد الكوفيّ، عن المفضّل[٢١] بن عمر،[٢٢] عن أبي عبد الله عليه السلام: سَوَآءٌ عَلَيۡهِمۡ[٢٣] أَسۡتَغۡفَرۡتَ لَهُمۡ سَبۡعِينَ مَرَّةً أَمۡ لَمۡ تَسۡتَغۡفِرۡ لَهُمۡ[٢٤] [٦:٦٣].

٥٧٨ البرقيّ، عن يونس، عن المفضّل،[٢٥] عن أبي عبد الله عليه السلام مثله.

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١٤ ت: الكلمة محجوبة بلطخة. ١٥ م ل ت ب: + من، والكلمة مشطوبة في ل. ١٦ م: عن من. ١٧ م ل: قرأ. ١٨ ‹يقرأ كذلك›: م: يوم ذلك. ١٩ [وابتغوا... هي]: سقط من ل ت ب. ٢٠ م ل ت: + من، والكلمة مشطوبة في ل. ٢١ كذا في ف؛ م: معقل؛ ل ت ب: مفضل. ٢٢ ب: عمرو. ٢٣ م ب: عليكم؛ ل: عليكم، وفي الهامش: عليهم، مع علامة (ظ)؛ ت: عليكم، مصحح إلى: عليهم. ٢٤ سقط من م. ٢٥ كذا في ف؛ م ل ت ب: مفضل.

سورة الصفّ والجمعة والمنافقون[1]

٥٧١ البرقيّ، عن حمّاد بن عيسى وصفوان بن يحيى، عن يعقوب بن[2] شعيب، عن عمران بن ميثم، عن عباية[3] الأسديّ أنّه سمع عليًّا يقرأ هُوَ ٱلَّذِي أَرۡسَلَ عَبۡدَهُ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ[4] عَلَى ٱلدِّينِ كُلِّهِۦ [٦١:٩ – رسوله › عبده].

٥٧٢ محمّد بن خالد، عن حمّاد، عن حريز، عن فضيل،[5] عن أبي عبد الله عليه السلام أنّه كان يقرأ وَإِذَا رَأَوۡاْ[6] تِجَٰرَةً أَوۡ لَهۡوًا ٱنصَرَفُوا إِلَيۡهَا[7] [٦٢:١١ – انفضّوا › انصرفوا].

٥٧٣ ابن[8] أبي عمير، عن أبي أيّوب الخرّاز،[9] عن أبي يعقوب، عن أبي عبد الله عليه السلام: ٱنصَرَفُوا إِلَيۡهَا وقرأ[10] خَيۡرٞ مِّنَ ٱللَّهۡوِ وَمِنَ ٱلتِّجَٰرَةِ لِلَّذِينَ ٱتَّقَوۡا [٦٢:١١ – انفضّوا › انصرفوا].

٥٧٤ صفوان، عن زيد، عن سماعة، عن أبي بصير، عن أبي عبد الله عليه السلام قال:[11] الحرف[12] في الجمعة فَٱمۡضُوا إِلَىٰ ذِكۡرِ ٱللَّهِ [٦٢:٩ – فاسعوا › فامضوا].

٥٧٥ ابن[13] سيف، عن أخيه، عن أبيه، عن زيد الشحّام، عن أبي عبد الله عليه السلام:

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١ [سورة... والمنافقون]: ل ت: سورة الصف والجمعة والمنافقين، وفي هامش ت: سورة الصف وآخران من بعدها. ٢ [يحيى... بن]: كذا في ل فوق الكلمة؛ سقط من م ت. ٣ ل ب: عناية؛ ف: عبابة. ٤ ت: النطهره. ٥ كذا في ف؛ م: قصيل؛ ل ت ب: فضل. ٦ ت: رأو. ٧ سقط من المخطوطات الحديث التالي: محمّد بن خالد، عن ‹الحسين› (ن: الحسن) بن سيف بن عميرة، عن عبد الكريم بن عمرو، عن جعفر الأحمر بن ‹زياد› (ن: سيّار)، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ وَإِذَا رَأَوۡاْ تِجَٰرَةً أَوۡ لَهۡوًا ٱنفَضُّوٓاْ إِلَيۡهَا وَتَرَكُوكَ قَآئِمٗا [٦٢:١١] قال: انفضّوا عنه إلّا عليّ بن أبي طالب فأنزل الله عزّ وجلّ قُلۡ مَا عِندَ ٱللَّهِ خَيۡرٞ مِّنَ ٱللَّهۡوِ وَمِنَ ٱلتِّجَٰرَةِ وَٱللَّهُ خَيۡرُ ٱلرَّٰزِقِينَ [٦٢:١١] (انظر ن ص ٦٩٣ حديث رقم ٤، عن السياري). ٨ م: بن. ٩ م: الخرار؛ ل ت: الخزاز؛ ف: الحراز. ١٠ ل ت ب: وقوله تعالى. ١١ م: + هم؛ ل ت ب: هم. ١٢ ت فوق الكلمة: كذا. ١٣ م: بن.

٥٧٠ صفوان، عن ابن[٢٢] مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ إِذَا[٢٣] نَاجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ[٢٤] نَجْوَاكُمْ ‹صَدَقَةً›[٢٥] الآية[٢٦] [١٢:٥٨] وذلك في عليّ، قدّم بين يدي نجواه صدقةً ولم يفعله غيره.

٢٢م: بن. ٢٣ل‌ت‌ب: وإذا. ٢٤سقط من م. ٢٥م‌ل‌ت‌ب: صدقات. ٢٦سقط من ل‌ت‌ب.

سورة الحديد والمجادلة والحشر والممتحنة[١]

٥٦٥ النضر،[٢] عن القاسم بن سليمان، ومحمّد بن عليّ، عن أبي جميلة، عن ميسّر،[٣] عن أبي جعفر عليه السلام قال: مَا أَصَابَ مِنْ مُصِيبَةٍ فِي ٱلأَرْضِ وَلَا فِي ٱلسَّمَاءِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ [٢٢:٥٧].

٥٦٦ يونس ‹بن›[٤] عبد الرحمن، عن عبد الأعلى قال: سمعته يقرأ، يعني أبا عبد الله عليه السلام ٱلَّذِينَ يظاهرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ [٢:٥٨].

٥٦٧ محمّد بن عليّ، عن محمّد بن أسلم، عن الحسن[٥] بن محمّد، عن ابن[٦] أذينة،[٧] عن أبان بن أبي عيّاش،[٨] عن سليم[٩] بن قيس[١٠] الهلاليّ، عن أمير المؤمنين عليه السلام في قوله جلّ وعزّ[١١] وَمَا[١٢] آتَاكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ[١٣] فَٱنْتَهُوا وَٱتَّقُوا ٱللّٰهَ[١٤] وَظُلْمَ[١٥] آلِ مُحَمَّدٍ ‹إِنَّ›[١٦] ٱللّٰهَ شَدِيدُ[١٧] ٱلْعِقَابِ لمن ظلمهم [٧:٥٩].

٥٦٨ ‹...› مَا قَطَعْتُمْ مِنْ لِينَةٍ [٥:٥٩] قال: كلّ شيء إلّا[١٨] العجوة.

٥٦٩ وفي قوله تعالى مَا[١٩] أَفَاءَ ٱللّٰهُ عَلَى رَسُولِهِ...[٢٠] فَلِلّٰهِ وَلِلرَّسُولِ[٢١] وَلِذِي ٱلْقُرْبَى قال: الأئمّة وَٱلْيَتَامَى وَٱلْمَسَاكِينِ وَٱبْنِ ٱلسَّبِيلِ [٧:٥٩] قال: يتاماهم ومساكينهم وأبناء سبيلهم.

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١ [سورة... والممتحنة]: في هامش ت: سورة الحديد وثلاث بعدها. ٢ م: النصر. ٣ م: مبشر، مصحح إلى: ميسر؛ ل ت: مبشر؛ ب: ميشر، وفوق الكلمة: مبشر. ٤ م ل ت ب: عن. ٥ ف: الحسين. ٦ م: بن. ٧ ب: أذنية. ٨ م: عباس. ٩ ت ب: سليمان، وفي هامش ت ب: سليم، مع علامة (ظ) في ت. ١٠ م: فعر (؟)، والكلمة غير معجمة؛ ل: فقير (؟)، وتحت الكلمة: قيس. ١١ [في... وعز]: سقط من م. ١٢ م ل ب: ما. ١٣ سقط من م ل. ١٤ ت: لله. ١٥ ل ب: في ظلم؛ ت: ظلم. ١٦ م ل ت ب: فإن. ١٧ مكرر في ت. ١٨ ل: لا. ١٩ ل ت ب: وما. ٢٠ في القرآن: مِنْ أَهْلِ ٱلْقُرَى. ٢١ ل ت: والرسول؛ ب: ورسوله.

٥٦٤ **محمّد** بن جمهور، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: والله لا يخرج ‹محبّ لنا›[١٤] من[١٥] الدنيا حتّى يرى مكانه من الجنّة، ولا يخرج عدوّ لنا حتّى يجرع جرعةً من حميم[١٦] على فراشه، وهو قوله تعالى فَأَمَّا إِنْ كَانَ مِنَ ٱلْمُقَرَّبِينَ فَرَوحٌ في الدنيا[١٧] وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ ٱلْيَمِينِ فَسَلامٌ لَكَ مِنْ أَصْحَابِ ٱلْيَمِينِ وَأَمَّا إِنْ كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ في الدنيا[١٨] وَتَصْلِيَةُ جَحِيمٍ في الآخرة [٥٦:٨٨-٩٤].

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١٤ ‹محب لنا›: م ل ت ب: محبونا. ١٥ ل: في. ١٦ ب: الحميم. ١٧ [في الدنيا]: سقط من ل ت ب. ١٨ [في الدنيا]: سقط من م.

سورة الواقعة [1]

٥٥٩ البرقيّ، عن صفوان، عن يعقوب بن شعيب، عن أبان بن تغلب، عن عبد الأعلى، عن أبي[2] عبد الرحمن السلميّ قال: قرأ بنا عليّ صلوات الله عليه وآله في الفجر[3] وَتَجْعَلُونَ[4] شُكْرَكُمْ إِذَا مُطِرْتُمْ أَنَّكُمْ تُكَذِّبُونَ [٥٦:٨٢ - رزقكم › شكركم] فلمّا انصرف قال: إنّي قد عرفت أنّه سيقول قائل منكم: لِمَ قرأ هكذا؟[5] قرأتها لأنّي سمعت رسول الله صلّى الله عليه وآله يقرأها كذلك، إنّهم كانوا[6] إذا مُطروا قالوا: مُطرنا[7] بنوء[8] كذا، فأنزل الله تعالى وَتَجْعَلُونَ[9] شُكْرَكُمْ إِذَا مُطِرْتُمْ أَنَّكُمْ تُكَذِّبُونَ.

٥٦٠ البرقيّ، عن عليّ بن النعمان، عن داود بن فرقد،[10] عن يعقوب بن شعيب قال: قلت لأبي عبد الله عليه السلام: وَطَلْحٍ مَنْضُودٍ قال: لا، بل طَلْعٍ مَنْضُودٍ [٥٦:٢٩].

٥٦١ وسمعته يقول: وَتَجْعَلُونَ شُكْرَكُمْ إِذَا مُطِرْتُمْ أَنَّكُمْ تُكَذِّبُونَ [٥٦:٨٢ - رزقكم › شكركم].

٥٦٢ النضر،[11] عن محمّد بن هاشم، عمّن[12] أخبره، عن أبي جعفر عليه السلام: إِنَّهُمْ لَآكِلُونَ[13] مِنْ شَجَرٍ مِنْ زَقُّومٍ فَمَالِئُونَ مِنْهَا الْبُطُونَ ثُمَّ إِنَّهُمْ لَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ فَشَارِبُونَ شُرْبَ الْهِيمِ [٥٦:٥٢-٥٥ - فشاربون › ثمّ إنّهم لشاربون].

٥٦٣ سهل بن زياد، عن رجل، عن أبي عبد الله عليه السلام قال: فَرُوحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ [٥٦:٨٩ - فَرَوْح › فَرُوح].

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١ [سورة الواقعة]: ل: الواقعة. ٢ كذا في ف؛ سقط من م ل ت ب. ٣ ل: النحر؛ ت: النحر + الفجر، والكلمة محاطة؛ ب: النجر. ٤ م ت ب: أتجعلون. ٥ ل ت ب: هذا. ٦ سقط من ب. ٧ كذا في هامش ل، مع علامة (ظ). ٨ م: بنوّ. ٩ ب: أوتجعلون. ١٠ ل ت ب: الفرقد. ١١ م: النصر. ١٢ م: عن من. ١٣ م: لا يأكلون؛ ل ت: لا يأكلون، مصحح إلى: لآكلون.

٥٥٧ محمّد بن عيسى، عن إبراهيم بن عبد الحميد قال: دخلت على أبي عبد الله عليه السلام فأخرج إليّ مصحفًا فإذا فيه مكتوب: هٰذِهِ جَهَنَّمُ[37] ٱلَّتِي كُنتُمَا[38] بِهَا تُكَذِّبَانِ[39] ‹ٱصْلَيَاهَا›[40] فَلَا تَمُوتَانِ وَلَا تَحْيَيَانِ[41] [٤٣:٥٥ – يكذّب بها المجرمون › كنتما بها تكذّبان].

٥٥٨ قال: حدّثني محمّد بن جمهور في قوله جلّ وعزّ يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِٱلنَّوَاصِي وَٱلأَقْدَامِ [٤١:٥٥] قال: إذا قام قائمنا علّم أصحابه[42] السيما[43] فلا يقتلون إلّا كافرًا يعرفونه[44] بسيماه.[45]

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٣٧ ت: الكلمة محجوبة بلطخة. ٣٨ كذا في ل فوق الكلمة، مع علامة (ظ)؛ م ل ت ب: كنتم. ٣٩ كذا في ل فوق الكلمة، مع علامة (ظ)؛ م: تكذبون؛ ل ت ب: تكذبون بان. ٤٠ م: يصلياها؛ ل ت ب: تصلياها. ٤١ م ت: تحيان. ٤٢ ل: أصحابة. ٤٣ ل ت ب: السيماء. ٤٤ ب: يفرقونه، وفي الهامش: يعرفونه. ٤٥ ب: لبيعاه، وفوق الكلمة: كذا.

٥٥٣ وفي قوله تعالى فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ [١٣:٥٥ وغيرها] يعنيهما،[١٨] ‹أبالنبيّ›[١٩] عليه السلام تكذّبان[٢٠] أم[٢١] بالوصيّ؟[٢٢]

٥٥٤ داود بن إسحاق، عن جعفر بن قُرْط،[٢٣] عن أبي عبد الله،[٢٤] وخلف بن حمّاد، عن المغيرة بن ‹توبة›،[٢٥] رفعه إلى أبي عبد الله عليه السلام في قوله جلّ وعزّ وَٱلسَّمَاءَ رَفَعَهَا وَخَفَضَ[٢٦] ٱلْمِيزَانَ أَلَّا تَطْغَوْا فِي ٱلْمِيزَانِ وَأَقِيمُوا ٱللِّسَانَ بِٱلْقِسْطِ[٢٧] [٧:٥٥–٩ – ووضع › وخفض – الوزن › اللسان].

٥٥٥ ابن[٢٨] أبي عمير، عن سيف، عمّن[٢٩] ذكره، عن أبي عبد الله عليه السلام قال: من قرأ القرآن فليقل عند فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ [١٣:٥٥ وغيرها]: لا بشيء[٣٠] من آلائك ربّ أكذّب.

٥٥٦ محمّد بن عليّ، عن حمّاد بن عثمان[٣١] قال: سمعت[٣٢] ‹أبا عبد الله عليه السلام›[٣٣] يقول:[٣٤] يُستحبّ أن يُقرأ الرحمن يوم الجمعة وكلّما[٣٥] قرأ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ [١٣:٥٥ وغيرها] قال: لا بشيء[٣٦] من آلائك ربّ أكذّب.

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١٨ م: الكلمة غير معجمة. ١٩ م: بالنبي. ٢٠ [يعنيهما... تكذبان]: سقط من ل ت ب. ٢١ ل ت ب: أمر. ٢٢ ت: الوصي. ٢٣ م ل ت: فرط. ٢٤ [عن... الله]: ت: الكلمات محاطة. ٢٥ م ل ت وهامش ب: الكلمة غير معجمة؛ سقط من ب؛ ف: بويه. ٢٦ م: وحفص. ٢٧ سقط من ل ت ب. ٢٨ م: بن. ٢٩ م: عن من. ٣٠ ل: شيء. ٣١ ل ت ب: + عن أبي عبد الله عليه السلام. ٣٢ م ت ب: سمعت، مصحح إلى: سمعته؛ ل: سمعته. ٣٣ ‹أبا... السلام›: سقط من م ل ت ب؛ والنص عن الكليني. ٣٤ سقط من م. ٣٥ ل: فكلما. ٣٦ ل: شيء.

سورة القمر والرحمن[١]

٥٥٠ محمّد بن جمهور في قوله ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنْشَقَّ ٱلْقَمَرُ [١:٥٤] قال: اقتربت الساعة وانشقّ القمر[٢] على عهد رسول الله صلّى الله عليه وآله، ثمّ بدا لله عزّ وجلّ ‹فأخّرها›.[٣]

٥٥١ أحمد[٤] بن ‹حمّاد›،[٥] عن بعض أصحابه، عن أبي الحسن الرضا عليه السلام قال: لا يُرى[٦] في النار منكم اثنان، لا والله ولا واحد، وذلك[٧] في كتاب الله تعالى، قلت: أين هو من كتاب الله تعالى؟ فسكت عنّي حولاً، ثمّ اجتمعتُ معه[٨] في الطواف فقال: ما أُذن لي إلّا الساعة، قال الله: فَيَوْمَئِذٍ[٩] لَا يُسْأَلُ عَنْ ذَنْبِهِ مِنكُمْ إِنْسٌ وَلَا جَانٌّ [٣٩:٥٥] قلت: ليس ‹فيها›[١٠] مِنكُمْ[١١] قال: بلى، ولكن محاها ابن[١٢] أروى فصار حجّةً عليه وعلى أصحابه، قلت: كيف ذلك؟ قال: لأنّه إن قيل: لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ فقد أُبطل الثواب والعقاب.

٥٥٢ البرقيّ، عن النضر،[١٣] عن عاصم قال: قال أبو عبد الله: نزلت هذه الآية هكذا هٰذِهِ جَهَنَّمُ ٱلَّتِي كُنْتُمَا[١٤] بِهَا تُكَذِّبَانِ[١٥] ٱصْلَيَاهَا فَلَا تَمُوتَانِ وَلَا تَحْيَيَانِ[١٦] [٤٣:٥٥ – يكذّب بها المجرمون › كنتما بها تكذّبان] قال: نزلت الرحمن فيهما[١٧] من أوّلها إلى آخرها.

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١ [سورة القمر والرحمن]: ل: سورة القمر، وفي الهامش: والرحمن؛ ب: سورة القمر، وفي الهامش (بعد فقرة ٥٥٠): سورة الرحمن. ٢ [قال... القمر]: سقط من ت. ٣ م ل ت ب: فأخره. ٤ ل ت ب: محمد. ٥ م ل ت ب: عباد. ٦ ل: نرى. ٧ ل ت ب: ذلك. ٨ ل: فيه. ٩ سقط من ل ت ب. ١٠ سقط من م ل ت ب؛ والنص عن فرات وابن بابويه وغيرهما. ١١ ب: + إِنْسٌ. ١٢ م: بن. ١٣ م: النصر. ١٤ كذا في ل فوق الكلمة، مع علامة (ظ)؛ م ل ت ب: كنتم. ١٥ كذا في ل فوق الكلمة، مع علامة (ظ)؛ م ل ت ب: تكذبون. ١٦ م ل ت: تحيان. ١٧ ل: فيها.

عزّ وجلّ ‹فراشًا›[٣٩] من زبرجد ولؤلؤ، ثمّ تلا وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى عِنْدَ سِدْرَةِ ٱلْمُنْتَهَى عِنْدَهَا ‹جَنَّهُ›[٤٠] ٱلْمَأْوَى، قلت: إنّ الناس يقرؤون جَنَّةُ ٱلْمَأْوَى، قال: إنّما هي ‹جَنَّهُ›[٤١] ٱلْمَأْوَى[٤٢] [١٣:٥٣–١٥]. وفي[٤٣] حديث ابن[٤٤] جمهور قال: وإليها كان ينتهي الرسل إذا سرى بهم الملائكة.

٥٤٨ وفي قوله وَأَنَّهُ[٤٥] هُوَ رَبُّ ٱلشِّعْرَى [٤٩:٥٣] قال: كانوا جلوسًا عند رسول الله صلّى الله عليه وآله ليلةً فقالوا: يا رسول الله من لنا بعدك؟ فقال: الذي ‹تسقط›[٤٦] الشعرى في داره، فما برحوا[٤٧] حتّى ‹انقضّت›[٤٨] الشعرى في بيت أمير المؤمنين عليه السلام فأنزل[٤٩] الله تعالى هذه الآية.

٥٤٩ قال: حدّثني سهل بن زياد، عن رجل، عن أبي عبد الله عليه السلام قال: خَاشِعًا أَبْصَارُهُمْ [٧:٥٤ – خشّعًا › خاشعًا].

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٣٩ م ل ت ب: فراش. ٤٠ م: جنة. ٤١ م: جنة. ٤٢ [عندها... المأوى]: م: + وسدرة المنتهى؛ سقط من ل ت ب. ٤٣ م: في. ٤٤ م: بن. ٤٥ ل ت ب: أنه. ٤٦ م ل ت ب: يسقط. ٤٧ ل: رجعو؛ ب: رجعوا، وفي الهامش: رجعو. ٤٨ م: انقصت (؟)؛ ل ت ب: انتصب. ٤٩ م: وأنزل.

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى فلا تضلّلوه[٢٠] وَمَا يَنْطِقُ عَنِ ٱلْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى من الله، والربّ يوحي عَلَّمَهُ شَدِيدُ ٱلْقُوَى [٥٣:٢–٥] فَأَوْحَى إِلَى عَبْدِهِ[٢١] مَا أَوْحَى مَا كَذَب[٢٢]...[٢٣] ‹فؤاد›[٢٤] محمّد ‹في›[٢٥] مَا[٢٦] رَأَى من ربّه أَفَتُمَارُونَهُ عَلَى مَا يَرَى[٢٧] [٥٣:١٠–١٢] مَا زَاغَ...[٢٨] بصر محمّد وَمَا طَغَى [٥٣:١٧].

٥٤٤ محمّد بن جمهور يرويه عنهم قال: لمّا نصب رسول الله صلّى الله عليه وآله أمير المؤمنين لهم افترقوا ثلاث فرق: فرقة قالت: ضلّ[٢٩] محمّد، وفرقة قالت:[٣٠] ينطق عن الهوى[٣١] في ابن[٣٢] عمّه، وفرقة قالت: غوى، فأنزل الله عزّ وجلّ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى وَمَا يَنْطِقُ[٣٣] عَنِ ٱلْهَوَى [٥٣:٢–٣].

٥٤٥ البرقيّ، ‹عن ابن›[٣٤] سيف، عن أخيه، عن أبيه، عن زيد الشحّام قال: قرأ أبو عبد الله عليه السلام عِنْدَهَا ‹جَنَّهُ›[٣٥] ٱلْمَأْوَى [٥٣:١٥] ولم يقرأ ‹جنّة›.[٣٦]

٥٤٦ محمّد بن جمهور مثل ذلك.

٥٤٧ منصور، عن العبّاس القصبانيّ،[٣٧] عن داود بن الحصين،[٣٨] عن الفضل بن عبد الملك، عن أبي عبد الله عليه السلام قال: رأى رسول الله صلّى الله عليه وآله بينه وبين الله

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٢٠ م: تظللوه؛ ل: تطللوه. ٢١ [إلى عبده]: مكرر في م؛ ل: به. ٢٢ ت: كذّب. ٢٣ في القرآن: ٱلْفُؤَادُ. ٢٤ م ل ت ب: قول. ٢٥ م ل ت ب: من. ٢٦ سقط من م ل. ٢٧ ل: نرى. ٢٨ في القرآن: ٱلْبَصَرُ. ٢٩ م ل: قتل، وفوق الكلمة في ل: ضل، مع علامة (ظ)، وتحتها: كذا. ٣٠ [وفرقة قالت]: ل: وقالت فرقة، مع علامتي (خ م). ٣١ [عن الهوى]: م: بهوى؛ ل: هوى. ٣٢ م: بن. ٣٣ ت: بداية الكلمة محجوبة بلطخة. ٣٤ ‹عن ابن›: م: وبن؛ ل ت ب: وابن. ٣٥ م ل ت ب: جنة. ٣٦ ل ت ب: صعد؛ [يقرأ ‹جنة›]: م: يعرجه. ٣٧ ل ت: العصاني، والكلمة غير معجمة في ل؛ ب: العضالي. ٣٨ ل ت ب: الحسين.

سورة النجم

٥٤٠ ابن[١] محبوب، عن مالك بن عطيّة، عن حبيب السجستانيّ قال: سألت أبا جعفر عليه السلام عن قول الله تعالى ثُمَّ ‹دَنَا›[٢] فَتَدَلَّى فقال: يا حبيب لا تقرأها هكذا، إنّما هو ثُمَّ دَنَا[٣] ‹فَتَدَانَى›[٤] فَكَانَ[٥] قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ[٦] مَا أَوْحَى [٥٣:٨–١٠] يعني رسول الله صلّى الله عليه وآله.

٥٤١ سهل بن زياد، عن رجل، عن أبي عبد الله عليه السلام في قوله تعالى لَيْسَ لَهَا مِنْ دُونِ ٱللَّهِ كَاشِفَةٌ وَٱلَّذِينَ كَفَرُوا سَتَأْتِيهِمُ[٧] ٱلْغَاشِيَةُ[٨] أَفَمِنْ هَٰذَا ٱلْحَدِيثِ[٩] تَعْجَبُونَ [٥٣:٥٨–٥٩].

٥٤٢ محمّد بن عليّ، عن عليّ بن حمّاد[١٠] الأزديّ، عن عمرو[١١] بن شمر، عن جابر، عن أبي جعفر عليه السلام:[١٢] وَٱلنَّجْمِ إِذَا هَوَى ما فُتنتم إلّا ببغض آل محمّد[١٣] إذا مضى[١٤] مَا ضَلَّ صَاحِبُكُمْ بتفضيله أهل بيته وَمَا غَوَى[١٥] وَمَا يَنْطِقُ عَنِ ٱلْهَوَى[١٦] [٥٣:١–٣] قال:[١٧] إنّ ولاية أمير المؤمنين عليه السلام كانت إليه مشافهةً، أُوحي في عليّ.

٥٤٣ ابن[١٨] أسباط، عن ‹ابن›[١٩] أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام:

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١ م: بن. ٢ م ل ت ب: دنى. ٣ ل ت ب: دنى. ٤ م ل ت ب: فتدانا. ٥ م: وكان. ٦ ل: عبدك. ٧ م: نقطتان فوق الحرف الثاني وتحته؛ ل ت ب: سيئاتهم. ٨ م: للغاشية؛ ب: الفاشية. ٩ م: لحديث. ١٠ [محمد... حماد]: ن: أحمد بن خالد، عن محمد بن خالد؛ ولعل الصواب: محمد بن خالد، عن. ١١ ب: عمر. ١٢ ن: + في قوله عز وجل. ١٣ [فتنتم... محمد]: كذا في ن؛ م: قسم بقيص؛ ل: قسم يعيض، والحرف الأول في (يعيض) غير معجم؛ ت: قسم يفيض؛ ب: قسم بفيض. ١٤ كذا في ن؛ م: قبض؛ ل ت ب: يفيض. ١٥ [وَمَا غَوَى]: سقط من ل. ١٦ [وَمَا... الهَوَى]: ن: إلى قوله إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى [٥٣:٤]. ١٧ ل ت ب: وقال. ١٨ م: بن. ١٩ م: بن؛ سقط من ل ت ب.

٥٣٩ عليّ بن سليمان، عمّن[١١] أخبره، عن أبي عبد الله عليه السلام في قوله وَٱلطُّورِ[١٢] وَكِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ [٥٢:١-٣] قال: كتاب كتبه الله تعالى في ورقة[١٣] ‹آس›[١٤] قبل خلق الخلق بألفي عام: يا شيعة آل محمّد إنّي أنا الله لا إله إلّا أنا، أجيبكم[١٥] من قبل أن تدعوني وأعطيكم من[١٦] قبل أن تسألوني، من لقيني[١٧] منكم[١٨] بولاية عليّ أدخلته جنّتي.

١١ م: عن من. ١٢ م: وطور؛ ل: وبالطور. ١٣ ت ب: ورق. ١٤ م ل ت ب: آسة؛ والنص عن النجفي. ١٥ م: الكلمة غير معجمة؛ ل: أجبتكم. ١٦ سقط من ل ت ب. ١٧ م: لقيتني؛ ل: لقني. ١٨ سقط من ل ت ب.

سورة الطور

٥٣٤ محمّد بن عليّ، عن أبي جميلة، عن محمّد الحلبيّ، عن أبي عبد الله عليه السلام في قول الله تعالى ‹وأَتْبَعْنَاهُمْ›[1] ذُرِّيَّاتِهِمْ بِإِيمَانٍ [٢١:٥٢ – واتّبعتْهم ذرّيّهم › وأتبعناهم ذرّيّاتهم] قال: بمثل أعمال آبائهم.

٥٣٥ محمّد بن عليّ، عن محمّد بن فضيل،[2] عن أبي حمزة، عن أبي جعفر عليه السلام في قوله عزّ وجلّ[3] وَإِنَّ لِلَّذِينَ[4] ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ عَذَابًا دُونَ ذٰلِكَ [٤٧:٥٢].

٥٣٦ ابن[5] سيف، عن أخيه، عن أبيه،[6] عن أبي جعفر عليه السلام مثله.

٥٣٧ قال: حدّثني محمّد بن جمهور، عن بعض أصحابه، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ وَٱلَّذِينَ آمَنُوا وَأَتْبَعْنَاهُمْ ذُرِّيَّاتِهِمْ بِإِيمَانٍ[7] أَلْحَقْنَا بِهِمْ ذُرِّيَّاتِهِمْ [٢١:٥٢ – واتّبعتْهم ذرّيّتهم › وأتبعناهم ذرّيّاتهم – ذرّيّتهم › ذرّيّاتهم] قال: قصر[8] الأبناء عن أعمال الآباء فألحق الله تعالى الأبناء بالآباء ‹فأكرم›[9] بهم[10] الآباء.

٥٣٨ ‹...› وَأَدْبَارَ ٱلسُّجُودِ [٤٠:٥٠] صلاة المغرب وَإِدْبَارَ ٱلنُّجُومِ [٤٩:٥٢] صلاة الفجر.

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[1] م ل ت ب: أتبعناهم. [2] ف: الفضيل. [3] [في... وجل]: سقط من م. [4] ل: الذين. [5] م: بن. [6] م: الكلمة محجوبة بلطخة. [7] سقط من ل. [8] ب: قصروا. [9] م ل ت: فألبس؛ ب: فليس. [10] ب: لهم.

٥٣٣ وبإسناده، عن قول الله تعالى وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلإِنْسَ إِلَّا لِيَعْبُدُونِ [٥٦:٥١] قلت: خُلقوا للعبادة وهم يعصون ويعبدون غيره؟ وقرأ لَعَلَّ ٱللّٰهَ يُحْدِثُ[١١] بَعْدَ ذٰلِكَ أَمْرًا [١:٦٥] فعرفتُ أنّها منسوخة. ورُوي عن حمّاد، عن حريز،[١٢] عنه عليه السلام أنّها منسوخة، نسختها وَلَا يَزَالُونَ مُخْتَلِفِينَ[١٣] إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذٰلِكَ خَلَقَهُمْ [١١٨:١١–١١٩] للاختلاف.

١١ كذا في هامش ل، مع علامة (ظ). ١٢ م: حرير. ١٣ م: مختلفون؛ ل ب: يختلفون؛ ت فوق الكلمة: يختلفون + كذا نسخة.

سورة الذاريات[1]

٥٢٨ ابن[2] سيف، عن أخيه، عن أبيه، عن أبي حمزة،[3] ‹عن أبي جعفر عليه السلام›[4] في قوله إِنَّمَا تُوعَدُونَ لَصَادِقٌ فِي عَلِيٍّ [٥١:٥] هكذا نزلت.

٥٢٩ وعن أبي جعفر عليه السلام: وَإِنَّ لِلظَّالِمِينَ[5] آلَ مُحَمَّدٍ حَقَّهُمْ عَذَابًا دُونَ ذٰلِكَ وَلٰكِنَّ أَكْثَرَهُمْ لَا ‹يَعْلَمُونَ›[6] [٥٢:٤٧ – للذين ظلموا › للظالمين].

٥٣٠ وفي قوله عزّ وجلّ فَفِرُّوا[7] إِلَى ٱللهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ [٥١:٥٠] قال: فِرّوا من الظلمة إلى الحجّ.

٥٣١ عليّ، عن داود بن فرقد، وصفوان، عن ابن[8] مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألته ‹عن قول الله عزّ وجلّ›[9] إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ [٥١:٨] قال: منسوخة.

٥٣٢ وعن غيره قال: سألته عن قول الله عزّ وجلّ يُؤْفَكُ عَنْهُ مَنْ أفكَ [٥١:٩] قال: يُؤفك عن ‹الجنّة›[10] من أفك عن الولاية.

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١ [سورة الذاريات]: م: سورة والذاريات. ٢ م: بن. ٣ ل فوق الكلمة: جعفر، مع علامة (ظ). ٤ ‹عن... السلام›: سقط من م ل ت ب؛ والنص عن النجفي. ٥ ل: الظالمين. ٦ م ل ت ب: يعقلون. ٧ م: وفروا. ٨ م: بن. ٩ ‹عن... وجل›: سقط من م ل ت ب؛ والنص يقتضيه السياق. ١٠ م ل ت ب: أخيه؛ والنص عن البصائر وغيره.

سورة ق[1]

٥٢٣ البرقيّ، عن حمّاد، عن حريز، عن أبي عبد الله عليه السلام: وَجَاءَتْ سَكْرَةُ ٱلْحَقِّ بِٱلْمَوْتِ[2] [١٩:٥٠ – الموت بالحقّ › الحقّ بالموت].

٥٢٤ محمّد بن عليّ، ‹عن›[3] الحجّال، عن داود بن أبي يزيد قال: حدّثني من ذكر عن أبي عبد الله عليه السلام في قوله جلّ ثناؤه يَوْمَ نَقُولُ لِجَهَنَّمَ[4] هَلِ ٱمْتَلَأْتِ وَتَقُولُ[5] هَلْ مِن[6] مَّزِيدٍ [٣٠:٥٠] قال: إذا ملأ الله عزّ وجلّ جهنّم بأهلها قالت الجنّة: يا ربّ املأني كما ملأتَ النار، فيخلق[7] الله عزّ وجلّ لها خلقًا لم يعصوه قطّ فيملأها[8] بهم،[9] طوبى[10] لهم.

٥٢٥ وفي قوله عزّ وجلّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ [٢٤:٥٠] قال: هما محمّد وعليّ صلوات الله عليهما الملقيان أعداء الله في النار يوم القيامة.

٥٢٦ وقوله عزّ وجلّ فَهُمْ[11] فِي أَمْرٍ مَّرِيجٍ [٥:٥٠] قال: مرجوا[12] الحقّ والباطل.

٥٢٧ القاسم بن عبد الرحمن، عمّن[13] أخبره، عن الرضا عليه السلام[14] ‹في قوله عزّ وجلّ وَلَدَيْنَا مَزِيدٌ [٣٥:٥٠] قال›:[15] أتدري ما هذا[16] المزيد؟[17] قال: لا، قال: نحن معشر الأوصياء نَفِدُ[18] إلى الله عزّ وجلّ[19] في كلّ ليلة جمعة فنرجع[20] وقد ازددنا علمًا.[21]

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١ [سورة ق]: م: سورة قاف. ٢ [الحق بالموت]: ل ت: في الموت؛ ب: الموت. ٣ سقط من م ب؛ ل ت: بن. ٤ [نقول لجهنم]: ل: يقول. ٥ ل: ويقول. ٦ سقط من ب. ٧ ل ت: فخلق. ٨ م: يفملاها. ٩ ل: بها. ١٠ ب: فطوبى. ١١ سقط من ل ت ب. ١٢ ل ت ب: مرج. ١٣ م: عن من. ١٤ [الرضا عليه السلام]: م: صاعد؛ ل: عاصر. ١٥ ‹في... قال›: سقط من م ل ت ب؛ والنص يقتضيه السياق. ١٦ م: هذ. ١٧ ل: المرربي (؟)، والكلمة غير معجمة؛ ت: المردبي (؟)؛ سقط من ب. ١٨ م: نعد (؟)؛ ل: يعد. ١٩ ت: + ونفد إلى الله عز وجل إلى. ٢٠ ل: فرجع. ٢١ ل ت ب: به علمنا.

سورة الحجرات

٥١٩ البرقيّ، عن حمّاد، عن حريز،[١] عن أبي عبد الله[٢] عليه السلام أنّه قال: عمدوا[٣] إلى آية من كتاب الله عزّ وجلّ ‹فدرسوها›:[٤] إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَاءِ ٱلْحُجُرَاتِ بَنُو تَمِيمٍ أَكْثَرُهُمْ لَا[٥] يَعْقِلُونَ [٤:٤٩].

٥٢٠ ‹عبيد الله›[٦] الحلبيّ، عن أبي عبد الله عليه السلام: وَإِن طَائِفَتَانِ مِنَ[٧] ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا [٩:٤٩] قال: نزلت فينا[٨] وفي إخواننا ‹فتُنوزع›[٩] في هذا الأمر[١٠] ثمّ ‹تفيء فئة›[١١] إلى الحقّ.

٥٢١ بعض أصحابه، يرويه عن أبي عبد الله عليه السلام مثل حديث البرقيّ في بني تميم أَكْثَرُهُمْ لَا يَعْقِلُونَ [٤:٤٩] فقيل[١٢] لأبي عبد الله عليه السلام: إنّ أكثر القضاة منهم، فقال: لأنّ الأمر مركوس.[١٣]

٥٢٢ وفي قوله عزّ وجلّ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَانَ[١٤] وَزَيَّنَهُ فِي قُلُوبِكُمْ[١٥] يعني أمير المؤمنين صلوات الله عليه وآله وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ[١٦] [٧:٤٩] الأوّل والثاني والثالث.

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١ م: الكلمة غير معجمة + عن جراح (والكلمة غير معجمة). ٢: [عبد الله]: م: جعفر. ٣ ت: عمدو. ٤ م ل ت ب: فادرسوها. ٥ ت: الا. ٦ ‹عبيد الله›: م ل ت ب: عبد الله. ٧ [‹عبيد الله›... من]: ب: الكلمات غير واضحة. ٨ ل: فيها. ٩ م: فتناذع (؟)؛ ل ت: فسارع؛ ب: فنصارع. ١٠ ل: الا. ١١ ‹تفيء فئة›: م: يبقى (؟) فيه؛ ل ت ب: بقي فيه. ١٢ ل ت ب: وقيل. ١٣ ل ت ب: موكوس. ١٤ سقط من م. ١٥ م: قلوبهم. ١٦ ب: + يعني.

سورة الفتح

٥١٧ رُوي عن أبي الحسن الثالث عليه السلام أنّه سُئل عن قول الله جلّ ثناؤه إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ [٤٨:١-٢] فقال: وأيّ[١] ذنب لرسول الله صلّى الله عليه وآله كان متقدّمًا أو متأخّرًا؟[٢] إنّما حمّله الله عزّ وجلّ ذنوب ‹شيعته›[٣] ممّن مضى ومن بقي ثمّ غفرها الله له.

٥١٨ ورُوي عنه أنّه قال لعليّ: إنّي سألت الله جلّ وعزّ يا عليّ[٤] أن لا يحرم شيعتك التوبة حتّى تبلغ[٥] نفس ‹أحدهم[٦] حنجرته›،[٧] فأجابني إلى ذلك وليس ذلك لغيرهم.

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١ ل فوق الكلمة: ما، مع علامة (ظ). ٢ [أو متأخرًا]: ل ت ب: ومتأخرًا. ٣ م: شيعة الله؛ ل: شيعة الله، وتحت (الله): رسول، مع علامة (ظ)؛ ت: شيعته (؟) رسول الله، وفي الهامش: شيعة الله؛ ب: شيعة؛ والنص عن القمي. ٤ [يا علي]: سقط من ل ت ب. ٥ ل ت ب: يبلغ. ٦ م ل ت ب: آخر منهم؛ والنص عن النجفي. ٧ م: لحنجرته؛ ل: بحنجرته، مع نقطتين فوق الحرف قبل الأخير وتحته؛ ت ب: بحنجريه، وفوق الكلمة في ت: كذا؛ والنص عن النجفي.

٥١٣ محمّد[٢٦] بن عليّ، عن ابن[٢٧] فضيل،[٢٨] عن أبي حمزة، عن[٢٩] أبي جعفر عليه السلام:[٣٠] ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ ٱللَّهُ[٣١] فِي عَلِيٍّ فَأَحْبَطَ[٣٢] أَعْمَالَهُمْ [٩:٤٧].

٥١٤ إسحاق بن عمّار قال: قرأ أبو عبد الله عليه السلام أُولَٰئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ‹وَٱتَّبَعُوا›[٣٣] أَهْوَاءَهُمْ [١٦:٤٧].

٥١٥ إسحاق بن إسماعيل عنه عليه السلام في قول الله عزّ وجلّ إِنَّ ٱللَّهَ[٣٤] هُوَ ٱلْغَنِيُّ وَأَنتُمُ ٱلْفُقَرَاءُ[٣٥] إِلَيْهِ [٣٨:٤٧ – والله › إنّ الله هو].

٥١٦ وفي قوله ٱلَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ ٱللَّهِ أَضَلَّ[٣٦] أَعْمَالَهُمْ وَٱلَّذِينَ آمَنُوا وَعَمِلُوا ٱلصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ فِي عَلِيٍّ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ [١:٤٧–٢].

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٢٦ ن: محمد بن خالد، عن محمد. ٢٧ م: بن. ٢٨ [ابن فضيل]: ف: محمد بن الفضيل. ٢٩ ن: + جابر عن. ٣٠ ن: + أنه قال قوله تعالى. ٣١ م ل ت ب: + عز وجل. ٣٢ ت ل: فحبط، وفوق الكلمة في ل: فأحبط. ٣٣ م ل ت ب: فاتبعوا. ٣٤ [إن الله]: سقط من ل ت ب. ٣٥ ل ت ب: الفقير لما. ٣٦ ل ب: وضل.

سورة محمّد[١]

٥٠٩ محمّد بن عليّ، عن محمّد بن فضيل[٢] قال:[٣] سمعت أبا[٤] الحسن[٥] موسى[٦] ‹بن›[٧] جعفر عليه السلام ‹يتلو›[٨] أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْآنَ فَيَقْضُوا[٩] مَا[١٠] عَلَيْهِمْ مِنَ ٱلْحَقِّ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا[١١] [٤٧:٢٤].

٥١٠ ‹ابن›[١٢] أبي عمير، عن حمّاد بن عثمان، ‹عن›[١٣] الحلبيّ، عن أبي عبد الله عليه السلام ‹أنّه قرأ›[١٤] أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْآنَ ‹فَيَقْضُوا مَا›[١٥] عَلَيْهِمْ مِنَ ٱلْحَقِّ[١٦] [٤٧:٢٤].

٥١١ ابن[١٧] أبي عمير، عن حمّاد، عن الحلبيّ قال: قرأ أبو عبد الله عليه السلام فَهَلْ عَسَيْتُمْ إِنْ تُوُلِّيتُمْ ‹فَتَسَلَّطْتُمْ›[١٨] وَمَلَكْتُمْ[١٩] أَنْ تُفْسِدُوا فِي ٱلْأَرْضِ وَتُقَطِّعُوا[٢٠] أَرْحَامَكُمْ [٤٧:٢٢ – تَوَلَّيْتُمْ › تُوُلِّيتُمْ] قال: نزلت هذه الآية في بني أميّة.

٥١٢ البرقيّ، عن محمّد بن عليّ،[٢١] عن ثعلبة بن[٢٢] ميمون، عن زرارة وعبد الرحيم[٢٣] القصير، عن أبي جعفر عليه السلام قال: تلا رسول الله صلّى الله عليه وآله فَهَلْ عَسَيْتُمْ[٢٤] إِنْ تُوُلِّيتُمْ ‹فَتَسَلَّطْتُمْ›[٢٥] وَمَلَكْتُمْ [٤٧:٢٢ – تَوَلَّيْتُمْ › تُوُلِّيتُمْ].

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١ م: + صلى الله عليه وآله الطاهرين؛ ل: + صلى الله عليه وآله وسلم. ٢ ف: الفضيل. ٣ ل ت: + ما، وفوق الكلمة في ل علامة (ظ). ٤ ب: أبي. ٥ ف: + بن. ٦ م ت ب: مولى. ٧ م ت ب: أبي؛ ل: ابن. ٨ م: يتلوا؛ ل ت ب: سالوا. ٩ كذا في ف؛ م ل ب: فيقضون؛ ت: فيغمضون. ١٠ م ل ت ب: بما، وفوق الكلمة في ل: ما. ١١ [أم... أقفالها]: سقط من ل ت ب. ١٢ م: بن. ١٣ سقط من م. ١٤ ‹أنه قرأ›: م: اقرأ. ١٥ ‹فيقضوا ما›: م: فيقضون بما. ١٦ [‹ابن›... الحق]: سقط من ل ت ب. ١٧ م: بن. ١٨ م ل ت ب: فسلطتم. ١٩ م: وما ملكتم. ٢٠ ت: وتقطعو. ٢١ كذا في ف، مع علامة (ظ) فوق الكلمة؛ م: يحيى؛ سقط من ل ب؛ ت: بياض بمقدار كلمة. ٢٢ م: عن. ٢٣ سقط من م. ٢٤ ت: الكلمة محجوبة بلطخة. ٢٥ م ت: فسلطتم؛ ل ب: وتسلطتم.

سورة الأحقاف

٥٠٧ أحمد بن النضر،[١] عن أبي مريم، عن أبي عبد الله عليه السلام[٢] وأبي جعفر عليه السلام في قول الله جلّ وعزّ ‹أَفَمَنْ›[٣] كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ إِمَامًا وَرَحْمَةً وَمِنْ قَبْلِهِ كِتَابُ مُوسَى [١١:١٧ – ومن قبله كتاب موسى إمامًا ورحمةً › إمامًا... موسى].

٥٠٨ بعض أصحابنا، يرفعه إلى أبي عبد الله عليه السلام[٤] قال: لمّا نزلت على النبيّ صلّى الله عليه وآله قُلْ مَا كُنْتُ بِدْعًا مِنَ ٱلرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ [٤٦:٩] يعني في ‹حروبه›[٥] قالت قريش: على ما نتّبعه[٦] وهو لا يدري ما يُفعل به ولا بنا؟ فأنزل الله عزّ وجلّ عليه إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ [٤٨:١–٢]. وما كان[٧] لرسول الله صلّى الله عليه وآله[٨] ذنب ولكن حمّله[٩] ذنوبَ شيعته[١٠] ممّن[١١] مضى وبقي ثمّ غفرها الله عزّ وجلّ له، فلم يَعُد[١٢] رسول الله صلّى الله عليه وآله يقولها.[١٣] ويُقال إنّها ‹ممّا›[١٤] زيد[١٥] ‹في›[١٦] كتاب الله عزّ وجلّ، والله[١٧] أعلم.[١٨] ورُوي عن زياد أنّه قال: أنا زدتها[١٩] في كتاب الله فثبتت،[٢٠] فقال له السامع: فأنا بريء ممّا[٢١] زدت. ‹قال›[٢٢] وقوله إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ فِي عَلِيٍّ [٤٦:٩] ‹هكذا نزلت›.[٢٣]

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١ م: النصر. ٢ سقط من م. ٣ م ل ت ب: فمن. ٤ [إلى... السلام]: سقط من م. ٥ م ل ت ب: جوابه؛ والنص عن النجفي. ٦ م: تتبعه. ٧ م: فان، والحرف الأول غير معجم. ٨ ل: + قولها؛ ت: بياض بمقدار كلمة، وفي الهامش: قولها، مع علامة (خ) + كذا. ٩ ل ب: جملة. ١٠ ب: شيعة. ١١ ل ت ب: فمن. ١٢ ل ت ب: يقدر. ١٣ ل ت ب: قولها، وفوق الكلمة في ت: كذا. ١٤ م: فيما؛ سقط من ل ت ب. ١٥ ت: زند. ١٦ م ل ت ب: من. ١٧ سقط من ل. ١٨ ب: الكلمة غير واضحة. ١٩ ت: زدتهما. ٢٠ ل ت ب: فيشق. ٢١ [بريء مما]: ل: يرئ ما. ٢٢ سقط من م ل ت ب؛ والنص عن النجفي. ٢٣ ‹هكذا نزلت›: سقط من م ل ت ب؛ والنص عن النجفي.

سورة الجاثية

٥٠٥ البرقيّ،[١] عن محمّد بن سليمان، عمّن[٢] رواه،[٣] عن أبي بصير قال: قلت لأبي جعفر[٤] عليه السلام: قوله تعالى[٥] هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم[٦] بِالْحَقِّ فقال:[٧] إنّ الكتاب[٨] لم ينطق ولن[٩] ينطق ولكن النبيّ صلّى الله عليه وآله[١٠] هو الناطق[١١] بالكتاب فقال الله تبارك وتعالى: هَٰذَا كِتَابُنَا يُنْطَقُ عَلَيْكُم بِالْحَقِّ [٤٥:٢٩]، ثمّ قال: هكذا نزل به[١٢] جبرئيل عليه السلام على محمّد صلّى الله عليه وآله ولكنّه حُرّف فيما حُرّف من[١٣] كتاب الله عزّ وجلّ.

٥٠٦ ورُوي أنّ عليّ بن الحسين عليه السلام أراد[١٤] ضرب غلام[١٥] له ثمّ قال: قُل لِّلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ [٤٥:١٤] ووضع[١٦] السوط[١٧] من يده، فبكى الغلام فقال له: لِمَ[١٨] تبكي؟[١٩] فقال: لأنّي عندك[٢٠] ممّن لا ‹يرجو›[٢١] أيّام الله، فقال: وأنت ممّن[٢٢] ‹يرجو›[٢٣] أيّام الله ولا أُحبّ أن أملك من يرجو[٢٤] أيّام الله ‹فأتِ›[٢٥] قبر رسول الله صلّى الله عليه وآله وقل: اللّهمّ اغفر لعليّ خطيئته يوم الدين وأنت حرّ لوجه الله، وقال: أيّام الله المرجوّة[٢٦] ثلاثة: يوم قيام القائم ويوم الكرّة ويوم القيامة.

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١ ن: محمد بن خالد البرقي. ٢ م: عن من. ٣ [عمن رواه]: سقط من ن. ٤ ن: عبد الله. ٥ [قوله تعالى]: كذا في ن؛ سقط من م ل ت ب. ٦ ل: عليه. ٧ ل ت ب ن: قال. ٨ [إن الكتاب]: سقط من م ت؛ كذا في هامش ل، مع علامة (ظ) + كما في الكافي وتفسير علي بن إبراهيم؛ ب: + كما في الكافي وتفسير علي بن إبراهيم (والكلمات بين قوسين). ٩ [لم ينطق ولن]: ن: لا. ١٠ [النبي... وآله]: ن: محمد وأهل بيته صلوات الله عليهم. ١١ [هو الناطق]: ن: هم الناطقون. ١٢ سقط من ل ت ب. ١٣ مكرر في م. ١٤ سقط من ل ت ب. ١٥ ل ت: غلام، مصحح إلى: غلاما؛ ب: غلاما. ١٦ ل: ووضعوا، مصحح إلى: ووضع. ١٧ م: الصوط. ١٨ كذا في ك؛ م: مم؛ ل ت: بم، وفوق الكلمة في ت: مم، مع علامة (ظ). ١٩ [لا... تبكي]: ب: الكلمات غير واضحة. ٢٠ ل: نقطة فوق الحرف الثاني وتحته؛ ت ب: عبدك. ٢١ م ل ت ب: أرجوا. ٢٢ سقط من ل. ٢٣ م ب: يرجوا؛ ل ت: ترجوا. ٢٤ كذا في ك؛ م ت ب: يرجوا؛ ل: ترجوا. ٢٥ م ل ت ب: فائت. ٢٦ ل: المرجو.

سورة الدخان

٥٠٢ أحمد بن محمّد، ‹عن ابن›[1] فضّال، ‹عن أبي›[2] شعيب، عن أبي جميلة، عن أبي عبد الله عليه السلام أنّه قرأ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَنَعِيمٍ وَخُلُودٍ[3] وَمَقَامٍ كَرِيمٍ [٤٤:٢٥-٢٦ – وعيون وزروع › ونعيم وخلود].

٥٠٣ جعفر بن محمّد، عن ‹حذيفة›[4] بن منصور، عن أبي عبد الله عليه السلام أنّه قال في قوله تعالى ذُقْ إِنَّكَ أَنْتَ ٱلضَّعِيفُ ٱللَّئِيمُ [٤٤:٤٩ – العزيز الكريم › الضعيف اللئيم].

٥٠٤ ورُوي عن أبي عبد الله عليه السلام أنّه قال: إذا مات المؤمن[5] بكى عليه مواضع سجوده من الأرض والباب الذي كان يُرفع منه إلى السماء، وهو قول الله جلّ ثناؤه فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَاءُ وَٱلْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ [٤٤:٢٩] قوم فرعون والكفّار.

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١ ‹عن ابن›: م ل ت ب: وابن. ٢ ‹عن أبي›: م ل ت ب: وأبو. ٣ في هامش ل: زروع، مع علامة (ظ). ٤ م ل ت ب: عبد الله. ٥ ل: المؤمنين؛ ت: المؤمنن.

٥٠٠ البرقيّ، عن أحمد بن النضر،[١٩] عن موسى النميريّ، عن أبي عبد الله عليه السلام في قول الله جلّ ذكره وَقِيلِهِ يَا رَبِّ إِنَّ هٰؤُلَاءِ[٢٠] قَوْمٌ لَا يُؤْمِنُونَ [٤٣:٨٨] قال: أراد الله عزّ وجلّ أن يأمره بقتلهم، ثمّ أنزل عزّ وجلّ فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ [٤٣:٨٩].

٥٠١ أحمد بن نضر،[٢١] رواه ‹عن›[٢٢] ‹...›: إنّ أوّل شيء خلق الله القلم فقال له: اكْتُبْ، قال: وما أكتب؟ قال: اكْتُبْ[٢٣] وَإِنَّهُ فِي[٢٤] أُمِّ ٱلْكِتَابِ لَدَيْنَا[٢٥] عَلِيٌّ حَكِيمٌ [سورة ٤٣:٤ – لعليّ › عليّ].

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١٩ م: النصر. ٢٠ [إن هؤلاء]: م: إنهاؤلا. ٢١ ل ب: نصر. ٢٢ سقط من م؛ ل ت ب: على. ٢٣ سقط من ل ت ب. ٢٤ سقط من ب. ٢٥ ل ت ب: + عليم، والكلمة مشطوبة في ت.

سورة الزخرف

٤٩٦ ‹الحسين›[١] بن سيف، عن أخيه، عن أبيه،[٢] عن أبي القاسم، عن أبي عبد الله عليه السلام: وَلَوْلَا[٣] أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَاحِدَةً كُفَّارًا لَجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ [٤٣:٣٣] ثمّ قال: والله لو فعل الله عزّ وجلّ لفعلوا.

٤٩٧ البرقيّ،[٤] عن محمّد بن سليمان، عن أبيه، عن أبي عبد الله عليه السلام في قوله جلّ ثناؤه[٥] وَمَا ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا هُمُ ٱلظَّالِمِينَ قال: وَمَا ظَلَمْنَاهُمْ بِتَرْكِهِمْ وَلَايَةَ أَهْلِ بَيْتِكَ وَلَٰكِن كَانُوا هُمُ ٱلظَّالِمِينَ[٦] [٤٣:٧٦].

٤٩٨ محمّد بن عليّ،[٧] عن ابن[٨] أسلم،[٩] عن أيّوب البزّاز،[١٠] عن عمرو[١١] بن شمر،[١٢] عن جابر،[١٣] عن[١٤] أبي جعفر عليه السلام:[١٥] وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ[١٦] ظَّلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنَّكُمْ فِي ٱلْعَذَابِ مُشْتَرِكُونَ [٤٣:٣٩].

٤٩٩ سهل بن زياد، عن رجل، عن أبي عبد الله عليه السلام: ‹وَفِيهَا›[١٧] مَا تَشْتَهِي[١٨] ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ [٤٣:٧١ – تشتهيه › تشتهي].

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١ م ل ت ب: الحسن. ٢ [عن أبيه]: سقط من ل ت ب. ٣ في القرآن: وَلَوْلَا. ٤ ن: محمد بن خالد. ٥ [في... ثناؤه]: سقط من م. ٦ [وما ظلمناهم ولكن... الظالمين]: كذا في ن؛ م: وَمَا ظَلَمُونَا بِتَرْكِهِمْ وَلَايَةَ أَهْلِ بَيْتِكَ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ [٢:٥٧ و٧:١٦٠]؛ ل: وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ [٢٩:٤٠]؛ ت ب: وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ لَٰكِن (كذا) بِتَرْكِهِمْ وَلَايَةَ أَهْلِ بَيْتِكَ وَلَٰكِن كَانُوا (ت فوق الكلمة: كذا) أَنفُسَهُمْ يَظْلِمُونَ [٢٩:٤٠]. ٧ ن: خالد البرقي. ٨ م: بن؛ ن: أبي. ٩ ب فوق الكلمة: مسلم. ١٠ م: البرا؛ ب فوق الكلمة: البرا. ١١ ب: عمر. ١٢ [عن عمرو بن شمر]: سقط من ن. ١٣ ت: الجرجابر، وفي الهامش: عمرو بن الجرجاني عن أبي جعفر، مع علامة (خ) + كذا؛ [بن شمر عن جابر]: م: الجرجاني؛ [عن جابر]: كذا في ف وهامش ل، مع علامة (ظ). ١٤ مكرر في هامش ل. ١٥ ن: + قال. ١٦ م ت ب: أن. ١٧ م: ففيها؛ ل ت ب: فمنها. ١٨ ف: تشهيه.

٤٩٣ محمّد بن ‹أسلم›،[١٥] عن عبد الله بن جندب، عن الرضا عليه السلام: شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّى بِهِ نُوحًا وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَمُوسَى وَعِيسَى ‹وَٱلَّذِي›[١٦] أَوْحَيْنَا إِلَيْكَ أَنْ أَقِيمُوا ٱلدِّينَ بِآلِ[١٧] مُحَمَّدٍ وَلَا تَتَفَرَّقُوا فِيهِ وَكُونُوا عَلَى جَمَاعَةٍ[١٨] كَبُرَ[١٩] عَلَى ٱلْمُشْرِكِينَ ‹بولاية›[٢٠] عليّ[٢١] مَا تَدْعُوهُمْ إِلَيْهِ يَا مُحَمَّدُ مِنْ وَلَايَةِ عَلِيٍّ [١٣:٤٢ – والذي أوحينا إليك وما وصّينا به إبراهيم › وإبراهيم... ويعقوب].

٤٩٤ محمّد بن عليّ،[٢٢] عن محمّد بن أسلم،[٢٣] عن أيّوب البزّاز،[٢٤] عن عمرو[٢٥] بن شمر، عن جابر بن يزيد،[٢٦] عن أبي جعفر عليه السلام:[٢٧] خَاشِعِينَ مِنَ ٱلذُّلِّ لِعَلِيٍّ[٢٨] يَنظُرُونَ إِلَيْهِ[٢٩] مِن طَرْفٍ خَفِيٍّ [٤٥:٤٢] يعني إلى القائم.[٣٠]

٤٩٥ وبإسناده: أَلَا[٣١] إِنَّ ٱلظَّالِمِينَ آلَ مُحَمَّدٍ فِي عَذَابٍ مُّقِيمٍ [٤٥:٤٢].

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١٥ م ت ب: مسلم. ١٦ م ت: والذين؛ ب: وللذين. ١٧ م: قال. ١٨ كذا في ب فوق الكلمة؛ م ت ب: جماعته. ١٩ ت: كبير. ٢٠ م ت ب: ولاية. ٢١ مكرر في ت ب. ٢٢ [محمد بن علي]: ن: البرقي (والصواب: البرقي، عن محمد بن علي). ٢٣ ت ب: مسلم. ٢٤ كذا في ف ن؛ م ت ب: البرا. ٢٥ كذا في ف ن؛ م ت: محمد؛ ب: عمر. ٢٦ [بن يزيد]: كذا في ن؛ سقط من م ت ب. ٢٧ ن: + قال قوله عز وجل. ٢٨ سقط من ن. ٢٩ سقط من ن. ٣٠ [يعني إلى القائم]: سقط من م ت؛ ب: + كذا في تفسير محمد بن العباس (في المخطوطة: العباش) نقلا عن أحمد بن محمد السياري مصنف الكتاب؛ ن: + عجل الله فرجه. ٣١ م: إلّا.

سورة عسق[1]

٤٩٠ محمّد[2] بن عليّ،[3] عن محمّد بن فضيل، عن أبي حمزة، عن أبي جعفر عليه السلام قال:[4] قرأ[5] وَتَرَى ٱلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ لَمَّا رَأَوُا[6] ٱلْعَذَابَ وعليّ هو العذاب يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ [٤٢:٤٤].

٤٩١ محمّد بن سنان، عن الرضا عليه السلام في قوله عزّ وجلّ[7] كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ يَا مُحَمَّدُ مِنْ وَلَايَةِ عَلِيٍّ [٤٢:١٣] هكذا في الكتاب مخطوطة.[8]

٤٩٢ صفوان قال: كان في كتاب الرضا عليه السلام إلى عبد الله بن جندب: شَرَعَ لَكُمْ مِنَ ٱلدِّينِ مَا وَصَّى بِهِ نُوحًا وَٱلَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّى بِهِ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ...[9] أَنْ أَقِيمُوا ٱلدِّينَ بِآلِ مُحَمَّدٍ وَلَا تَتَفَرَّقُوا فِيهِ وَكُونُوا عَلَى جَمَاعَةٍ[10] كَبُرَ عَلَى ٱلْمُشْرِكِينَ من أشرك بولاية عليّ مَا تَدْعُوهُمْ[11] إِلَيْهِ مِنْ وَلَايَةِ عَلِيٍّ إِنَّ ٱللَّهَ يَا مُحَمَّدُ...[12] يَهْدِي[13] إِلَيْهِ مَنْ يُنِيبُ من يُجيبك[14] إِلَى وَلَايَةِ أَمِيرِ ٱلْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صلوات الله عليه واله [٤٢:١٣ – وصّينا ‹ وصّى – اللهُ › إنّ اللهَ].

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١ [سورة عسق]: ب: سورة حمَ عسَق. ٢ ن: محمد بن خالد، عن محمد. ٣ ن: + الصيرفي. ٤ ن: أنه. ٥ ب: قرئ. ٦ م: رأو. ٧ [في... وجل]: سقط من م. ٨ ب: محفوظة. ٩ في القرآن: وَمُوسَى وَعِيسَى. ١٠ م: جماعته؛ ب: جماعته، وفوق الكلمة: جماعة. ١١ م: يدعوهم. ١٢ في القرآن: يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ. ١٣ في القرآن: وَيَهْدِي. ١٤ ت: يجنبك (؟)؛ ب: يحييك.

إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ[٤٩] قَدِيرٌ إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَىٰ فِي ٱلنَّارِ يَا مُحَمَّدُ هؤلاء[٥٠] المكذّبون خَيْرٌ أَمْ[٥١] مَنْ يَأْتِي آمِنًا يَوْمَ ٱلْقِيَامَةِ [٤١:٣٨–٤٠] لَا يَسْأَمُ ٱلْإِنْسَانُ مِنْ دُعَاءِ ٱلْخَيْرِ[٥٢] وَٱلْكَافِرُ إِذَا مَسَّهُ ٱلضَّرُّ فَيَؤُوسٌ من الرحمة قَنُوطٌ [٤١:٤٩ – وإنْ › والكافر إذا – الشرّ › الضرّ].

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٤٩ [كل شيء]: ت: كلشيء. ٥٠ م: هاؤلا. ٥١ ت ب: + امام. ٥٢ ت: بالخير.

٤٨٥ ابن[٢٦] أسباط قال: حدّثني عليّ بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: حمٓ[٢٧] تَنزِيلٌ مِنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ‹بخلقه›[٢٨] كِتَٰبٌ فُصِّلَتْ آيَٰتُهُۥ قُرْءَانًا عَرَبِيًّا [٤١:١-٣].

٤٨٦ وبإسناده: بلسان عربيّ مبين لا ‹أعجميّ›.[٢٩]

٤٨٧ وبإسناده: قَالُوا *[٢٩] قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ [٤١:٥] ‹...›.

٤٨٨ وبإسناده: ‹شَهِدَ›[٣٠] عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجَمِيعُ جَوَارِحِهِمْ ‹وَجُلُودُهُم›[٣١] بِمَا كَانُوا يَعْمَلُونَ فِي ٱلدُّنْيَا [٤١:٢٠] قال: وجلودهم فروجهم وكنى عن ذَكَر رجل[٣٢] ‹بجلده›.[٣٣]

٤٨٩ وبإسناده:[٣٤] فَلَنَجْزِيَنَّ[٣٥] ٱلَّذِينَ كَفَرُوا بِتَرْكِهِمْ وَلَايَةَ أَمِيرِ ٱلْمُؤْمِنِينَ صلوات الله عليه عَذَابًا...[٣٦] فِي ٱلدُّنْيَا [٤١:٢٧ – فلنُذيقنّ › فلنَجزينّ] على الأدنى وَمَا ‹يُلَقَّاهَا›[٣٧] إِلَّا كُلُّ[٣٨] ذِي[٣٩] حَظٍّ[٤٠] عَظِيمٍ [٤١:٣٥ – ذو › كلّ ذي] فَإِنِ[٤١] ٱسْتَكْبَرُوا ولم[٤٢] يطيعوا وأبوا إلّا عبادتهم فَٱلَّذِينَ عِندَ[٤٣] رَبِّكَ يا مُحَمَّدُ من الملائكة يسبّحونه ولَا[٤٤] يَسْأَمُونَ ومن في الأرض من[٤٥] عبادي الصالحين وإنّهم لا يسجدون للشمس ولا للقمر بل مطيعين ولا مستكبرين...[٤٦] فَإِذَا أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ[٤٧] وَرَبَتْ بعد موتها وعاشت وأحياها...[٤٨]

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٢٦ م: بن. ٢٧ ت ب: هذه. ٢٨ م: يخلفه؛ ت ب: لخلقه. ٢٩ م ت ب: عجمي. *٢٩ في القرآن: وَقَالُوا. ٣٠ م ت ب: ليشهد. ٣١ م ت ب: وقلوبهم. ٣٢ ت ب: بظر. ٣٣ م ت ب: فرجه. ٣٤ سقط من ت ب. ٣٥ م: فليجرنن. ٣٦ في القرآن: شَدِيدًا. ٣٧ م ت ب: يلقيها. ٣٨ سقط من ت ب. ٣٩ ب: ذو. ٤٠ ت: خط. ٤١ ت ب: فإذا. ٤٢ ت ب: لم. ٤٣ ب: عنده. ٤٤ [يسبحونه ولا]: في القرآن: يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا. ٤٥ سقط من ت ب. ٤٦ في القرآن: وَمِنْ آيَاتِهِ أَنَّكَ تَرَى ٱلْأَرْضَ خَاشِعَةً. ٤٧ ت: أهزت. ٤٨ في القرآن: إِنَّ ٱلَّذِي أَحْيَاهَا لَمُحْيِي ٱلْمَوْتَىٰ.

سورة السجدة

٤٨٢ البرقيّ، عن سعدان بن مسلم، عن[1] أبان بن تغلب قال: قال أبو عبد الله عليه السلام وتلا هذه الآية وَيْلٌ[2] لِلْمُشْرِكِينَ ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَاةَ ثمّ قال: يا[3] أبان، أترى أنّ الله طلب من المشركين زكاة[4] أموالهم وهم يعبدون معه غيره؟ قلت: كيف هي؟ قال:[5] وَوَيْلٌ[6] لِلْمُشْرِكِينَ الذين أشركوا بالإمام[7] الأوّل[8] ولم يؤدّوا[9] إلى الآخر ما[10] قال فيه الأوّل وَهُمْ به[11] كَافِرُونَ [٤١:٦–٧].

٤٨٣ وعنه،[12] عن ابن[13] أبي عمير، عن أبي أيّوب، عن محمّد بن مسلم، عن أبي عبد الله عليه السلام في قوله[14] جلّ وعزّ إِنَّ ٱلَّذِينَ قَالُوا رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَامُوا تَتَنَزَّلُ[15] عَلَيْهِمُ ٱلْمَلَائِكَةُ أَلَّا[16] تَخَافُوا وَلَا تَحْزَنُوا[17] [٤١:٣٠] قال:[18] ‹استقاموا›[19] على الأئمّة واحدًا بعد واحد.

٤٨٤ أبو طالب، عن يونس، عن ‹خزيمة›،[20] عن ابن[21] يقطين قال: تلا أبو عبد الله عليه السلام[22] وَمَا ‹يُلَقَّاهَا›[23] إِلَّا ٱلَّذِينَ صَبَرُوا وَمَا ‹يُلَقَّاهَا›[24] إِلَّا ذُو حَظٍّ[25] عَظِيمٍ [٤١:٣٥] فقال: هو ذاك.

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١ [البرقي... عن]: ن: وروى أحمد بن محمد بن سيار بإسناده إلى. ٢ في القرآن: وَوَيْلٌ؛ م: وقل. ٣ سقط من ل. ٤ ل ب: بزكاة. ٥ [وتلا... قال]: سقط من ن. ٦ كذا في ن؛ م ل ت ب: ويل. ٧ ن: مع الأمام. ٨ ن: + غيره. ٩ م: نودوا الزكاة؛ ل ت: يؤدّ الزكاة؛ ب: + الزكاة؛ ن: يردوا. ١٠ [الأخر ما]: م ل ت ب: آخرها. ١١ في القرآن: بِٱلْآخِرَةِ هُمْ. ١٢ ن: عن محمد بن خالد. ١٣ م: بن. ١٤ ن: قول الله. ١٥ م: تنزل، والكلمة غير معجمة. ١٦ م ل ب: أن لا. ١٧ ت: تحزنو؛ [تتنزل... تحزنوا]: سقط من ن. ١٨ سقط من م ت ب. ١٩ م ت ب ن: واستقاموا. ٢٠ م: الكلمة غير معجمة؛ ت ب: قريمة. ٢١ م: بن. ٢٢ [أبو... السلام]: سقط من م. ٢٣ م: تلقها؛ ت: يلقيها؛ ب: يلقها. ٢٤ م ب: يلقها؛ ت: يلقيها. ٢٥ ب: خط.

كان في القرآن مِن هو وبه وأنّه ونحو[٤٧] هذا فإنّما يُعنى[٤٨] به عليّ، وهو قوله عزّ وجلّ وَإِن[٤٩] يُشْرَكْ[٥٠] بِهِ تُؤْمِنُوا[٥١] [١٢:٤٠] وقوله إِنَّمَا يَبْلُوكُمُ ٱللهُ بِهِ[٥٢] وَلَيُبَيِّنَنَّ[٥٣] لَكُمْ يَوْمَ ٱلْقِيَامَةِ مَا كُنتُمْ فِيهِ[٥٤] تَخْتَلِفُونَ [١٦:٩٢].

٤٧ ل: نحو. ٤٨ ل ت ب: عني. ٤٩ م ل: ولن. ٥٠ ل: نشرك. ٥١ م: يؤمنوا؛ ل: نؤمنوا.
٥٢ سقط من ل؛ [الله به]: ت ب: به الله. ٥٣ م: ولتبيبن (؟)؛ ت: ولتبينن (؟). ٥٤ سقط من ل.

٤٧٩ عبد ‹الله›[٢٩] الأصمّ، عن هشام بن سالم، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ وَٱلْمَلَٰٓئِكَةُ مِنْ[٣٠] حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ[٣١] بِحَمْدِ رَبِّهِمْ وَلَا يَفْتُرُونَ وَيَسْتَغْفِرُونَ لِمَنْ[٣٢] فِي ٱلْأَرْضِ مِنَ ٱلْمُؤْمِنِينَ [٥:٤٢] قلت: ما هذا، جُعلت فداك؟ قال: هذا القرآن كما أُنزل على محمّد صلّى الله عليه وآله بخطّ عليّ صلوات الله عليه، قلت: إنّا نقرأ وَيَسْتَغْفِرُونَ لِمَنْ فِي ٱلْأَرْضِ، قال: ففي الأرض اليهود والنصارى والمجوس وعبدة الأوثان، أفترى أنّ حملة العرش يستغفرون[٣٣] ‹لهؤلاء›؟[٣٤] إنّ[٣٥] الذي وضع هذا لضالّ[٣٦] مُضلّ يعلّمهم الكفر والضلال.[٣٧]

٤٨٠ ابن أسباط، عن عليّ بن منصور، عن إبراهيم بن[٣٨] عبد الحميد، عن الوليد بن صبيح،[٣٩] عن أبي عبد الله عليه السلام قال: ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِيَ ٱللَّهُ وَحْدَهُۥ وَأَهْلُ ٱلْوَلَايَةِ كَفَرْتُمْ [١٢:٤٠].

٤٨١ منصور بن العبّاس، رفعه قال: إنّ الله جلّ وعزّ سمّى[٤٠] عليًّا من أسمائه وهو قوله[٤١] عزّ وجلّ للنبيّ صلّى الله عليه وآله: وأعلِمْه أنّي قد نحلته ونحلته ونحلته[٤٢] ‹ونحلته أربعة أشياء›:[٤٣] علمي وفهمي وحكمي واسمي، ‹والرابع الذي›[٤٤] لا ‹يذكره›[٤٥] الناس، ‹فكلّ ما›[٤٦]

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٢٩ سقط من م ل ت ب؛ ف: بياض بمقدار كلمة. ٣٠ سقط من ف. ٣١ ل: يسبحونه. ٣٢ ب: بك (؟). ٣٣ م: يسبحون. ٣٤ م ل ت: لهاولا. ٣٥ [لهؤلاء إن]: ب: لها ولأن. ٣٦ م ل ب: الضال. ٣٧ في هامش ل: ينبغي ذكر الخبر في سورة حمعسق. ٣٨ م ت ب: عن؛ ل: عن، مصحح إلى: بن. ٣٩ ب: حبيح. ٤٠ م: سما. ٤١ ل: له. ٤٢ سقط من ب؛ [نحلته ونحلته ونحلته]: ل: تجليه وتحلبه؛ [ونحلته ونحلته]: سقط من ت. ٤٣ ‹ونحلته أربعة أشياء›: سقط من م ل ت ب؛ والنص عن القمي. ٤٤ ‹والرابع الذي›: م ل ت ب: الرابعة التي. ٤٥ م ل ت ب: يذكرها. ٤٦ ‹فكل ما›: م ل ت ب: فكلما.

سورة المؤمن

٤٧٦ عن بعض أصحابنا قال: قال أبو عبد الله عليه السلام:[١] حمٓ [١:٤٠] أمر قد حمّ أي قد قَرُبَ[٢] ‹...› وهو قوله جلّ ذكره مُؤۡمِنٞ مِّنۡ ءَالِ فِرۡعَوۡنَ يَكۡتُمُ إِيمَٰنَهُۥٓ[٣] [٢٨:٤٠] من آل فرعون.

٤٧٧ البرقيّ، عن ابن[٤] أبي عمير وغيره، عن إبراهيم ‹بن›[٥] عبد الحميد، عن الحسن بن ‹حبيش›،[٦] عن أبي جعفر عليه السلام في قوله جلّ وعزّ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِيَ ٱللَّهُ وَحۡدَهُۥ كَفَرۡتُمۡ[٧] وَإِن يُشۡرَكۡ[٨] بِهِۦ من ليست له ولاية تُؤۡمِنُواْ[٩] فَٱلۡحُكۡمُ لِلَّهِ ٱلۡعَلِيِّ[١٠] ٱلۡكَبِيرِ [١٢:٤٠].

٤٧٨ عن ابن[١١] أذينة،[١٢] عن زيد بن الحسن[١٣] قال: سألت أبا عبد الله عليه السلام عن[١٤] قول[١٥] الله جلّ ثناؤه ‹أَمَتَّنَا›[١٦] ٱثۡنَتَيۡنِ وَأَحۡيَيۡتَنَا ٱثۡنَتَيۡنِ [١١:٤٠] فقال: قال[١٧] أبو جعفر عليه السلام[١٨] فأجابهم:[١٩] ذَٰلِكُم[٢٠] بِأَنَّهُۥٓ إِذَا دُعِيَ ٱللَّهُ وَحۡدَهُۥ وَأَهۡلُ[٢١] ٱلۡوَلَايَةِ كَفَرۡتُمۡ بأنّه ‹كانت›[٢٢] لهم[٢٣] ولاية[٢٤] وَإِن يُشۡرَكۡ[٢٥] بِهِۦ من ليست له ولاية[٢٦] تُؤۡمِنُواْ[٢٧] بأنّ لهم ولاية[٢٨] فَٱلۡحُكۡمُ لِلَّهِ ٱلۡعَلِيِّ ٱلۡكَبِيرِ [١٢:٤٠].

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١ [عن... السلام]: م: قال. ٢ ت: اقترب، وفي الهامش: قرب، مع علامة (خ)؛ ب: قرب، وفي الهامش: اقترب. ٣ ل: إيمانهم. ٤ سقط من م. ٥ م ل ت ب: عن. ٦ م ل ت ب: الحسين. ٧ في هامش ل: + بأن لعلي ولاية، مع علامة (ظ) + كما في ‹تأويل الآيات› عن تفسير محمد بن العباس. ٨ م: تشرك. ٩ م ل ت: يؤمنوا. ١٠ ل ت ب: الولي. ١١ م: بن. ١٢ ب: أذنية. ١٣ [بن الحسن]: م ت: أبي الحسين؛ ل: أبي الحسين، مصحح إلى: بن الحسن. ١٤ سقط من ل. ١٥ ت: الكلمة محجوبة بلطخة. ١٦ م: أمتنتا؛ ل ت ب: وأمتنا. ١٧ سقط من ل ت ب. ١٨ ل فوق الكلمة: علامة (ظ) + كما في تأويل الآيات؛ ب: + كما في تأويل الآيات. ١٩ ت ب: + عن. ٢٠ م ت ب: ذلك؛ ل: ذلك، ولعله مصحح إلى: ذلكم. ٢١ ب: أهل. ٢٢ م ل ت ب: ليست؛ والنص عن النجفي. ٢٣ م ت: لكم. ٢٤ م ب: الولاية؛ ل: لولاية. ٢٥ م: تشرك. ٢٦ [وإن... ولاية]: سقط من ت. ٢٧ م: الكلمة غير معجمة؛ ل ت ب: يؤمنوا. ٢٨ ل ب: الولاية.

٤٧٥ وفي قوله جلّ وعزّ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ قال: إنّما هي إِنَّكَ مَائِتٌ[٢٧] وَإِنَّهُمْ مَائِتُونَ...[٢٨] ‹فَمَنْ›[٢٩] أَظْلَمُ[٣٠] مِمَّن كَذَبَ عَلَى ٱللهِ فَٱدَّعَى مَا لَيْسَ لَهُ وَسُمِّيَ[٣١] بِغَيْرِ ٱسْمِهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَاءَهُ مِنْ عِنْدِ ٱللهِ الآية [٣٩:٣٠-٣٢] وَٱلَّذِي جَاءَ بِٱلصِّدْقِ رسول الله صلّى الله عليه وآله وَصَدَّقَ بِهِ [٣٩:٣٣] أمير المؤمنين عليه السلام.

٢٧ ل: مائة. ٢٨ في القرآن: ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ. ٢٩ م ل ت ب: ومن.
٣٠ [‹فمن› أظلم]: ل: وأظلم. ٣١ م: ويسمى.

سورة الزمر

٤٧٣ محمّد بن عليّ، عن عمرو[١] بن ‹عثمان›،[٢] عن غير واحد، عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله جلّ ثناؤه لَا[٣] تَقْنَطُوا مِنْ رَحْمَةِ ٱللَّهِ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا[٤] ‹فقال›:[٥] إِنَّ ٱللَّهَ يَغْفِرُ لَكُمْ جَمِيعًا ٱلذُّنُوبَ[٦] قال: قلت:[٧] ليس هكذا ‹نقرأه›،[٨] قال: يا أبا[٩] محمّد، فإذا غفر الله الذنوب جميعًا ‹فلمَن›[١٠] يعذّب؟ والله[١١] ما عنى[١٢] من عباده غيرنا وغير شيعتنا وما نزلت إلّا هكذا إِنَّ ٱللَّهَ يَغْفِرُ لَكُمْ ‹جَمِيعًا ٱلذُّنُوبَ›[١٣] [٥٣:٣٩].

٤٧٤ بعض أصحابنا[١٤] أسنده في قوله عزّ وجلّ ‹ضَرَبَ ٱللَّهُ›[١٥] مَثَلاً رَجُلاً فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلاً سَالِمًا[١٦] لِرَجُلٍ [٢٩:٣٩ – سَلَمًا › سالمًا] قال: ‹سالمًا لوليّه أمير المؤمنين صلوات الله عليه›[١٧] وهي الفرقة التي تتولّاه[١٨] ‹وتتبرّأ›[١٩] من[٢٠] عدوّه وتُخالف[٢١] أهل البدع وهم أصحاب السقيفة،[٢٢] فالأوّل[٢٣] أصحابه ‹متشاكسون›[٢٤] يبرأ[٢٥] بعضهم من بعض ويلعن بعضهم بعضًا وهم ‹يتولّونه›.[٢٦]

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١ ل ت ب: عمر. ٢ م ل ت ب: سليمان عن سليمان. ٣ ل: ولا. ٤ [إن... جميعا]: سقط من م. ٥ سقط من م ل ت ب؛ والنص عن النجفي. ٦ [إن... الذنوب]: سقط من ل ت ب. ٧ سقط من ل ت ب. ٨ سقط من م ل ت ب؛ والنص عن النجفي. ٩ [يا أبا]: م ل ت: يابا. ١٠ م ل ت ب: فلم؛ والنص عن النجفي. ١١ م ل: الله. ١٢ [ماعنى]: م: الكلمتان مشطوبتان. ١٣ ‹جميعًا الذنوب›: م: الذنوب جميعًا؛ [وما... ‹الذنوب›]: سقط من ل ت ب. ١٤ ل ت ب: أصحابه. ١٥ ‹ضرب الله›: م ل ت ب: واضرب لهم. ١٦ م: سلمًا. ١٧ ‹سالما... عليه›: م ل ت ب: أمير المؤمنين صلوات الله عليه سالما لوليه. ١٨ م ل ت: يتولاه. ١٩ م: ويبرأ؛ ل: ويتبرى؛ ت: ويتبرئ؛ ب: وتتبرئ. ٢٠ م: امن. ٢١ م: ويحالف؛ ل ت: ويخالف. ٢٢ ل: السفينة. ٢٣ م: والأول. ٢٤ م ل ت ب: متشاركون. ٢٥ ل: يرى؛ ت ب: برئ. ٢٦ م ل ت ب: يتلونه.

٤٧١ وفي قول سليمان رَبِّ[٤٤]...[٤٥] ‹وَهَبْ›[٤٦] لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ[٤٧] مِنْ بَعْدِي [٣٨:٣٥] ‹أعطني[٤٨] ملكًا›[٤٩] وقال: لو[٥٠] صلّى[٥١] سليمان قبل[٥٢] أن توارت[٥٣] بالحجاب لكان قد أدرك ‹فيما›[٥٤] بقي من النهار.

٤٧٢ وفي قوله تعالى إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي ٱلْأَلْبَابِ [٣٩:٢١] قال: هم شيعة عليّ، وعليّ هو الباب.

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٤٤ سقط من م. ٤٥ في القرآن: ٱغْفِرْ لِي . ٤٦ م ل ت ب: هب. ٤٧ م: لاحل. ٤٨ م: اربعي، مصحح إلى: ارتعي؛ ل ت ب: اربعي. ٤٩ م: كما قبلت (؟)، والحرفان الثاني والرابع غير معجمين؛ ل ت ب: كما قلت. ٥٠ ت: إن. ٥١ [لو صلى]: ل ب: الصلي. ٥٢ ت: قيل. ٥٣ ل ت ب: يوارى. ٥٤ م ل ت ب: وما.

٤٦٦ القاسم بن يحيى، عن جدّه الحسن[٢٨] بن راشد، عن أبي خالد، عن أبي جعفر[٢٩] عليه السلام: هٰذَا عَطَاؤُنَا فَأَمْسِكْ أَوْ أَعْطِ بِغَيْرِ حِسَابٍ [٣٨:٣٩ – فامنن أو أمسك › فأمسك أو أعط].

٤٦٧ عليّ بن النعمان، عن ابن[٣٠] مسكان، عن عبد الرحيم[٣١] القصير قال: سمعت أبا جعفر عليه السلام يقرأ هٰذَا عَطَاؤُنَا فَأَمْسِكْ أَوْ أَعْطِ بِغَيْرِ حِسَابٍ [٣٨:٣٩ – فامنن أو أمسك › فأمسك أو أعط].

٤٦٨ بعض أصحابنا، عن أبي بصير، عن أبي عبد الله عليه السلام[٣٢] أنّه[٣٣] قال لجماعة من أصحابه: أنتم[٣٤] الأشرار في كتاب الله، فنظر بعضهم إلى بعض فقال: هو قول الله جلّ اسمه يحكي[٣٥] قول أهل النار وَقَالُوا مَا لَنَا لَا نَرَى[٣٦] رِجَالاً كُنَّا[٣٧] نَعُدُّهُم[٣٨] مِنَ ٱلأَشْرَارِ [٣٨:٦٢] ثمّ قال: أنتم والله في النار تُطلبون وأنتم في الجنّة تُحبرون.[٣٩]

٤٦٩ وفي قوله عزّ وجلّ ‹وَلَاتَ›[٤٠] حِينَ مَنَاصٍ [٣٨:٣] قال: حين لا ‹فرار›.[٤١]

٤٧٠ وفي قوله[٤٢] عزّ وجلّ عَجِّل لَنَا قِطَّنَا قَبْلَ[٤٣] يَوْمِ ٱلْحِسَابِ [٣٨:١٦] قال: هو كتابنا.

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٢٨ كذا في ف؛ م ل ت ب: الحسين. ٢٩ ل ب: عبد الله. ٣٠ م: بن. ٣١ ل ت ب: الرحمن. ٣٢ [عن... السلام]: سقط من م. ٣٣ سقط من ب. ٣٤ ل: ثم. ٣٥ ل: تحكي. ٣٦ [لا نرى]: سقط من ل. ٣٧ سقط من ل ت. ٣٨ ل: تعدهم. ٣٩ م: تخبرون (؟). ٤٠ م ل ت ب: فلات. ٤١ م: قرار؛ [وفي... ‹فرار›]: سقط من ل ت ب. ٤٢ [وفي قوله]: م: وقوله. ٤٣ سقط من ل.

سورة ص

٤٦١ ابن[١] أسباط،[٢] عن علي[٣] بن[٤] أبي[٥] حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال:[٦] ٱصْبِرْ[٧] عَلَىٰ مَا يَقُولُونَ يَا مُحَمَّدُ[٨] من تكذيبهم إيّاك[٩] فإنّي منتقم[١٠] منهم برجل منك وهو قائمي الذي سلّطته على دماء الظلمة وَٱذْكُرْ عَبْدَنَا دَاوُدَ الآية [١٧:٣٨].

٤٦٢ البرقيّ، عن محمّد،[١١] عن أبيه، عن سدير،[١٢] عن أبي عبد الله عليه السلام قال: هُوَ نَبَأٌ عَظِيمٌ فِي صُدُورِ ٱلَّذِينَ أُوتُوا[١٣] ٱلْعِلْمَ أَنتُمْ[١٤] عَنْهُ[١٥] مُعْرِضُونَ [٦٧:٣٨–٦٨].

٤٦٣ ابن[١٦] سيف، عن أخيه، عن أبيه، عن أبي أسامة، عن أبي عبد الله عليه السلام أنّه كان يقرأ ‹سُخْرِيًّا›[١٧] [٦٣:٣٨ – سِخرِيًّا › سُخرِيًّا] يضُمّ بها شفتيه.[١٨]

٤٦٤ محمّد بن إسماعيل، عن يونس، عن فضيل الأعور، عن أبي عبيدة[١٩] ‹الحذّاء›،[٢٠] عن أبي عبد الله عليه السلام: قوله تعالى هَٰذَا عَطَاؤُنَا[٢١] فَٱمْنُنْ أَوْ أَعْطِهْ بِغَيْرِ حِسَابٍ [٣٩:٣٨ – أمسك › أعطه] قلت: أَوْ أَعْطِهْ؟ قال: نعم.

٤٦٥ قال: حدّثني[٢٢] غير واحد، عن أبي عبد الله عليه السلام مثله، إلّا أنّه زاد:[٢٣] إنّ[٢٤] الله أمر بالإمساك، إنّه قال: أعط[٢٥] بمنّ[٢٦] أو بغير[٢٧] منّ.

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١ م: بن؛ ن: محمد بن خالد البرقي، عن علي بن. ٢ ت: اساط. ٣ كذا في ن؛ سقط من م ل ت ب. ٤ ل ت ب: ابن. ٥ سقط من ل. ٦ ن: في قوله تعالى. ٧ م ل ت ب: فاصبر. ٨ [يا محمد]: سقط من ل. ٩ م: أباك. ١٠ [فإني منتقم]: ل: فأبى ينتقم. ١١ [عن محمد]: سقط من ل. ١٢ ت: سذير. ١٣ م ل: أوتو. ١٤ كذا في ف؛ م ل ت ب: إنهم. ١٥ ت: عند. ١٦ م: بن. ١٧ م: سحريا؛ ل ت ب: سحرنا. ١٨ ل: سفته؛ ب: شفته؛ [بها شفتيه]: ت: بهما شفته. ١٩ كذا في ف؛ م ل ت ب: عبيد. ٢٠ م ل ت ب: الحارثي. ٢١ سقط من ل. ٢٢ م: وحدثني؛ ب فوق الكلمة: + عن. ٢٣ سقط من ل؛ ت ب: بياض بمقدار كلمتين، وفوقه في ت: كذا. ٢٤ ل ت ب: وإن. ٢٥ سقط من ل ت ب. ٢٦ ت فوق الكلمة: علامتا (ن خ). ٢٧ ل ت: يعبر.

٤٥٩ وفي قوله فَأَتۡبَعَهُۥ شِهَابٌ ثَاقِبٌ [١٠:٣٧] قال: هي الرجوم التي[19] يُرمى بها فلا ينجو[20] منها ولكنّه[21] ينادي بما يسمع فيسمعه من دونه ويلحقه الشهاب فيقتله.

٤٦٠ بعض أصحابنا، عن ربعيّ، عن ‹جويرية›[22] بن أسماء قال: قلت[23] لأبي عبد الله عليه السلام: إنّك رجل لك فضل، لو[24] نظرت في هذه العربيّة،[25] فقال: لا حاجة لي في سهككم هذا. ورُوي عنه أنّه قال: من انهمك[26] في طلب النحو[27] سُلب الخشوع.

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١٩ م ل ب: الذي. ٢٠ م: ينجوا. ٢١ ب: ولكن. ٢٢ م: حويزة، والكلمة غير معجمة؛ ل ت ب: حويزة. ٢٣ سقط من ب. ٢٤ ت: + أو، وفوق (لو) علامة (ظ)؛ ب: أولو. ٢٥ م: الكلمة غير معجمة؛ مكرر في ب. ٢٦ م ت: اتهمك. ٢٧ ب: الحق.

سورة الصافّات[١]

٤٥٤ البرقيّ، عن حمّاد، ‹عن›[٢] شعيب العقرقوفيّ،[٣] عن أبي ‹...› الكنديّ، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ وَلَقَدْ نَادَانَا[٤] نُوحًا [٣٧:٧٥ – نوحٌ › نوحًا].

٤٥٥ عبد الرحمن بن حمّاد، عن زياد ‹القنديّ›،[٥] عن عبد الله بن سنان قال: ‹كان›[٦] أبو عبد الله عليه السلام[٧] يقرأ هذه الآية هكذا فَلَمَّا سَلَّمَا وَتَلَّهُ لِلْجَبِينِ [٣٧:١٠٣ – أسلما › سلّما] قال: هكذا نزلت.

٤٥٦ محمّد بن عليّ، عن عمرو[٨] بن عثمان، عمّن[٩] حدّثه، عن إسحاق بن عمّار، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ[١٠] أَوْ يَزِيدُونَ فقال: والله ما هي هكذا وإنّما هي[١١] ‹وَأَرْسَلْنَاهُ›[١٢] إِلَى مِائَةِ أَلْفٍ[١٣] وَيَزِيدُونَ[١٤] [٣٧:١٤٧].

٤٥٧ عليّ بن الحكم، عن سيف، عن داود بن فرقد قال: قرأت عند أبي عبد الله عليه السلام وَلَقَدْ نَادَانَا[١٥] نُوحٌ [٣٧:٧٥] فقال أبو عبد الله عليه السلام: امهَل فإنّ اسمه[١٦] نوحًا.

٤٥٨ وفي قراءة ابن مسعود ‹قَدْ آذَنْتُكُمْ[١٧] بِأَذَانَةِ›[١٨] الْمُرْسَلِينَ [٣٧:١٨٢].

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١ [سورة الصافات]: ل ب: سورة والصافات. ٢ م ل ت ب: بن. ٣ م: الكلمة غير معجمة؛ ل: العقرقوقي. ٤ ل ت ب: نادينا. ٥ م ل ت ب: الكندي. ٦ م ل ت ب: قال. ٧ ل: + قال. ٨ ل ت ب: عمر. ٩ سقط من م. ١٠ [أبي... ألف]: ب: الكلمات غير واضحة. ١١ [هكذا وإنما هي]: سقط من ت ب. ١٢ م ل ت ب: وأرسلناك. ١٣ [أو... ألف]: سقط من ل. ١٤ م ت ب: أو يزيدون. ١٥ ل ت ب: نادينا. ١٦ [نوح... اسمه]: سقط من ل ت ب. ١٧ ‹قد آذنتكم›: م: واذنتكم، والكلمة غير معجمة؛ ل: وادينكم؛ ت: واذنبكم؛ ب: وادنيكم. ١٨ م: باذنه، والحرف الأول غير معجم؛ ل ت ب: بأنه، وفوق الكلمة في ت: كذا.

٤٤٩ وبإسناده: هَٰذِهِ جَهَنَّمُ ٱلَّتِي كُنتُمْ ‹تُوعَدُونَ›[٤٢] ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ فِي ٱلْحَيَاةِ ٱلدُّنْيَا [٦٣:٣٦–٦٤].

٤٥٠ محمّد بن جمهور، عن بعض أصحابنا، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ وَٱضْرِبْ لَهُمْ مَثَلاً أَصْحَابَ ٱلْقَرْيَةِ إِذْ جَاءَهَا ٱلْمُرْسَلُونَ إِذ أَرْسَلْنَا[٤٣] إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ ٱلرَّحْمَٰنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ[٤٤] إِلَّا تَكْذِبُونَ [١٣:٣٦–١٥] قال: هو مثل ضُرب[٤٥] لأهل الكوفة. أتاهم أمير المؤمنين والحسن فكذّبوهما وأتاهم الحسين فقتلوه صلوات[٤٦] الله عليهم أجمعين.[٤٧]

٤٥١ وفي حديث آخر عنهم:[٤٨] سَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ [١٢:٣٦ – ونكتب › سنكتب] قال: هو الإمام إمام الحقّ الذي يعلم القرآن من أوّله إلى آخره، وما قدّموا من أعمالهم وآثارهم سننهم التي سنّوها.

٤٥٢ وفي قوله مَا يَفْتَحِ ٱللَّهُ[٤٩] لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا [٢:٣٥] قال: منه المتعة.

٤٥٣ وفي حديث آخر: منه المحامل، فتحها الله على يدي الحجّاج[٥٠] رحمةً لهم وهو من شرّ[٥١] خلق الله.

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٤٢ م ل ت ب: بها تكذبون. ٤٣ [إذ أرسلنا]: م ت: فأرسلنا. ٤٤ [إن أنتم]: سقط من ل. ٤٥ [مثل ضرب]: ب: ضرب مثل، وفوق الكلمتين علامتا (خ م). ٤٦ ت: وصلوات. ٤٧ [صلوات... أجمعين]: سقط من ب. ٤٨ م: منهم. ٤٩ سقط من م. ٥٠ كذا في هامش م، مع علامة (ظ)؛ م ل ت ب: الحاج، وفوق الكلمة في م ت: كذا. ٥١ ل ت ب: سرّ.

٤٤٣ ورُوي عنهم عليهم السلام: إنّ لكلّ يوم شمسًا[٢٣] مجدّدةً.

٤٤٤ وروى بعض أصحابنا عن أمير المؤمنين عليه السلام أنّه قال: ما من يوم إلّا وهو يقول: إنّي يوم جديد ‹وإنّي›[٢٤] على[٢٥] كلّ ما[٢٦] يُفعل فيّ شهيد، ولو قد غربت شمسي[٢٧] لم أرجع إليكم أبدًا.

٤٤٥ ابن[٢٨] أسباط، عن عليّ بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله[٢٩] أَلَمْ يَرَوْا[٣٠] كَمْ أَهْلَكْنَا[٣١] قَبْلَهُمْ مِنَ ٱلْقُرُونِ وَٱلْأُمَمِ ٱلسَّالِفَةِ أَنَّهُمْ[٣٢] ‹إِلَيْهِمْ›[٣٣] لَا يَرْجِعُونَ أَفَلَا يَعْقِلُونَ وَلَا يَعْتَبِرُونَ [٣٦:٣١].

٤٤٦ وبإسناده: مِمَّا تُنْبِتُ ٱلْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا[٣٤] يَأْكُلُونَ[٣٥] [٣٦:٣٦].

٤٤٧ وبإسناده: وَإِذَا[٣٦] قِيلَ لَهُمُ ٱتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ مِنْ وَلَايَةِ ٱلطَّوَاغِيتِ فَلَا تَتَّبِعُوهُم[٣٧] لَعَلَّكُمْ[٣٨] تُرْحَمُونَ[٣٩] [٣٦:٤٥].

٤٤٨ وبإسناده: وَيَقُولُونَ[٤٠] مَتَىٰ هَٰذَا ٱلْوَعْدُ يَا مُحَمَّدُ إِنْ كُنْتُمْ صَادِقِينَ[٤١] [٣٦:٤٨].

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٢٣ م ل ب: شمس. ٢٤ م: فإن؛ ل ت ب: وإن. ٢٥ كذا في ك؛ سقط من م ل ب؛ ت: كان. ٢٦ [كل ما]: كذا في ك؛ م ل ت ب: كلما. ٢٧ ل: شمسين. ٢٨ م: بن. ٢٩ ل ب: قول الله. ٣٠ م: تروا. ٣١ م ل ت: + شيء (ولعل المقصود: من)؛ ب: + شيئا. ٣٢ ل ت ب: وأنهم. ٣٣ م ل ت ب: إلينا. ٣٤ ت: + لا. ٣٥ ب: تأكلون. ٣٦ م ل: إذا. ٣٧ ف: تبتعوهم (أي: تبتغوهم؟). ٣٨ ت: لعكم. ٣٩ ب: ترجمون؛ [وبإسناده... ترحمون]: ل ت ب: وردت هذه الفقرة بعد فقرة ٤٤٨. ٤٠ ل ت: يقولون. ٤١ [وبإسناده... صادقين]: ل ت ب: وردت هذه الفقرة بعد فقرة ٤٤٦.

سورة يسٓ[١]

٤٣٩ محمّد بن عليّ، عن موسى بن فرات، عن يعقوب بن يزيد بن مرثد[٢] الحارثيّ، عن ابن شمر،[٣] عن جابر، عن أبي جعفر عليه السلام قال: كان[٤] أمير المؤمنين صلوات ‹الله› عليه[٥] يقرأ[٦] يسٓ[٧] فيقرأ[٨] وَٱلشَّمْسُ تَجْرِي لَا مُسْتَقَرَّ لَهَا [٣٦:٣٨ – لمستقرّ › لا مستقرّ].

٤٤٠ ‹وبإسناده، عن أبي جعفر عليه السلام قال›:[٩] ‹قلت›:[١٠] جُعلت فداك، لِمَ سُمِّيَ[١١] أمير المؤمنين ‹أميرَ المؤمنين›؟[١٢] قال: لأنّه يَميرهم[١٣] العلم، أما سمعت في كتاب الله عزّ وجلّ نَمِيرُ[١٤] أَهْلَنَا[١٥] [١٢:٦٥]؟

٤٤١ بعض أصحابنا في قول الله جلّ ثناؤه إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَوَاتِ وَٱلْأَرْضَ أَنْ تَزُولَا [٣٥:٤١] فقال: لو زالتا ‹لوهتا›[١٦] ولو ‹وهتا›[١٧] ما عدلت في ملكه جناح بعوضة.[١٨]

٤٤٢ بعض أصحابنا قال: قيل لأبي عبد الله عليه السلام:[١٩] إنّهم لا يزالون يرون الهلال حتّى يعود جديدًا بعدُ، قال: كذبوا، إنّه ليُحجر[٢٠] حتّى لا يبقى منه شيء[٢١] ثمّ يعود جديدًا، وهو قول الله عزّ وجلّ وَٱلْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَٱلْعُرْجُونِ[٢٢] ٱلْقَدِيمِ [٣٦:٣٩].

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١ م: + وآية من الملائكة في آخرها. ٢ ل ت ب: مرشد. ٣ [ابن شمر]: م: إبراهيم، مصحح إلى: ابن شمر؛ ل ت ب: إبراهيم. ٤ ل: + قرأ؛ ف: قرأ. ٥ [صلوات ‹الله› عليه]: م: صلوات عليه؛ سقط من ل ت ب. ٦ ل ت ب: قرأ. ٧ م: يسن. ٨ ف: فقرأ. ٩ ‹وبإسناده... قال›: سقط من م ل ت ب؛ والنص عن ابن بابويه. ١٠ م ل ت ب: فقلت. ١١ [لم سمي]: ل ت ب: يا، وفي هامش ت: الظاهر لم سُمِّي أمير المؤمنين كما لا يخفى. ١٢ ‹أمير المؤمنين›: سقط من م ل ت ب؛ والنص عن العياشي وغيره. ١٣ ب: نميرهم؛ [لأنه يميرهم]: ل: لا مه نميرهم. ١٤ في القرآن: وَنَمِيرُ. ١٥ ل ت ب: أهله، وفوق الكلمة في ت: كذا، وتحتها: أهلنا. ١٦ م: لوهتا، مصحح إلى: لوهنا؛ ل ت ب: لوهنا، وفوق الكلمة في ت: كذا. ١٧ م: الكلمة غير معجمة؛ ل ت ب: وهنا، وفوق الكلمة في ت: كذا. ١٨ في هامش ل: آية في سورة فاطر. ١٩ ل ت ب: + قوله عز وجل، وفي هامش ت: الظاهر قول الناس كما لا يخفى. ٢٠ م: ليحجر. ٢١ سقط من م. ٢٢ [عاد كالعرجون]: م: عادك العرجون.

٤٣٧ حدّثنا محمّد بن جمهور بإسناده، عن أبي عبد الله عليه السلام قال: لمّا ‹أوقف›[21] رسول الله صلّى الله عليه وآله أمير المؤمنين للناس يوم غدير خمّ تطايرت[22] شياطين لإبليس[23] إليه فقالوا له:[24] ألم[25] تزعم[26] أنّ أمّة محمّد[27] ستختلف[28] من بعده؟ قال: بلى، قالوا: قد ‹أوقف›[29] لهم رسول الله[30] وسيوقف[31] لهم[32] هذا[33] مثله[34] فمتى[35] يختلفون؟ قال[36] لهم: ارجعوا فقد وعدني[37] أصحابه أنّهم لا ‹يفون›[38] له وأظنّهم سيفعلون، فأنزل الله عزّ وجلّ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ[39] [٣٤:٢٠].

٤٣٨ وفي قوله عزّ وجلّ[40] وَلَوْ تَرَى إِذْ فَزِعُوا[41] فَلَا فَوْتَ[42] عند قيام القائم وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ...[43] وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ[44] بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ[45] كَانُوا فِي شَكٍّ مُرِيبٍ[46] [٣٤:٥١–٥٤] من قيام القائم.

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٢١ م ل ت ب: وقف. ٢٢ ل: تطائرت. ٢٣ ل: إلا إبليس؛ ت: الإبليس؛ ب: الإنس، وفي الهامش: الإبليس. ٢٤ سقط من ل. ٢٥ ل ت ب: لم. ٢٦ ل: يزعم. ٢٧ [فيما (انظر فقرة ٤٣٦)... محمد]: مكرر في ل باختلاف يسير، وفوق السطر: زائد إلى هنا. ٢٨ م ل: سيختلف. ٢٩ م ل ت ب: وقف. ٣٠ [رسول الله]: سقط من م ت. ٣١ ب: وليوقف. ٣٢ [رسول... لهم]: سقط من ل. ٣٣ م: الكلمة مشطوبة. ٣٤ م ل: مثلهم؛ ت: + مثلهم. ٣٥ ل: ما؛ ب: متى. ٣٦ ل ت ب: فقال. ٣٧ ب: وعد في. ٣٨ م: يقول (؟)؛ ل: يفؤا؛ ت ب: يفوا. ٣٩ [ولقد... المؤمنين]: سقط من ل ت ب. ٤٠ [وفي... وجل]: سقط من ل ت ب. ٤١ م: فرعوا؛ ت: فرغوا (؟). ٤٢ ت: قوت. ٤٣ في القرآن: وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ. ٤٤ [كما فعل]: كذا في هامش ب؛ ل ت ب: كانوا. ٤٥ سقط من ب. ٤٦ م: بداية الكلمة محجوبة بلطخة.

سورة سبأ والملائكة[١]

٤٣٢ البرقيّ، عن حمّاد بن عيسى، عن حريز، عن أبي عبد الله عليه السلام وأبي جعفر صلوات الله عليهما في قوله عزّ وجلّ[٢] فَلَمَّا خَرَّ[٣] تبيَّنَتِ ٱلإِنْسُ أَنَّ[٤] ٱلْجِنَّ[٥] لَوْكَانُوا يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا فِي ٱلْعَذَابِ ٱلْمُهِينِ [١٤:٣٤ – الجنّ أنْ › الإنس أنّ الجنّ].

٤٣٣ ابن أسباط، عن عليّ بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: وَجَعَلْنَا بَيْنَهُمْ ‹بين›[٦] شيعتنا وَبَيْنَ ٱلْقُرَى ٱلَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً [١٨:٣٤].

٤٣٤ محمّد بن عليّ، عن ابن[٧] رئاب، عن حمران، عن أبي جعفر عليه السلام أنّه قرأ[٨] حَتَّىٰ إِذَا فزع[٩] عَنْ[١٠] قُلُوبِهِمْ [٢٣:٣٤].

٤٣٥ ابن[١١] محبوب، عن جميل بن ‹صالح›،[١٢] عن سدير، عن أبي جعفر عليه السلام في قوله عزّ وجلّ[١٣] ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا نِعْمَةَ ٱللهِ وَهَلْ[١٤] يُجَازَىٰ[١٥] إِلَّا ٱلْكَفُورُ [١٧:٣٤ – نُجَازِي إلّا الكفورَ › يُجازَى إلّا الكفورُ].

٤٣٦ بعض أصحابنا روى أنّه قرأ بين يدي أبي عبد الله عليه السلام وَإِنَّا ‹أَوْ إِيَّاكُمْ›[١٦] لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ قال: فقال: لا والله، ما شكّ رسول الله صلّى الله عليه وآله قطّ[١٧] فيما هو عليه[١٨] من الهدى، وإنّما نزلت ‹وَإِنَّا›[١٩] لَعَلَىٰ هُدًى وَإِنَّكُمْ[٢٠] لَفِي ضَلَالٍ مُبِينٍ [٢٤:٣٤].

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١ [سورة سبأ والملائكة]: ل ت ب: سورة السبأ والملائكة. ٢ [في... وجل]: سقط من م. ٣ سقط من ب. ٤ [الإنس أن]: ل: كتبت هاتان الكلمتان فوق (الجن)؛ سقط من م ت. ٥ م ل ت: + أن، والكلمة مشطوبة في ل. ٦ م ل ت ب: وبين. ٧ م: بن. ٨ م: قرى. ٩ ل ت ب: فرغ. ١٠ ب: من. ١١ م: بن. ١٢ م ت ب: صباح؛ ل: صياح. ١٣ [في... وجل]: سقط من م. ١٤ ل ت ب: هل، وفوق الكلمة في ل: و، مع علامة (ظ). ١٥ ل ت ب: نجازي. ١٦ م ل ت ب: وإياكم. ١٧ سقط من ل ت ب. ١٨ سقط من ل ت ب. ١٩ سقط من م ل ت ب. ٢٠ ل ت: أو إنكم.

٤٣٠ وفي حديث آخر أنّه كان في سورة الأحزاب لَوْ كَانَ لِٱبْنِ آدَمَ وَادِيَانِ مِنْ ذَهَبٍ لَٱبْتَغَى[٤٨] لَهُمَا ثَالِثًا وَلَا يَمْلَأُ بَطْنَ[٤٩] ٱبْنِ[٥٠] آدَمَ إِلَّا ٱلتُّرَابُ وَيَتُوبُ ٱللهُ عَلَى مَنْ[٥١] تَابَ وقال: هي آية من كتاب الله عزّ وجلّ تركها الناس.

٤٣١ وفي قوله إِنَّ ٱللهَ وَمَلَائِكَتَهُ[٥٢] يُصَلُّونَ عَلَى ٱلنَّبِيِّ يَا أَيُّهَا ٱلَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [٣٣:٥٦] قال: صلّوا ‹على›[٥٣] الحجّة بالحجّة[٥٤] وسلّموا له الأمر تسليمًا.

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٤٨ ل: ابتغى، وفوق الكلمة: لا (أي: لابتغى)، مع علامة (ظ) + كما في مجمع البيان وغيره؛ ت ب: ابتغى. ٤٩ ل ت ب: نظر. ٥٠ م: بن. ٥١ سقط من ل. ٥٢ ت: وملائكة. ٥٣ سقط من م. ٥٤ [وسلموا... بالحجة]: سقط من ل ت ب.

٤٢٥ وفي قوله جلّ وعزّ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ بِعَلِيِّ بْنِ أَبِي[٣٣] طَالِبٍ [٢٥:٣٣].

٤٢٦ يونس،[٣٤] عن ‹ابن›[٣٥] أبي حمزة، عن فيض بن المختار قال: سئل أبو عبد الله عليه السلام عن القرآن فقال: فيه الأعاجيب من قوله عزّ وجلّ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام [٢٥:٣٣].

٤٢٧ وذُكر ‹عن أبي›[٣٦] عبد الله عليه السلام أنّه قال: كان[٣٧] في سورة الأحزاب ذكر الجفنة التي نزلت على فاطمة بنت رسول الله صلّى الله عليه وآله وعليها فأكل منها رسول الله صلّى الله عليه وآله وعليّ وفاطمة والحسن والحسين في منزل فاطمة صلوات الله عليهم أجمعين، وإنّ تلك الجفنة [٣٨] عندنا.

٤٢٨ ابن[٣٩] أسباط،[٤٠] عن ابن[٤١] أبي حمزة، عن[٤٢] أبي بصير، عن أبي عبد الله عليه السلام في قول الله جلّ وعزّ [٤٣] وَمَنْ[٤٤] يُطِعِ ٱللَّهَ وَرَسُولَهُ فِي وَلَايَةِ عَلِيٍّ وَٱلْأَئِمَّةِ مِنْ بَعْدِهِ فَقَدْ فَازَ فَوْزًا عَظِيمًا [٧١:٣٣].

٤٢٩ البرقيّ، عن أحمد بن النضر،[٤٥] عن محمّد بن مروان، رفعه إليهم عليهم السلام في قوله[٤٦] عزّ وجلّ يَا أَيُّهَا ٱلَّذِينَ آمَنُوا لَا تُؤْذُوا رَسُولَ ٱللَّهِ صلّى الله عليه وآله فِي عَلِيٍّ كَٱلَّذِينَ[٤٧] آذَوْا مُوسَى فِي هَارُونَ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا [٦٩:٣٣ – تكونوا › تؤذوا رسول الله في عليّ].

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٣٣ [بن أبي]: م: أبو. ٣٤ م: عن يونس. ٣٥ سقط من م ل ت ب. ٣٦ ‹عن أبي›: م ل ت ب: أبو. ٣٧ سقط من ل ب. ٣٨ [التي... الجفنة]: سقط من ل. ٣٩ م: بن. ٤٠ [ابن اسباط]: ن: محمد بن علي بن أسباط، وأثبته المحقق كما يلي: محمد بن علي، [عن علي] بن أسباط. ٤١ سقط من م ت؛ سقط من ن، وصححه المحقق إلى: علي بن. ٤٢ ل فوق الكلمة: ابن. ٤٣ [في... وعز]: ن: أنه قال. ٤٤ كذا في ن؛ م ل ت ب: من. ٤٥ م: النصر. ٤٦ ب: قول الله. ٤٧ ل: كالذي.

٤٢٠ أحمد بن محمّد بن عليّ[١٤] والحسن بن عليّ وعليّ بن الحكم وابن أبي عثمان، عن أبي المغراء،[١٥] عن سماعة، عن أبي بصير قال: قلت لأبي جعفر عليه السلام: إنّ الناس يقولون: قد ذهب من سورة الأحزاب شيء كثير، قال: سبحان الله، ما ذهب ففيه، قلت: أين هو؟ قال: هو والله عندنا.

٤٢١ ابن[١٦] سيف، عن أخيه، عن أبيه، عن عيسى بن أعين، عن أبي يعقوب، والبرقيّ، عن عثمان بن عيسى، عن أبي يعقوب قال: قال أبو عبد الله عليه السلام: أقرأت القرآن؟ قلت: أمّا ما عندنا فقد قرأناه، قال: إنّما أسألك عمّا[١٧] عندكم، كم[١٨] تجد[١٩] السورة التي فيها ذكر الأحزاب؟ قلت: ‹نيّفًا›[٢٠] وسبعين آيةً، قال: أما[٢١] إنّها كانت بطول السورة التي يقال لها البقرة قبل أن ‹تنقص›[٢٢] البقرة[٢٣] وكان فيها آية الرجم[٢٤] ٱلشَّيْخُ وَٱلشَّيْخَةُ إِذَا زَنَيَا[٢٥] فَٱرْجُمُوهُمَا ٱلْبَتَّةَ[٢٦] بِمَا قَضَيَا[٢٧] مِنَ ٱلشَّهْوَةِ نَكَالاً مِنَ ٱللهِ وَٱللهُ عَزِيزٌ حَكِيمٌ.

٤٢٢ وعنه، عن أبي يعقوب مثله.

٤٢٣ البرقيّ، عن حمّاد، عن حريز، عن أبي عبد الله عليه السلام[٢٨] أنّه قرأ[٢٩] إِنِّي[٣٠] حَمَلْتُ ٱلأَمَانَةَ عَلَى ٱلسَّمَوَاتِ وَٱلأَرْضِ...[٣١] فَأَبَيْنَ أَنْ يَحْمِلْنَهَا [٣٣:٧٢ – إنّا عرضنا › إنّي حملت].

٤٢٤ جعفر بن محمّد، عن المدائنيّ، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ وَأَزْوَاجُهُ[٣٢] أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ [٣٣:٦].

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١٤ [بن علي]: سقط من م. ١٥ كذا في ف؛ م ل ت: المعزا؛ ب: المغر. ١٦ م: بن. ١٧ ل: فما؛ ت: مما؛ ب: فيما. ١٨ سقط من م ب؛ ل: كُتبت الكلمة فوق (يحد)، مع علامة (ظ). ١٩ م: تحد؛ ل: يحد. ٢٠ م ل ت ب: نيف. ٢١ سقط من ل. ٢٢ م: الكلمة غير معجمة؛ ل ت ب: ينقص. ٢٣ سقط من ب. ٢٤ ل ت ب: + قال. ٢٥ [إذا زنيا]: سقط من م ت. ٢٦ ت: المبيتة، وفي الهامش: البتة + محمد، البيتة (؟)، وفوقها: كذا؛ ب: التبّة. ٢٧ ل: قضى، وفوق الكلمة: قضيا، مع علامة (ظ). ٢٨ ل ت ب: + في قوله تعالى. ٢٩ م: قرى. ٣٠ ل ت: أبي. ٣١ في القرآن: وَٱلْجِبَالِ. ٣٢ م ت ب: فأزواجه؛ ل: فأزواجه، وفوق الكلمة: و، مع علامة (ظ).

سورة لقمان والسجدة والأحزاب[١]

٤١٦ البرقيّ، عن حمّاد بن عيسى، عن إسحاق بن عبد العزيز[٢] أبي السفاتج،[٣] عن أبي عبد الله عليه السلام في قوله عزّ وجلّ تَتَجَافَىٰ[٤] جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ [١٦:٣٢] يعني يتلونه بالليل.

٤١٧ محمّد بن عليّ، عن ابن[٥] فضّال،[٦] عن حمّاد بن عثمان، عن أبي عبد الله عليه السلام في قوله تعالى[٧] وَلَوْ أَنَّ مَا[٨] فِي ٱلْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَٱلْبَحْرُ مِدَادُهُ[٩] مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ ٱللَّهِ [٢٧:٣١ – يمدّه › مداده].

٤١٨ عليّ بن الحكم، عن هشام بن سالم قال: سألت أبا عبد الله عليه السلام عن سورة الأحزاب فقال: كانت مثل سورة البقرة ومثلها[١٠] ومثل ثلثيها.

٤١٩ ‹القاسم›[١١] الإياديّ رواه عنهم صلوات الله عليهم قال: كانت سورة الأحزاب[١٢] سبع مائة[١٣] آية.

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١ [سورة... والأحزاب]: ل ت ب: سورة لقمان وسجدة وأحزاب، وفي هامش ت: سورة لقمان وسجدة والأحزاب. ٢ م ل ت: + عن. ٣ ل ت ب: السفايج. ٤ م: تجافا. ٥ م: بن؛ ب: أبي. ٦ ل ت ب: فضيل. ٧ [في قوله تعالى]: سقط من م. ٨ [أن ما]: في القرآن: أَنَّمَا؛ ل: أنما. ٩ م: مداد يمده؛ ل: يمده، وفوق الكلمة: مداده، مع علامة (ظ)؛ ت: بمداد يمده؛ ب: + يمده. ١٠ ل ت ب: مثلها. ١١ م: القسم؛ ل: القسم (ولعله: القسيم) بن؛ ت: القسم بن؛ ب: القسيم بن. ١٢ ت: الأحزات. ١٣ [سبع مائة]: ل ت: سبعمائة.

٤١٤ ابن[١٧] سيف، عن أخيه، عن أبيه، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقرأ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَا يَسْتَفِزَنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ[١٨] [٣٠:٦٠ – يستخفنّك › يستفزنّك].

٤١٥ ورُوي عن أمير المؤمنين عليّ[١٩] صلوات الله عليه أنّه[٢٠] قُرِئَ[٢١] بين يديه ‹مِنَ›[٢٢] ٱلَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا[٢٣] قال:[٢٤] أهون على الله أن يفرّقوا دينهم[٢٥] ولكن فَارَقُوا دِينَهُمْ [٣٠:٣٢] لعنهم الله وكذلك[٢٦] نزلت.[٢٧]

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١٧ م: بن. ١٨ كذا في ف؛ م ل ت ب: يؤمنون. ١٩ سقط من ل ت ب. ٢٠ ل: أن. ٢١ ل: قرأ. ٢٢ م ل ت ب: إن. ٢٣ م: + وأحزابًا، ولعل الصواب: أي أحزابًا؛ ل ت ب: + وأضرابًا، ولعل الصواب: أي أضرابًا. ٢٤ م ل ت ب: + هم. ٢٥ سقط من م ل ب. ٢٦ ل ت ب: كذلك. ٢٧ ب: أنزلت.

سورة الروم

٤٠٩ قال: حدّثني محمّد بن جمهور وغيره، عن بعض أصحابنا، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ الٓمٓ غَلَبَتِ ٱلرُّومُ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ[1] سَيُغۡلَبُونَ جميعًا...[2] ‹وَيَوۡمَئِذٖ›[3] يَفۡرَحُ ٱلۡمُؤۡمِنُونَ بِنَصۡرِ ٱللَّهِ [٣٠:١–٥ – غُلِبَتْ › غَلَبَتْ – سَيَغۡلِبونَ › سَيُغۡلَبُونَ] بقيام القائم.[4]

٤١٠ قال: حدّثني منصور بن العبّاس، عن سعيد بن جناح،[5] عن أخيه، عن رجل، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ الٓمٓ غَلَبَتِ ٱلرُّومُ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيُغۡلَبُونَ[6] [٣٠:١–٣ – غُلِبَتْ › غَلَبَتْ – سَيَغۡلِبونَ › سَيُغۡلَبُونَ] قال: الروم ‹بنو›[7] أميّة، كان أميّة وصيفًا من الروم فاشتراه عبدشمس وسمّاه أميّة.

٤١١ وروى ذلك غيره بنحوه.

٤١٢ محمّد بن عليّ، عن ابن[8] أسباط، عن أبي جعفر عليه السلام قال: قلت: إنّ[9] الزهريّ قرأ ثُمَّ يُعِيدُهُۥ وَهُوَ هَيِّنٌ عَلَيۡهِ[10] [٣٠:٢٧ – أهون › هيّن] فقال:[11] هو هيّن[12] عليه،[13] وهو كما قال.

٤١٣ منصور بن حازم قال: قلت لأبي عبد الله عليه السلام: وَهُوَ ٱلَّذِي يَبۡدَأُ[14] ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهۡوَنُ عَلَيۡهِ قال: ليس بشيء، إنّما تنزيلها وَهُوَ هَيِّنٌ عَلَيۡهِ [٣٠:٢٧] ولو كان شيء[15] أهون عليه من شيء لكان أحدهما أشدّ عليه.[16]

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١ ت: غليهم. ٢ في القرآن: فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ. ٣ م: ويوم. ٤ [جميعًا... القائم]: سقط من ل ت ب. ٥ م: الكلمة غير معجمة. ٦ [قال... سيغلبون]: سقط من ل ت ب. ٧ م ل ت ب: بني. ٨ م: ين. ٩ م ل ت: فإن. ١٠ سقط من ل ب؛ [هين عليه]: م: عليه هين. ١١ في هامش ل: قال، مع علامة (ظ)؛ سقط من ت. ١٢ م: هنن. ١٣ [هو هين عليه]: سقط من ل ت. ١٤ في القرآن: يَبۡدَؤُاْ؛ م: يبدوا؛ ل: يبدؤا. ١٥ ل ب: + هو. ١٦ [أشد عليه]: كذا في ف؛ م ل ت ب: شديدًا.

سورة العنكبوت

٤٠٦ ابن[١] أسباط قال: سأل رجل أبا عبد الله عليه السلام عن[٢] هذه الآية[٣] ﴿بَلْ[٤] هُوَ[٥] آيَاتٌ بَيِّنَاتٌ﴾ فقال: ﴿بَلْ[٦] هِيَ آيَاتٌ بَيِّنَاتٌ[٧] فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ[٨]﴾ [٢٩:٤٩] نحن هم، فقال الرجل: جُعلت فداك، متى يقوم القائم؟ فقال:[٩] كلّنا قائم بأمر الله واحد[١٠] بعد واحد حتّى يجيء[١١] صاحب السيف فإذا جاء[١٢] كان الأمر[١٣] غير هذا.

٤٠٧ ابن[١٤] سيف، عن أخيه، عن أبيه قال: سمعت أبا جعفر عليه السلام يقول: ﴿وَلَيَعْلَمَنَّ﴾[١٥] ﴿اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ كُلَّ شَيْءٍ[١٦] فِيهَا﴾ [٢٩:١١ – المنافقين › كلّ شيء فيها].

٤٠٨ وفي قوله جلّ وعزّ ﴿كَمَثَلِ الْعَنْكَبُوتِ[١٧] اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ﴾ [٢٩:٤١] يعني الحميراء.[١٨]

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١ م: بن؛ ن: محمد بن خالد البرقي، عن علي بن. ٢ ب: من. ٣ [هذه الآية]: ن: قول الله عز وجل. ٤ كذا في ن؛ سقط من م ل ت ب. ٥ ب: هي. ٦ ت: بلى. ٧ [فقال... بينات]: سقط من ن. ٨ ن: + قال. ٩ ن: قال. ١٠ ل ب: واحدا. ١١ م: الكلمة غير معجمة. ١٢ ن: + صاحب السيف. ١٣ [كان الأمر]: ن: جاء أمر. ١٤ م: بن. ١٥ م ل ت ب: فليعلمن. ١٦ [كل شيء]: ت: كلشيء. ١٧ ل: عنكبوت؛ ت فوق الكلمة: عنكبوت، مع علامة (خ). ١٨ [يعني الحميراء]: سقط من ل ت ب.

٤٠٥ سعيد،[١٩] عن بعض[٢٠] رجاله، عن بعضهم في قوله عزّ وجلّ ﴿وَمَا كُنتَ[٢١] بِجَانِبِ ٱلْغَرْبِيِّ[٢٢] إِذْ قَضَيْنَا إِلَى مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّاهِدِينَ﴾ ‹قال أبو عبد الله عليه السلام: إنّما هي أَوَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّاهِدِينَ›[٢٣] [٢٨:٤٤]. وقال[٢٤] أبو عبد الله عليه السلام في بعض رسائله: ليس من موقف ‹أوقف›[٢٥] الله ‹نبيّه›[٢٦] فيه ليُشهده ويستشهده[٢٧] إلّا ومعه أخوه وقرينه ‹وابن عمّه›[٢٨] ووصيّه، يؤخذ ميثاقهما معًا. وقال رسول الله صلّى الله عليه وآله: لمّا قال الله عزّ وجلّ: ﴿أَلَسْتُ بِرَبِّكُمْ﴾ [٧:١٧٢] كنت أنا أوّل من أجاب ببلى، وقال: بُدئ[٢٩] بي في الميثاق وأُخّرت في البعث، وقال: ما نُبِّئ نبيّ[٣٠] قطّ إلّا أقرّ[٣١] بالشهادتين.

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١٩ ل ت ب: سعد. ٢٠ سقط من م. ٢١ م ل: كانت. ٢٢ [بجانب الغربي]: ت: بجانت الفرقي. ٢٣ ‹قال... الشاهدين›: سقط من م ل ت ب؛ والنص عن النجفي. ٢٤ ب: قال. ٢٥ [موقف ‹أوقف›]: م: موقفا وقفه؛ ل: موفقنا وقفه؛ ت: موفقنا وقفه، وبين الكلمتين بياض بمقدار ثلاث كلمات، وفوق كلمة (موفقنا): موقف وفقه، مع علامة (ظ)؛ ب: موقفنا وقفه. ٢٦ سقط من م ل ت ب؛ والنص عن النجفي. ٢٧ سقط من ل ت ب. ٢٨ ‹وابن عمه›: م ل ت ب: محمد صلى الله عليه وآله؛ والنص عن النجفي. ٢٩ ل: يدي. ٣٠ [نبئ نبي]: م: بنى بنى. ٣١ سقط من م ل.

سورة القصص

٤٠٢ قال: حدّثني بعض أصحابنا، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ فَلَمَّا قَضَى مُوسَى ٱلأَجَلَ وَسَارَ بِأَهْلِهِ [٢٨:٢٩] قيل: أيَّ الأجلين ‹قضى› ؟[١] قال: أتمّهما وأوفاهما.[٢]

٤٠٣ وقال في قوله تعالى رَبِّ[٣] إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ [٢٨:٢٤] قال: كان غايته[٤] شبعة من طعام.

٤٠٤ وقال: إنّ شعيبًا جعل[٥] لموسى في سنة من السنين[٦] التي كان معه ‹كلّ ما›[٧] وضعت[٨] غنمه في تلك السنة من بُلقها[٩] فأخذ[١٠] موسى ‹ورقة›[١١] فقصّ[١٢] منها بعضها وترك بعضًا وطرح[١٣] عليها كساءً[١٤] مخطّطًا وحوّله حيال[١٥] الغنم حتّى تنزع[١٦] ‹فوضعت›[١٧] كلّها في تلك السنة بُلقًا.[١٨]

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١ م ل ت ب: قضيت؛ والنص عن القمي. ٢ ل: وأوقاهما. ٣ سقط من م. ٤ م: الكلمة غير معجمة؛ ب: غانية. ٥ ل: قيل؛ ت ب: قبل. ٦ م ل ب: السنن. ٧ ‹كل ما›: م ل: كما؛ ت ب: كلما. ٨ م: وصفت. ٩ م: بعلها؛ ل: بلغها. ١٠ ل: فبلغ. ١١ م ل ت ب: أورقة. ١٢ ت ب: نقص. ١٣ ل ت ب: فطرح. ١٤ في هامش ت: كبشًا، مع علامة (خ). ١٥ م: جبال (؟)، والحرف الثاني غير معجم. ١٦ م: الحرفان الأول والثالث غير معجمين؛ ل ت ب: يدع. ١٧ م: ووضعته، مع نقطة فوق الواو الأولى؛ ل ت ب: فوضعته. ١٨ ل: بلغا.

٣٩٨ محمّد بن عليّ، عن أحمد بن محمّد، عن هشام بن سالم،[٢٠] عن جابر، عن أبي جعفر عليه السلام في قوله عزّ وجلّ[٢١] وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ مِنَّا فَضْلاً فَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِي فَضَّلَنَا بِٱلإِيمَانِ بِمُحَمَّدٍ[٢٢] عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ ٱلْمُؤْمِنِينَ [١٥:٢٧ - علمًا وقالا › منّا فضلاً فقالا].

٣٩٩ عن أبي بصير، عن أبي جعفر عليه السلام قال: قلت له: إنّ من الناس من يقرأ دَابَّةً مِنَ ٱلأَرْضِ تَكْلِمُهُمْ. فقال أبو جعفر عليه السلام:[٢٣] كَلَّمَ الله من قرأ تَكْلِمُهُمْ ولكن ‹تُكَلِّمُهُمْ›[٢٤] [٨٢:٢٧].

٤٠٠ حمّاد، عن حريز، عن أبي عبد الله عليه السلام: مَنْ جَاءَ بِٱلْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا [٨٩:٢٧] قال: هي الولاية.

٤٠١ صفوان، عن إسحاق بن عمّار، عن أبي بصير، عن أبي جعفر عليه السلام في قول الله جلّ ذكره وَمَنْ[٢٥] جَاءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي ٱلنَّارِ [٩٠:٢٧] قال: هي منسوخة، ‹قلت›:[٢٦] وما نسخها؟[٢٧] قال: قوله فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا [١٦٠:٦]، قلت: مَنْ جَاءَ بِٱلْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا [٨٩:٢٧]، قال: نسخها[٢٨] مَنْ جَاءَ بِٱلْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا [١٦٠:٦].

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٢٠ ب فوق الكلمة: صالح. ٢١ [في... وجل]: سقط من م. ٢٢ ف: وبمحمد. ٢٣ م ل ت: + قال قلت له، والكلمات مشطوبة في ل. ٢٤ م ل ت ب: يكلمهم. ٢٥ ل ت ب: من. ٢٦ م: قال. ٢٧ [‹قلت› ومانسخها]: سقط من ل ت ب. ٢٨ ل ت ب: نسختها.

سورة النمل

٣٩٥ البرقيّ ومحمّد بن عليّ،[١] ‹عن ابن›[٢] أسباط، عن ‹ابن›[٣] أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ قَالَ عِفْرِيتٌ مِنَ ٱلْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ‹وَإِنِّي عَلَيْهِ›[٤] لَقَوِيٌّ أَمِينٌ قال: أريد أعجل من هذا قَالَ ٱلَّذِي عِنْدَهُ عِلْمٌ مِنَ ٱلْكِتَابِ أَنَا أَنْظُرُ[٥] فِي كِتَابِ رَبِّي فَآتِيكَ بِهِ [٢٧:٣٩–٤٠ –آتيك › أنظر... فآتيك] فلم يكن إلّا أن[٦] كلّمه بالاسم الأعظم فرُفع له[٧] كلّ خفض[٨] وخُفض[٩] له كلّ رفع، فمدّ يده[١٠] ‹فوجده›[١١] بين[١٢] يديه.

٣٩٦ يونس، عن يحيى بن عثمان، عن حبيب السجستانيّ، عن أبي عبد الله عليه السلام في قوله جلّ ثناؤه ‹وَإِنِّي›[١٣] عَلَيْهِ لَقَوِيٌّ أَمِينٌ نحوه، إلّا أنّه[١٤] قال: أَنْظِرْنِي حَتَّى أَنْظُرَ[١٥] فِي كِتَابِ رَبِّي فَآتِيَكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ [٢٧:٣٩–٤٠ – أنا آتيك › أنظرني... فآتيك].

٣٩٧ البرقيّ، عن غير واحد، عنه[١٦] صلوات الله عليه[١٧] في قوله جلّ وعزّ عُلِّمْنَا[١٨] مَنْطِقَ ٱلطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ [٢٧:١٦] ليس فيها مِن.[١٩]

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١ سقط من ل ت ب. ٢ ‹عن ابن›: م: بن؛ سقط من ل ت ب. ٣ سقط من م ل ت ب. ٤ ‹وإني عليه›: م ت: وإنه علي؛ ل ب: وإنه. ٥ في هامش ت: أنذر، مع علامة (خ). ٦ ل ب: من، وفوق الكلمة في ب: أن. ٧ سقط من ل. ٨ م: خفص. ٩ م: وحفظ، مصحح إلى: وحفض. ١٠ ب فوق الكلمة: يديه. ١١ م: فجيده (؟)، والكلمة غير معجمة؛ ل ب: فجسده؛ ت: فجده. ١٢ ل ت ب: كل. ١٣ م ل ت ب: وإنه. ١٤ [إلا أنه]: ب: أنه إلا، وفوق الكلمتين علامتا (خ م). ١٥ [أنظرني حتى انظر]: ل ت: انظرني، وفوق الكلمة في ل: ر (أي: انظر)، مع علامة (ظ)؛ ب: انظر. ١٦ م ل: عنهم. ١٧ م: عليهم. ١٨ م: وعلمنا. ١٩ ب: بياض بمقدار كلمتين + عن.

الذين يُشعرون قلوب الناس الباطل، وهم الشعراء الذين[٢٢] يُتّبعون.

٣٩١ ‹ابن›[٢٣] أسباط، يرفعه إلى أبي عبد الله عليه السلام في قوله عزّ وجلّ وَمَا رَبُّ ٱلْعَالَمِينَ قَالَ رَبُّ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ[٢٤] إِلَى مُوسَى أَسْأَلُهُ عَنِ ٱلذَّاتِ ‹فَيُجِيبُنِي›[٢٥] عَنِ ٱلْفِعْلِ [٢٦:٢٣–٢٥] قال أبو عبد الله عليه السلام: ولم يكن جوابه إلّا الذي قال له موسى عليه السلام وهو جواب الجاحد، ولو كان مقرًّا بالله عزّ وجلّ لأجابه بجواب المقرّ وكان سؤاله سوى ‹السؤال›[٢٦] الذي سأل.

٣٩٢ البرقيّ، عن بعض أصحابه، عن أبي عبد الله عليه السلام في قوله وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ[٢٧] أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ [٢٦:٢٢٧].

٣٩٣ الحسن[٢٨] بن عليّ بن يقطين، عن أبي الحسن الرضا عليه السلام أنّه سُئل عن[٢٩] إتيان[٣٠] النساء في أدبارهنّ فقال: ما ذكر الله عزّ وجلّ ذلك في كتابه[٣١] إلّا في موضع واحد وهو قوله عزّ وجلّ أَتَأْتُونَ[٣٢] ٱلذُّكْرَانَ مِنَ ٱلْعَالَمِينَ وَتَذَرُونَ[٣٣] مَا خَلَقَ لَكُمْ رَبُّكُمْ[٣٤] مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ [٢٦:١٦٥–١٦٦]. ورُوي عن أمير المؤمنين صلوات الله عليه وآله أنّه قال: لو حُرِّم منها شيء حُرِّم كلّها.

٣٩٤ وفي قوله جلّ ثناؤه وَتَقَلُّبَكَ فِي ٱلسَّاجِدِينَ [٢٦:٢١٩] قال: في أصلاب النبيّين[٣٥] والمؤمنين.

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٢٢ سقط من ب. ٢٣ م ل ت ب: موسى بن. ٢٤ ل ت: يستمعون. ٢٥ م: فيجيئني؛ ل ت ب: فيجيب. ٢٦ م ل ت ب: سؤال. ٢٧ سقط من ل ت ب. ٢٨ ك: الحسين. ٢٩ كذا في ك؛ م ل ت ب: في. ٣٠ م ت: إيتان. ٣١ ل ت ب: الكتاب. ٣٢ ل: تأتون؛ ت: أتون. ٣٣ ل: ويذرون. ٣٤ كذا في ك؛ سقط من م ل ت ب. ٣٥ ل ب: البنين.

سورة الشعراء

٣٨٦ ابن[١] فضّال، عن ابن[٢] بكير، عن زرارة، عن أبي عبد الله عليه السلام في قوله[٣] جلّ ثناؤه وَأَنْذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ وَرَهْطَكَ مِنْهُمُ ٱلْمُخْلصِينَ [٢١٤:٢٦].

٣٨٧ ابن[٤] سيف، عن أخيه، عن أبيه، عن عبد الكريم بن ‹عمرو›،[٥] عن سليمان بن خالد قال: كنّا عند أبي عبد الله عليه السلام فقرأ فَمَا لَنَا[٦] فِي ٱلنَّاسِ[٧] مِنْ[٨] شَافِعِينَ وَلَا صَدِيقٍ وَلَا[٩] حَمِيمٍ [١٠٠:٢٦–١٠١].

٣٨٨ وحدّثني محمّد بن جمهور عنهم عليهم السلام نحوه،[١٠] إلّا[١١] أنّه زاد: والله[١٢] ليشفعنّ نبيّنا[١٣] حتّى يقول عدوّنا مَا[١٤] لَنَا مِنْ شَافِعِينَ [١٠٠:٢٦].

٣٨٩ وعنه، عن بعض أصحابنا، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ ٱلسَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا[١٥] خَاضِعِينَ [٤:٢٦] قال: رجل يخرج في عين[١٦] السماء إلى صدره حتّى يراه الناس فيُعرَف[١٧] وجهه واسمه ونسبه فيخبر[١٨] الناس أنّهم كانوا بآيات الله لا يوقنون.

٣٩٠ وعنه، عن غيره، يرفعه إلى أبي عبد الله عليه السلام في قوله جلّ وعزّ وَٱلشُّعَرَاءُ يَتَّبِعُهُمُ ٱلْغَاوُونَ [٢٢٤:٢٦] قال:[١٩] من رأيتم من الشعراء يُتّبع؟[٢٠] إنّما عنى ‹بهؤلاء›[٢١] الفقهاءَ

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١ م: بن؛ ت: اين. ٢ م: بن. ٣ ب: قول الله. ٤ م: بن. ٥ م ل ت ب: عمير. ٦ [فما لنا]: سقط من ل ت ب. ٧ [في الناس]: سقط من م. ٨ سقط من ل ت ب. ٩ سقط من ف. ١٠ [عنهم... نحوه]: م: نحوه عنهم عليهم السلام. ١١ سقط من م. ١٢ م: وا الله. ١٣ [والله ليشفعن نبينا]: ل: والله لتشفعن بيننا، مكرر؛ ت: والله ليشفعن (والحرف الثاني غير معجم) نبينا والله ليشفعن (والحرف الثاني غير معجم) بيننا؛ مكرر في هامش ب. ١٤ في القرآن: فَمَا. ١٥ ل ب: لنا؛ ت: لها و، مشطوبة + لنا. ١٦ ل ت: غير؛ سقط من ب. ١٧ ل ت ب: فيعرفه. ١٨ ل: فيجر. ١٩ م: فقال. ٢٠ سقط من ل ت ب. ٢١ م: بهاولا؛ ل ب: بهذا؛ ت: بهذه.

٣٨٣ حمّاد، عن حريز،[٤٧] عن رجل، عن أبي جعفر عليه السلام: وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَى يَدَيْهِ يَقُولُ[٤٨] يَا لَيْتَنِي...[٤٩] لَمْ[٥٠] أَتَّخِذْ زُفَرَ[٥١] خَلِيلاً [٢٥:٢٧-٢٨ - فلانًا › زفر] يقول الأوّل للثاني.[٥٢]

٣٨٤ ورُوي[٥٣] عن النبيّ صلّى الله عليه وآله أنّه قال: لم أزل أنا وعليّ من نطفة بيضاء نقيّة[٥٤] طيّبة مطيَّبة طاهرة مطهَّرة من لدن آدم عليه السلام حتّى صرنا في صلب عبد الله وأبي[٥٥] طالب فخُلقنا منها،[٥٦] وهو قول الله عزّ وجلّ وَهُوَ ٱلَّذِي خَلَقَ مِنَ ٱلْمَاءِ...[٥٧] نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا [٢٥:٥٤].

٣٨٥ ورُوي عن أمير المؤمنين صلوات الله عليه وآله أنّه قال: لا ينتصف النهار[٥٨] من[٥٩] يوم القيامة حتّى ‹يقيل›[٦٠] أهل الجنّة ‹في›[٦١] الجنّة وأهل النار ‹في›[٦٢] النار، وهو قول الله عزّ وجلّ أَصْحَابُ ٱلْجَنَّةِ يَوْمَئِذٍ[٦٣] خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلاً [٢٥:٢٤].

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٤٧ م: حرير. ٤٨ ل ت ب: ويقول. ٤٩ في القرآن: ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلاً يَا وَيْلَتَى لَيْتَنِي. ٥٠ [يا ليتني لم]: ب: الكلمات غير واضحة. ٥١ كذا في ف؛ م: رفرا؛ ل ت ب: زفرا. ٥٢ سقط من المخطوطات الحديث التالي: محمّد بن خالد، عن حمّاد، عن حريز، عن أبي عبد الله عليه السلام أنّه قال: قوله عزّ وجلّ يَا لَيْتَنِي ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلاً [٢٥:٢٧] يعني عليّ بن أبي طالب (انظر ن ص ٣٧٣ حديث رقم ٥، عن السياري). ٥٣ ل ت: روي. ٥٤ [بيضاء نقية]: ل: مصابعة؛ ت: مائعة (؟)، ويليها بياض بمقدار كلمة؛ سقط من ب. ٥٥ ل: وأبو؛ [عبد الله وأبي]: م: أبي. ٥٦ ل ت ب: منهما. ٥٧ في القرآن: بَشَرًا فَجَعَلَهُ. ٥٨ ت: انهار. ٥٩ سقط من ل ت ب. ٦٠ م: يقبل؛ ل ت ب: يصل؛ والنص عن الطبري وغيره. ٦١ م ل ت ب: إلى؛ والنص عن الطبري وغيره. ٦٢ م ل ت ب: إلى؛ والنص عن الطبري وغيره. ٦٣ سقط من ل ت ب.

٣٨٠ وعن أبي عبد الله عليه السلام أنّه قال: نزل جبرئيل عليه السلام بهذه الآية على محمّد صلّى الله عليه وآله وإنّها لفي مصحف[٢٦] عليّ بن أبي طالب صلوات الله عليه يَا...[٢٧] لَيْتَنِي لَمْ أَتَّخِذْ[٢٨] زُفَرَ[٢٩] خَلِيلاً... [٣٠] وَكَانَ ٱلشَّيْطَانُ الأدلم، يعني رُمَع[٣١] لِلإِنْسَانِ خَذُولاً [٢٥:٢٨–٢٩ – فلانًا › زفر].

٣٨١ البرقيّ، عن خلف بن حمّاد، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إنّ في الكتاب لتغييرًا كبيرًا[٣٢] ليت[٣٣] أنّكم ‹تعلمونه مستأنفًا وقد جُعلتم تعلمونه›[٣٤] حتّى يُعرف ما كُني عنه وغير ‹المكنيّ›[٣٥] عنه،[٣٦] فإنّ الله تبارك وتعالى سمّى رجلاً باسمه فقال القوم: يَا[٣٧]...[٣٨] لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلاً [٢٥:٢٨] فكنوا عن اسمه.

٣٨٢ محمّد بن إسماعيل، عن محمّد بن عذافر،[٣٩] عن جعفر بن محمّد الطيّار، عن أبي الخطّاب، عن أبي عبد الله عليه السلام أنّه[٤٠] قال: والله ماكنى الله عزّ وجلّ حيث قال: يَا...[٤١] لَيْتَنِي[٤٢] لَمْ أَتَّخِذْ فُلَانًا خَلِيلاً وإنّها لفي[٤٣] مصحف عليّ صلوات الله عليه وآله يَا...[٤٤] لَيْتَنِي لَمْ أَتَّخِذْ زُفَرَ[٤٥] خَلِيلاً [٢٥:٢٨ – فلانًا › زفر] وسيظهر يومًا ما.[٤٦]

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٢٦ [محمد... مصحف]: سقط من م. ٢٧ في القرآن: وَيْلَتَى. ٢٨ م: اتخذن، والكلمة غير معجمة. ٢٩ كذا في ف؛ م: فرا؛ ل: رفرا؛ ت ب: زفرا. ٣٠ في القرآن: لَقَدْ أَضَلَّنِي عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَاءَنِي. ٣١ [يعني رمع]: سقط من م؛ [الشيطان... رمع]: ل ت: يعني رمع الشيطان الأدلم؛ ب: المعنى (وفوق الكلمة: يعني) ومع الشيطان الأدلم. ٣٢ [لتغييرًا كبيرًا]: م: الكلمتان غير معجمتين. ٣٣ ل ت ب: ليست. ٣٤ ‹تعلمونه... تعلمونه›: م: وقد جعلتم تعلمونه مستأنفا؛ ل ت ب: وقد تعلمونه مستأنفا. ٣٥ م ل ت ب: مكني. ٣٦ سقط من م. ٣٧ سقط من م. ٣٨ في القرآن: وَيْلَتَى. ٣٩ م: عدافر؛ ت: غدامز؛ ف: غذافر. ٤٠ سقط من ل ت ب. ٤١ في القرآن: وَيْلَتَى؛ ف: ويلتى. ٤٢ [يا... ليتني]: سقط من ل ب. ٤٣ [وإنها لفي]: ف: وإنما هي في. ٤٤ في القرآن: وَيْلَتَى؛ ف: ويلتى. ٤٥ كذا في ف؛ م ل ت ب: زفرا. ٤٦ مكرر في ت؛ سقط من ب.

سورة الفرقان

٣٧٧ حدّثني محمّد بن جمهور وغيره عنهم عليهم السلام في قوله جلّ ثناؤه وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ[١] يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا [٢٥:٦٣] قال: مشيتهم[٢] ‹التي›[٣] جُبلوا عليها لا[٤] يتكلّفون غيرها، وكان عليّ بن الحسين صلوات الله عليه منهم، لا[٥] تسبق[٦] يده رجله.

٣٧٨ محمّد[٧] بن عليّ،[٨] عن محمّد بن فضيل،[٩] عن أبي حمزة، وابن[١٠] سيف، عن أخيه، عن أبيه، عن[١١] أبي حمزة،[١٢] عن أبي جعفر[١٣] عليه السلام قال: نزل جبرئيل بهذه الآية على محمّد صلّى الله عليه وآله هكذا[١٤] وَقَالَ ٱلظَّالِمُونَ آلَ[١٥] مُحَمَّدٍ حَقَّهُمْ إِنْ تَتَّبِعُونَ إِلَّا رَجُلاً مَسْحُوراً[١٦] [٢٥:٨] فقال الله عزّ وجلّ:[١٧] ٱنْظُرْ كَيْفَ ضَرَبُوا لَكَ ٱلْأَمْثَالَ فَضَلُّوا[١٨] ٱلسَّبِيلَ[١٩] فَلَا[٢٠] يَسْتَطِيعُونَ[٢١] إِلَى وَلَايَةِ عَلِيٍّ سَبِيلاً [٢٥:٩] وعليّ صلوات الله عليه وآله هو السبيل.

٣٧٩ ابن[٢٢] محبوب، عن أبي أيّوب ‹الخرّاز›،[٢٣] عن أبي بصير، عن أبي عبد الله عليه السلام قال: قلت له: وَٱجْعَلْنَا[٢٤] لِلْمُتَّقِينَ إِمَامًا ‹قال: لقد سألت ربّك عظيمًا، إنّما هي وَٱجْعَلْ لَنَا مِنَ ٱلْمُتَّقِينَ إِمَامًا [٢٥:٧٤] وإيّانا عنى بذلك›.[٢٥]

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١ سقط من ل ت ب. ٢ م: الحرف الذي يلي الياء غير معجم؛ ل ت ب: مشيهم. ٣ م ل ت ب: الذي. ٤ ل ت ب: الا. ٥ سقط من م. ٦ ل ت ب: يسبق. ٧ ن: محمد بن خالد، عن محمد. ٨ ن: + الصيرفي. ٩ ف: الفضيل. ١٠ م: وبن. ١١ [أبي حمزة... عن]: سقط من ن. ١٢ ن: + الثمالي. ١٣ ن: + محمد ن علي. ١٤ [قال... هكذا]: ن: أنه قرأ. ١٥ ن: لِآلِ. ١٦ ن: + يعنون محمداً؛ في هامش ل: تقدم الخبر في بني إسرائيل (انظر فقرة ٣٠٦). ١٧ ن: + لرسوله. ١٨ م: فظلوا، ولعله مصحح. ١٩ م ل ت: + يقول؛ ب: للسبيل يقول؛ سقط من ن. ٢٠ م: لا؛ ل ت ب: ولا. ٢١ م: يسيطيعون. ٢٢ م: بن. ٢٣ م ل ت ب: الحذاء. ٢٤ م: واجعلني. ٢٥ ‹قال... بذلك›: سقط من م ل ت ب؛ والنص عن ابن الجحام.

٣٧٣ رجل، عن أبي عبد الله عليه السلام أنّه[١٤] قرأ[١٥] مَا[١٦] كَانَ[١٧] يَنۢبَغِي لَنَآ أَن نُّتَّخَذَ[١٨] مِن دُونِكَ مِنْ إِلٰهٍ [١٨:٢٥ – نَتَّخِذَ › نُتَّخَذَ – أولياء › إله].

٣٧٤ قال: وفي رسالة[١٩] أبي عبد الله عليه السلام إلى المفضّل بن عمر: قال[٢٠] الله عزّ وجلّ: إِنَّ ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصِنِينَ ٱلۡغَافِلِينَ لُعِنُوا فِي ٱلدُّنۡيَا وَٱلۡآخِرَةِ وَلَهُمۡ عَذَابٌ عَظِيمٌ إلى قوله ‹هُوَ›[٢١] ٱلۡحَقُّ ٱلۡمُبِينُ [٢٤:٢٣–٢٥ – المحصنات الغافلات المؤمنات › المحصنين الغافلين].

٣٧٥ ‹عليّ›[٢٢] بن أبي حمزة، عن[٢٣] أبي بصير قال: قال أبو عبد الله عليه السلام: إنّ أصحاب[٢٤] القرآن ‹ليزيدون›[٢٥] النبر[٢٦] في القرآن وينقصون منه، قال أبو عبد الله عليه السلام: النبر[٢٧] الهمز.[٢٨]

٣٧٦ وقال في قوله عزّ وجلّ وَلۡيَشۡهَدۡ عَذَابَهُمَا طَآئِفَةٞ مِّنَ ٱلۡمُؤۡمِنِينَ [٢٤:٢] قال: المؤمن الواحد يجزئ إذا شهد.

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١٤ ل ت ب: + كان. ١٥ ب: يقرأ. ١٦ سقط من م؛ ل: كما. ١٧ سقط من ل ت ب. ١٨ ل: تتخذ. ١٩ ل: رسالته. ٢٠ ب: وقال. ٢١ م ل ت ب: وهو. ٢٢ م ل ت ب: عيسى. ٢٣ م: + بن. ٢٤ [إن أصحاب]: ل: كلمة غير واضحة؛ ت: المؤمنات (؟)؛ ب: بياض بمقدار كلمتين. ٢٥ م: الكلمة غير معجمة؛ ل ت ب: ليريدون. ٢٦ ل ت ب: السير. ٢٧ ل ت ب: السير. ٢٨ ل ت ب: المهر.

سورة النور

٣٦٧ محمّد بن خالد، عن ‹ابن›[١] سيف، عن أخيه، عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام قال: لَيْسَ[٢] عَلَيْهِنَّ...[٣] أَنْ يَضَعْنَ ‹مِنْ›[٤] ثِيَابِهِنَّ [٢٤:٦٠ – ثيابَهُنَّ › من ثيابِهِنّ] الجلباب والقناع.

٣٦٨ وحدّثني محمّد بن جمهور، يرفعه نحوه، ‹إلّا أنّه زاد: إذا صارت مسنّةً›،[٥] أمّا[٦] الإزار[٧] فلا.[٨]

٣٦٩ ابن[٩] أسباط، عن ابن[١٠] بكير، عن أبي بصير، عن أبي عبد الله عليه السلام: وَعَدَ ٱللَّهُ ٱلَّذِينَ آمَنُوا مِنْكُمْ أَنَّهُمْ يَرِثُونَ ٱلْأَرْضَ وَيُمَكِّنُ لَهُمْ فِيهَا [٢٤:٥٥ – وعملوا الصالحات ليستخلفنّهم في الأرض كما استخلف الذين من قبلهم وليمكّننّ لهم › أنّهم... فيها].

٣٧٠ وقرأ أبو جعفر عليه السلام وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَكْثَرَ مِنْ ذٰلِكَ [٢٤:٤٥].

٣٧١ حمّاد، عن حريز،[١١] عن أبي عبد الله عليه السلام قال: إِنَّ[١٢] ٱللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ لَهُنَّ[١٣] غَفُورٌ رَحِيمٌ [٢٤:٣٣].

٣٧٢ وقرأ أبو عبد الله عليه السلام وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا بِٱلْمُتْعَةِ حَتَّى يُغْنِيَهُمُ ٱللَّهُ مِنْ فَضْلِهِ [٢٤:٣٣] هكذا التنزيل.

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١ سقط من م ل ت ب. ٢ في القرآن: فَلَيْسَ. ٣ في القرآن: جُنَاحٌ. ٤ سقط من م ل ت ب؛ والنص عن سعد بن عبد الله والكليني والطبرسي. ٥ ‹إلا... مسنة›: م ل ت: إذا صارت سنة (ل: مسنة) إلا أنه زاد (ت: راذ)؛ ب: إذا صارت سببه، وفوق الكلمة: مسنة + كذا. ٦ سقط من م ل ت. ٧ ل ت: الازاد؛ ب: ما زاد. ٨ م: فلان. ٩ م: بن. ١٠ م: بن. ١١ م: حرير. ١٢ في القرآن: فَإِنَّ. ١٣ كذا في ف؛ سقط من م ت ب؛ ل: أضيفت هذه الكلمة فوق (إكراههن)، مع علامة (ظ).

٣٦٥ وفي قوله عزّ وجلّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ مِنَ ٱلْفِتْنَةِ [١٣] رَبِّ فَلَا تَجْعَلْنِي مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ وَإِنَّا عَلَىٰ أَنْ[١٤] نُرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ [٢٣:٩٣–٩٥ – في ‹ مع] قال[١٥] أبو عبد الله عليه السلام: إنّ الله عزّ وجلّ أكرم نبيّه صلّى الله عليه وآله من أن يُرِيَه في حياته الفتنة[١٦] في أمّته كما أُري[١٧] سائر الأنبياء، وابتُلي بذلك أمير المؤمنين عليه السلام.

٣٦٦ وفي قوله جلّ وعزّ رَبِّ[١٨] ٱرْجِعُونِ[١٩] لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ [٢٣:٩٩–١٠٠] قال: نزلت فيمن ترك الزكاة، فما من أحد[٢٠] تركها إلّا وهو يقول ذلك عند الموت.

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١٣ م: الكلمة غير معجمة؛ ل: التشبيه؛ ت فوق الكلمة: التشبيه، مع علامتي (خ ل). ١٤ سقط من ل. ١٥ ب: + قال. ١٦ م: الكلمة غير معجمة. ١٧ [كما أري]: م: كمال ري. ١٨ كذا في هامش ل؛ سقط من م ت ب. ١٩ كذا في ك؛ م ل ت ب: ارجعوني. ٢٠ [من أحد]: سقط من ل.

سورة المؤمنون

٣٦١ القاسم بن محمّد، عن سلمة[١] بن ‹حيّان›،[٢] ‹عن أبي الصبّاح الكنانيّ›[٣] قال: قال أبو عبد الله عليه السلام: يا أبا[٤] ‹الصبّاح›[٥] اقرأ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ قَدْ أَفْلَحَ ٱلْمُسْلِمُونَ ثلاثًا، وقالها[٦] ثلاثًا[٧] قَدْ أَفْلَحَ ٱلْمُسْلِمُونَ [٢٣:١].

٣٦٢ أبو طالب، عن رجل، عن يونس، عن أبي عبد الله عليه السلام: فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَالِقِينَ قال: إنّما هي فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَالَمِينَ [٢٣:١٤].

٣٦٣ النضر،[٨] عن يحيى، عن ابن[٩] مسكان، عن سليمان بن خالد، عن أبي جعفر عليه السلام أنّه قرأ قَدْ أَفْلَحَ ٱلْمُسْلِمُونَ [٢٣:١].

٣٦٤ وفي قوله جلّ ثناؤه أُولَٰئِكَ هُمُ ٱلْوَارِثُونَ [٢٣:١٠] قال: ما من أحد إلّا وله بيت في الجنّة وبيت في النار، فإن عمل بعمل أهل الجنّة[١٠] ورث بيتَ[١١] الذي عمل بعمل أهل النار، وورث الذي عمل بعمل أهل النار بيتَ الذي عمل بعمل أهل الجنّة.[١٢]

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١ م: سليمة. ٢ م ل ت ب: حباب؛ والنص عن البرقي. ٣ ‹عن... الكناني›: سقط من م ل ت ب؛ والنص عن البرقي والبصائر. ٤ [يا أبا]: م ل ت: يابا. ٥ م ل ب: صباح؛ ت: صباخ؛ والنص عن البرقي والبصائر. ٦ ت: وقال لها. ٧ ل ت ب: ثلاثة. ٨ م: النصر. ٩ م: بن. ١٠ ل: النار، والكلمة مشطوبة، وفي الهامش: الجنة، مع علامة (ظ). ١١ ت: البيت. ١٢ [عمل بعمل... الجنة]: ل ت ب: في الجنة وإن عمل بعمل أهل النار ورث البيت (ل ب: بيت) الذي في النار.

٣٥٩ وفي قوله وَمِنَ[١٥] ٱلنَّاسِ مَنۡ يُجَادِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٍ وَلَا هُدًى[١٦] وَلَا كِتَابٍ مُنِيرٍ ثَانِيَ عِطۡفِهِ لِيُضِلَّ عَنۡ[١٧] سَبِيلِ ٱللَّهِ لَهُ فِي ٱلدُّنۡيَا خِزۡيٌ وَنُذِيقُهُ يَوۡمَ ٱلۡقِيَامَةِ عَذَابَ ٱلۡحَرِيقِ [٢٢:٨-٩] قال: هو الأوّل ثنى[١٨] عطفه إلى الثاني فقال: والله لا ‹نفي له›[١٩] بهذا أبدًا، لمّا أقام رسول الله صلّى الله عليه وآله أمير[٢٠] المؤمنين عليه السلام ‹علمًا للناس›.[٢١]

٣٦٠ وفي قوله عزّ وجلّ لِيَقۡضُوا تَفَثَهُمۡ وَلۡيُوفُوا[٢٢] نُذُورَهُمۡ[٢٣] [٢٢:٢٩] قال: لقاء[٢٤] الإمام. قال أبو جعفر عليه السلام ونظر إلى[٢٥] الناس في الطواف:[٢٦] أُمروا أن[٢٧] يطوفوا بهذا ثمّ يأتونا فيعرّفونا مودّتهم[٢٨] ثمّ يعرضوا علينا ‹نصرتهم›.[٢٩]

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١٥ ل ت ب: من. ١٦ [ولا هدى]: سقط من ل. ١٧ ل: من. ١٨ ل: بنى. ١٩ ‹نفي له›: م: تقوله؛ ل: يقوله؛ ت ب: نقول؛ والنص عن النجفي. ٢٠ م ل ب: وأمير. ٢١ ‹علمًا للناس›: سقط من م ل ت ب؛ والنص عن النجفي. ٢٢ م ل ت: ويقضوا. ٢٣ م: تدورهم (؟). ٢٤ م ل: لقى. ٢٥ سقط من م ل. ٢٦ م ل ت ب: + قال. ٢٧ ت ب: بأن، وفوق الكلمة في ب: أن. ٢٨ م: موويهم. ٢٩ م ل ت ب: نصرهم.

سورة الحجّ

٣٥٤ البرقيّ، عن ابن[١] سيف، عن أخيه، عن أبيه، عن زيد ‹أبي›[٢] أسامة قال: سمعت[٣] أبا عبد الله عليه السلام ‹يقرأ›[٤] لِيَحْضُرُوا مَنَافِعَ لَهُمْ [٢٨:٢٢ – ليشهدوا › ليحضروا].

٣٥٥ محمّد بن عليّ، عن عليّ بن[٥] أبي حمزة، عن أبي عبد الله عليه السلام: هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا فِي رَبِّهِمْ فَٱلَّذِينَ[٦] كَفَرُوا بِوَلَايَةِ عَلِيٍّ قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ [١٩:٢٢].

٣٥٦ البرقيّ، عن النضر،[٧] عن يحيى بن أيّوب، عن أبي بصير، عن أبي عبد الله عليه السلام: وَعَلَىٰ كُلِّ ضَامِرٍ[٨] يَأْتِي[٩] مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ في الدين والدنيا[١٠] [٢٧:٢٢–٢٨ – يأتين › يأتي].

٣٥٧ وحدّثني يعقوب بن يزيد، عن أحمد بن محمّد، عن أبي جميلة، عن أبي عبد الله عليه السلام: يَأْتُوكَ رُجَّالاً [٢٧:٢٢ – رِجَالاً › رُجَّالاً] قال: فهم الرجّالة.

٣٥٨ وعن بعض أصحابه يرفعه إلى أمير المؤمنين[١١] صلوات الله عليه وآله قال:[١٢] سورة الحجّ فُضّلت بسجدتين على سائر السور وهو[١٣] قوله يَا أَيُّهَا ٱلَّذِينَ آمَنُوا ٱرْكَعُوا[١٤] وَٱسْجُدُوا وَٱعْبُدُوا رَبَّكُمْ وَٱفْعَلُوا ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ [٧٧:٢٢].

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١ سقط من م ت ب. ٢ م ل ت ب: بن. ٣ ل ب: سألت؛ ف: رأيت. ٤ م ل ت ب: قرأ. ٥ [علي بن]: سقط من ل ت ب. ٦ ت: فأما الذين، وفوق الكلمتين: فالذين، مع علامة (خ). ٧ م: النصر. ٨ م: ظاهر. ٩ ف: يأتين. ١٠ [الدين والدنيا]: ل ت ب: الدنيا والآخرة. ١١ ل ت ب: + علي. ١٢ م ل: + قلت؛ ت ب: + قال، والكلمة مشطوبة في ت، وفي الهامش: قلت، مع علامة (خ). ١٣ ل ت ب: وعن. ١٤ ب: واركعوا.

٣٥٠ حمّاد بن عيسى، عن حريز،[٢٦] عن أبي عبد الله عليه السلام: وَمَا أَرْسَلْنَا...[٢٧] قَبْلَكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ وَلَا مُحَدَّثٍ [٢٢:٥٢].

٣٥١ وقال في قوله عزّ وجلّ ٱقْتَرَبَ[٢٨] لِلنَّاسِ[٢٩] حِسَابُهُمْ [٢١:١] قال: اقترب، ثمّ بدا ‹لله›[٣٠] فأخّره.

٣٥٢ القاسم بن عروة ‹...› عن أبي عبد الله عليه السلام ‹...› وعن غيره أنّه كره سينزل[٣١] ‹ووَحِرْمٌ›[٣٢] [٢١:٩٥] وهجر[٣٣] وولدًا.[٣٤]

٣٥٣ وعن ‹عبيدة›،[٣٥] عن أبي عبد الله عليه السلام قال: ‹اقرأ›[٣٦] في القرآن يلحدون، لا تقرأها[٣٧] يلحدون.[٣٨]

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٢٦ [عن حريز]: كذا في ف؛ م: وحرير؛ ل ت ب: وحريز. ٢٧ في القرآن: مِنْ. ٢٨ م: واقترب؛ ل ت: واقرب. ٢٩ ل ت ب: الناس. ٣٠ سقط من م ل ت ب. ٣١ م: الكلمة غير معجمة؛ ت: الحرف الثاني غير معجم؛ سقط من ف. ٣٢ م ل ت ب: وحرم. ٣٣ م: وهحر. ٣٤ [وهجر وولدا]: سقط من ف. ٣٥ م: عدة؛ ل ت ب: عبدة. ٣٦ م: سي؛ ل ت ب: شيء. ٣٧ ل: يقرأها. ٣٨ ل ت ب: تلحدون.

سورة الأنبياء

٣٤٦ البرقيّ، عن ابن[١] أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: لا تقرأ[٢] وَحِرْمٌ[٣] عَلَى قَرْيَةٍ[٤] [٢١:٩٥].

٣٤٧ محمّد[٥] بن عليّ، عن عليّ بن حمّاد الأزديّ،[٦] عن عمرو[٧] بن شمر، عن جابر، عن أبي عبد الله في قوله[٨] وَأَسَرُّوا ٱلنَّجْوَى ٱلَّذِينَ ظَلَمُوا[٩] آلَ مُحَمَّدٍ حَقَّهُمْ هَلْ هٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنْتُمْ[١٠] تُبْصِرُونَ [٢١:٣].

٣٤٨ عبد الله بن المغيرة،[١١] عن جميل الحنّاط،[١٢] عن وليد[١٣] قال: سمعت أبا عبد الله عليه السلام يقرأ[١٤] وَإِنْ كَانَ[١٥] مِثْقَالَ حَبَّةٍ...[١٦] آتَيْنَا بِهَا [٢١:٤٧] مثقّلة ممدودة. قلت: إنّما يقرأ الناس[١٧] أَتَيْنَا بِهَا قال: إنّما هي ‹آتَيْنَا بِهَا أي›[١٨] جازينا بها[١٩] جزاءً.

٣٤٩ ابن[٢٠] مسكان، عن زيد الشحّام قال: قلت لأبي عبد الله عليه السلام: ‹...› ‹الحرف›[٢١] في القرآن وَحِرْمٌ[٢٢] فقال: ‹اعزب›[٢٣] ثمّ[٢٤] ‹اعزب›،[٢٥] إنّما هي وَحَرَامٌ [٢١:٩٥].

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١ م: بن. ٢ ل ت ب: يقرأ. ٣ ت: وحرّم. ٤ ل ت ب: قريته. ٥ ن: محمد بن خالد البرقي، عن محمد. ٦ سقط من م ل ت ب. ٧ ب: عمر. ٨ ت: + وجابر، والكلمة محاطة، وفي الهامش: عمير وجابر وأسروا، مع علامة (خ) + كذا؛ [عمرو ... قوله]: م ل: عمير وجابر؛ [في قوله]: سقط من ب. ٩ ن: + قال ٱلَّذِينَ ظَلَمُوا. ١٠ ب: + لا. ١١ م ل ت ب: + عن سهل. ١٢ ف: الخياط. ١٣ م: + بن، ويليه بياض بمقدار كلمة. ١٤ ل: يقرأهما، مع علامة (ظ). ١٥ [وإن كان]: كذا في هامش ل، مع علامة (ظ). ١٦ في القرآن: مِنْ خَرْدَلٍ. ١٧ سقط من م. ١٨ ‹آتينا بها أي›: سقط من م ل ت ب. ١٩ م ل ت ب: + أي إنما. ٢٠ م: بن. ٢١ م ل ت ب: احرف. ٢٢ ت: وحرّم. ٢٣ م ت ب: اعرب؛ ل: اغرب. ٢٤ كذا في ف (ص ٣٠٨)؛ سقط من م ل ت ب. ٢٥ م ت ب: اعرب؛ ل: اغرب.

٣٤١ وفي[١٥] بعض الحديث قال: قال أبو عبد الله عليه السلام: منزل الأئمّة[١٦] بالمدينة.

٣٤٢ وعن بعضهم، عن أبي الحسن الثالث عليه السلام: قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا [٢٠:١٢٥].

٣٤٣ صفوان، عن المنذر، عن زيد الشحّام قال: عرضت على أبي عبد الله عليه السلام هذه الحروف التي يقرأها[١٧] الأعمش وأصحابه أَنَّ ٱللَّهَ يَبْشُرُكَ قال:[١٨] أَنَّ ٱللَّهَ يُبَشِّرُكَ [٣:٣٩] مثقّلة، وَحِرْمٌ قال:[١٩] حَرَامٌ[٢٠] [٢١:٩٥].

٣٤٤ وعن أبي الحسن الثالث عليه السلام في قوله جلّ وعزّ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ ٱسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ‹فَقُلْنَا›[٢١] يَا آدَمُ[٢٢] إِنَّ هٰذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ[٢٣] فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَى [٢٠:١١٦–١١٧] قال: إنّما جعل الله عزّ وجلّ آدم قبلةً[٢٤] للملائكة إليه وإنّ إبليس لعنه الله لم يعرف ذلك فتكبّر وأبى.

٣٤٥ قال: حدّثنا محمّد بن جمهور بإسناده، عن أبي عبد الله عليه السلام[٢٥] قال: لمّا رمى رسول الله صلّى الله عليه وآله جمرة[٢٦] العقبة قال: اللّهمّ إنّي أسألك ما سألك أخي موسى رَبِّ ٱشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي... [٢٧] وَٱجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي عليًّا[٢٨] أَخِي أَشْدُدْ بِهِ أَزْرِي وَأَشْرِكْهُ فِي أَمْرِي [٢٠:٢٥–٣٢] فاستجاب الله عزّ وجلّ دعاءه.

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١٥ م: في. ١٦ م: الآية، مصحح إلى: الأئمة. ١٧ ل ت ب: يقرأبها. ١٨ [أن... قال]: سقط من ل ت ب. ١٩ سقط من ل ت ب. ٢٠ في القرآن: وَحَرَامٌ. ٢١ م ل ت ب: قلنا. ٢٢ [يا آدم]: م: يادم. ٢٣ م: ولرجل. ٢٤ ل: قبيلة. ٢٥ ت: + أنه. ٢٦ م: حمرة. ٢٧ في القرآن: وَٱحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي. ٢٨ سقط من م؛ في القرآن: هَارُونَ.

سورة طه

٣٣٧ قال أبو عبد الله: حدّثنا بعض أصحابنا[١] في قوله جلّ ثناؤه ‹طه›[٢] [٢٠:١] قال: هي يا رجل.

٣٣٨ البرقيّ، عن حمّاد بن عيسى، عن حريز،[٣] عن أبي عبد الله عليه السلام، وعن ابن[٤] أبي عمير، عن غير[٥] واحد، عن أبي جعفر عليه السلام أنّه قرأ إِنَّ ٱلسَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا[٦] مِنْ نَفْسِي [٢٠:١٥] قال: أراد أن لا يجعل لها وقتًا.

٣٣٩ بعض أصحابنا، عن محمّد بن سليمان، عن أبيه، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ كَلِمَاتٍ فِي مُحَمَّدٍ وَعَلِيٍّ وَٱلْحَسَنِ وَٱلْحُسَيْنِ وَٱلْأَئِمَّةِ[٧] مِنْ ‹ذُرِّيَّتِهِمْ›[٨] [٢٠:١١٥] هكذا والله نزل بها جبرئيل عليه السلام على محمّد صلّى الله عليه وآله.

٣٤٠ ابن[٩] محبوب، عن ابن[١٠] ‹رئاب›،[١١] عن عمّار بن مروان قال: كان أبو عبد الله عليه السلام يقرأ إِنَّ فِي ذٰلِكَ ‹لَآيَاتٍ›[١٢] لِأُولِي ‹ٱلنُّهَىٰ›[١٣] [٢٠:٥٤، ١٢٨] قال: ‹نحن والله أولو النهى›.[١٤]

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١ [بعض أصحابنا]: سقط من ل. ٢ سقط من م ل ت ب. ٣ م: حرير. ٤ م: بن. ٥ سقط من م؛ ل: أضيفت هذه الكلمة فوق (واحد)؛ ت: الكلمة محاطة، و فوقها علامة (ظ). ٦ م: أخفها. ٧ م: الكلمة غير معجمة. ٨ م ل ب: ذريته؛ ت: ذرنية. ٩ م: بن. ١٠ م: بن. ١١ م ل ت ب: زياد؛ والنص عن البصائر وغيره. ١٢ م ل ت ب: لآية. ١٣ سقط من م؛ ل ت ب: الألباب. ١٤ ‹نحن... النهى›: م ل ت ب: هم شيعتنا؛ والنص عن البصائر وغيره.

٣٣٣ ابن أورمة[١٥] القمّيّ،[١٦] عن يونس بن عبد الرحمن[١٧] قال: قلت لأبي الحسن الرضا عليه السلام ‹أوكتبت›[١٨] إليه:[١٩] إنّ[٢٠] قومًا طالبوني[٢١] باسم أمير المؤمنين صلوات الله عليه وآله في[٢٢] كتاب الله عزّ وجلّ فقلتُ لهم: قول[٢٣] الله عزّ وجلّ[٢٤] وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا [١٩:٥٠] فقال: صدقت، هو هكذا.

٣٣٤ منصور، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قال[٢٥] لرجل:[٢٦] أخبرني عن قول الله عزّ وجلّ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ[٢٧] مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ [٩:١١٤] ‹فما›[٢٨] كانت العدة أوّلاً؟ ‹قال›:[٢٩] لا أدري، قال: إنّ أباه[٣٠] وعده ألّا يعبد[٣١] الأصنام فوعده إبراهيم عليه السلام أن يستغفر له فَلَمَّا تَبَيَّنَ[٣٢] لَهُ أَنَّهُ عَدُوٌّ لِّلَّهِ[٣٣] [٩:١١٤] ‹...› وقال:[٣٤] يَا أَبَتِ لَا تَعْبُدِ ٱلشَّيْطَانَ إِنَّ ٱلشَّيْطَانَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا [١٩:٤٤].

٣٣٥ يونس، عن رجل، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ[٣٥] وَإِنْ مِّنكُمْ إِلَّا وَارِدُهَا [١٩:٧١] قال: نسختها إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم[٣٦] مِّنَّا ٱلْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ [٢١:١٠١].

٣٣٦ وفي قوله عزّ وجلّ كَطَيِّ ٱلسِّجِلِّ لِلْكِتَابِ[٣٧] [٢١:١٠٤ – للكتب › للكتاب] قال: هو الملَك.

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١٥ [ابن أورمة]: م: بن أرومة. ١٦ [ابن أورمة القمي]: سقط من ن. ١٧ [عن... الرحمن]: سقط من م ل ت ب. ١٨ ‹أوكتبت›: م ل ت ب: وكتبت؛ سقط من ن. ١٩ سقط من ن. ٢٠ سقط من ل ت ب. ٢١ ت: طالبون في. ٢٢ م ل ت ب: من. ٢٣ ل ت ب: قال؛ ن: من قوله. ٢٤ [الله عز وجل]: ل ت ب: جل وعز؛ ن: تعالى. ٢٥ ل ت ب: قلت. ٢٦ م: رجل؛ ت: لرجل، وفي الهامش: كذا. ٢٧ ل ب: من. ٢٨ م: مم؛ ل ت ب: مما. ٢٩ م ل ت ب: قلت. ٣٠ ت: إياه. ٣١ ل: تعبد؛ ت: يعبد. ٣٢ ت: تبتن. ٣٣ ل ب: الله؛ ت: + الله، والكلمة محاطة. ٣٤ ل ت ب: قال. ٣٥ [في... وجل]: سقط من م. ٣٦ سقط من ل ب. ٣٧ ب: للكتب.

سورة كهيعص[1]

٣٢٨ ابن[2] سيف، عن أخيه، عن أبيه، عن أبي عبد الله[3] عليه السلام في قوله عزّ وجلّ يَرِثُنِي وَارِثٌ[4] مِنْ آلِ يَعْقُوبَ [١٩:٦ – ويرث › وارث].

٣٢٩ ابن[5] أسباط، عن[6] عليّ بن[7] أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ [١٩:٨٣] ‹...›.

٣٣٠ البرقيّ، عن رجاله،[8] عنهم عليهم السلام: إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا وَصَمْتًا [١٩:٢٦].

٣٣١ البرقيّ، عن محمّد بن سليمان، عن أبيه، عن أبي عبد الله عليه السلام في[9] قوله جلّ ثناؤه صَوْمًا وَصَمْتًا [١٩:٢٦] قال: قلت: صمتًا من أيّ شيء؟ قال: من الكذب.[10] قلت:[11] صَوْمًا وَصَمْتًا تنزيل؟ قال: نعم.

٣٣٢ وعن ‹جعفر بن›[12] محمّد بن حكيم، عن أبيه قال: قرأ أبو عبد الله عليه السلام قَالَتْ[13] إِنِّي أَعُوذُ بِالرَّحْمَٰنِ[14] مِنْكَ إِنْ كُنْتَ تَقِيًّا [١٩:١٨].

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١ [سورة كهيعص]: في هامش ت: سورة مريم. ٢ م: بن. ٣ [عبدالله]: ب فوق الكلمة: جعفر. ٤ كذا في ف؛ م ل ت: ويرث، وفوق الكلمة في ل: وارث؛ ب: + ويرث. ٥ م: بن. ٦ سقط من ل. ٧ [علي بن]: م: ابن. ٨ م ت: رجال؛ ب: رجاله، وفوق الكلمة: رجال. ٩ سقط من م ل ت. ١٠ م ل ت ب: + قال. ١١ ل: كتبت هذه الكلمة فوق (قال)، مع علامة (ظ). ١٢ ‹جعفر بن›: سقط من م ل ت ب. ١٣ ل ب: قال. ١٤ ت: الكلمة محجوبة بلطخة.

٣٢٥ وعن رجل، عن أبي عبد الله عليه السلام أنّه كان يقرأ أَفَحَسْبُ ٱلَّذِينَ كَفَرُوا [١٨:١٠٢ – أَفَحَسِبَ › أَفَحَسْبُ] بالجزم، وقال: هكذا قرأها أمير المؤمنين صلوات الله عليه وآله مخفَّفة.

٣٢٦ بعض أصحابنا في قوله عزّ وجلّ وَكَلْبُهُم بَاسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ [١٨:١٨] قال: إنّما هو ‹ كَالِئُهُمْ ›،[٣٩] وهو الملَك الذي كان موكَّلاً بهم.[٤٠]

٣٢٧ ابن[٤١] سيف، عن أخيه، عن أبيه،[٤٢] عن أبي عبد الله عليه السلام أنّه كان يقرأ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ[٤٣] مِمَّا[٤٤] عُلِّمْتَ رُشْدًا [١٨:٦٦].

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٣٩ م: كاليهم؛ ل ب: كلبهم؛ ت: كليهم. ٤٠ ل: هم. ٤١ م: بن. ٤٢ في هامش ل: + عن أبي بصير كما تقدم قبيل ذلك (انظر فقرة ٣٢٤). ٤٣ م: تعلمني. ٤٤ ل ت: فما.

٣١٩ وفي قوله عزّ وجلّ مَا[14] فَعَلْتُهُ يَا مُوسَى عَنْ أَمْرِي ذٰلِكَ تَأْوِيلُ مَا لَمْ ‹تَسْطِعْ›[15] عَلَيْهِ صَبْرًا [٨٢:١٨] قال: قلت: وَمَا فَعَلْتُهُ يَا مُوسَى؟[16] قال: هكذا في قراءة أمير المؤمنين صلوات الله عليه.

٣٢٠ البرقيّ، عن حمّاد،[17] عن حريز ‹وربعيّ›،[18] عن أبي عبد الله عليه السلام قال: كَانَ[19] أَبَوَاهُ مُؤْمِنَيْنِ وَطُبِعَ[20] كَافِرًا [٨٠:١٨].

٣٢١ وفي قوله عزّ وجلّ[21] وَقُلِ ٱلْحَقُّ مِنْ رَبِّكُمْ[22] فِي وَلَايَةِ عَلِيٍّ[23] فَمَنْ شَاءَ فَلْيُؤْمِنْ[24] وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ[25] آلَ مُحَمَّدٍ حَقَّهُمْ نَارًا[26] [٢٩:١٨].

٣٢٢ ابن[27] محبوب، عن عبد الله بن غالب، عن سعد[28] بن طريف،[29] عن الأصبغ بن نباتة، عن أمير المؤمنين صلوات الله عليه في قوله عزّ وجلّ أَمَّا مَنْ ظَلَمَ نَفْسَهُ وَلَمْ يُؤْمِنْ بِرَبِّهِ فَسَوْفَ نُعَذِّبُهُ[30] بِعَذَابِ ٱلدُّنْيَا ثُمَّ يُرَدُّ إِلَى رَبِّهِ[31] فِي مَرْجِعِهِ فَيُعَذِّبُهُ[32] عَذَابًا[33] نُكْرًا [٨٧:١٨].

٣٢٣ وفي[34] قوله عزّ وجلّ ثُمَّ اتبَعَ ذُو[35] ٱلْقَرْنَيْنِ ٱلشَّمْسَ سَبَبًا [٨٩:١٨، ٩٢].

٣٢٤ ابن[36] سيف، عن أخيه،[37] عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام: هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا[38] عُلِّمْتَ رُشْدًا [٦٦:١٨].

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١٤ في القرآن: وَمَا. ١٥ م: تستطع. ١٦ [عن أمري... موسى]: سقط من ل ت ب. ١٧ [عن حماد]: سقط من ل. ١٨ م ل ت ب: عن ربعي. ١٩ في القرآن: فَكَانَ. ٢٠ ل ت ب: فطبع. ٢١ [وفي... وجل]: ن: محمد بن خالد البرقي، عن الحسين بن سيف، عن أخيه، عن أبيه، عن أبي حمزة، عن أبي جعفر عليه السلام قال: قوله تعالى. ٢٢ ل ت ب: ربهم. ٢٣ ل ت ب: أمير المؤمنين. ٢٤ ت: + ومن شاء فليؤمن. ٢٥ ل ت ب: + من؛ ن: لِظَالِمِي. ٢٦ ن: + أَحَاطَ بِهِمْ سُرَادِقُهَا. ٢٧ م: بن. ٢٨ م ت: سعيد. ٢٩ ل ت ب: ظريف، وفوق الكلمة في ت: كذا. ٣٠ ل ت ب: يعذبه. ٣١ ل ب: + فيعذبه. ٣٢ [في مرجعه فيعذبه]: ت: فيعذبه في مرجعه، مكرر. ٣٣ ت: عذانا. ٣٤ ت: في. ٣٥ ب: ذوا. ٣٦ م: بن. ٣٧ ت: + من أخيه. ٣٨ ل: فما.

سورة الكهف

٣١٣ قال: حدّثني أبو[١] داود، عن رجل، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ وَلَمْ يَجْعَل لَهُ عِوَجًا بَلْ دِينًا قَيِّمًا [١٨:١–٢].

٣١٤ بعض أصحابنا،[٢] عن أبي عبد الله عليه السلام: ٱلْحَمْدُ لِلَّهِ ٱلَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَابَ وَلَمْ يَجْعَل لَهُ عِوَجًا وَجَعَلَهُ دِينًا قَيِّمًا لِيُنْذِرَ بَأْسًا شَدِيدًا[٣] مِنْ لَدُنْهُ [١٨:١–٢] قال: هو[٤] عليّ أمير المؤمنين صلوات الله[٥] عليه وآله من لدن رسول الله صلّى الله عليه وآله.

٣١٥ ابن[٦] سنان، عن ابن[٧] مسكان، عن أحدهما عليهما السلام أنّه[٨] قال: قال رسول الله صلّى الله عليه وآله: اللّهمّ[٩] أعزّ[١٠] الدين بأبي جهل أو عمر، فأنزل الله عزّ وجلّ مَا أَشْهَدْتُهُمْ خَلْقَ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ ٱلْمُضِلَّيْنِ عَضُدًا [١٨:٥١ – المضلّين › المضلَّيْنِ].

٣١٦ حمّاد، عن ربعيّ، رفعه إلى زرارة، عن أبي جعفر عليه السلام في قوله عزّ وجلّ يَأْخُذُ[١١] كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا [١٨:٧٩] هكذا في قراءة أمير المؤمنين صلوات الله عليه وآله.

٣١٧ وفي رواية أخرى: يَأْخُذُ[١٢] كُلَّ سَفِينَةٍ صَحِيحَةٍ غَصْبًا [١٨:٧٩].

٣١٨ وفي قوله وَأَمَّا[١٣] ٱلْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ وَكَانَ كَافِرًا [١٨:٨٠] قال: هكذا في قراءة عليّ صلوات الله عليه.

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١ ب: أبي. ٢ ل ب: + عن رجل. ٣ سقط من ب. ٤ [قال هو]: ل ت ب: هي. ٥ سقط من م. ٦ م: بن. ٧ م: بن. ٨ سقط من ل ت ب. ٩ سقط من ل. ١٠ في هامش ت: أعزز (؟). ١١ ل: تأخذ. ١٢ سقط من م. ١٣ ل ت ب: أما.

٣١١ حمّاد، عن[٥٧] ربعيّ، عن محمّد بن مسلم قال: قرأ أبو[٥٨] عبد الله عليه السلام وَلَقَدْ نَادَانَا[٥٩] نُوحًا قلت: نُوحٌ [٧٥:٣٧] ‹...› ثمّ قلت: جُعلت فداك، لو نظرتَ في هذا، أعني العربيّة،[٦٠] فقال: دعني من سهككم هذا.

٣١٢ الحجّال، عن ‹ثعلبة›[٦١] بن ميمون، عن عبد الأعلى[٦٢] قال: قال أبو عبد الله عليه السلام: أصحاب العربيّة يحرّفون كتاب[٦٣] الله[٦٤] عن مواضعه.

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٥٧ مكرر في ت. ٥٨ ب: أبي. ٥٩ ل ت ب: نادينا. ٦٠ كذا في ك؛ سقط من م ل ت ب.
٦١ م ل ت ب: قطبة. ٦٢ ل: الأعلا. ٦٣ ل: كلامه؛ ت ب: كلام. ٦٤ [كتاب الله]: ك: الكلم [٤٦:٤ و ١٣:٥].

٣٠٦ ابن[٣٤] سيف، عن أخيه، عن أبيه،[٣٥] عن أبي حمزة الثماليّ، عن أبي جعفر عليه السلام في قوله عزّ وجلّ فَأَبَى ٱلظَّالِمُونَ آلَ مُحَمَّدٍ حَقَّهُمْ إِلَّا كُفُورًا [١٧:٩٩] وَقَالَ[٣٦] ٱلظَّالِمُونَ آلَ[٣٧] مُحَمَّدٍ ‹حَقَّهُمْ›[٣٨] إِنْ تَتَّبِعُونَ إِلَّا رَجُلاً مَسْحُورًا [٢٥:٨].

٣٠٧ محمّد بن عليّ، عن محمّد بن أسلم،[٣٩] عن أيّوب[٤٠] ‹البزّاز›،[٤١] عن عمرو بن شمر، عن[٤٢] جابر،[٤٣] عن أبي جعفر[٤٤] عليه السلام: وَإِنْ كَادُوا لَيَفْتِنُونَكَ[٤٥] عَنِ ٱلَّذِي أَوْحَيْنَا إِلَيْكَ فِي عَلِيٍّ[٤٦] لِتَفْتَرِيَ[٤٧] عَلَيْنَا[٤٨] غَيْرَهُ [١٧:٧٣].

٣٠٨ صفوان، عن إسحاق[٤٩] بن عمّار، عن[٥٠] أبي بصير، عن أبي جعفر عليه السلام في قوله عزّ وجلّ وَلَا تَجْهَرْ فِي صَلَاتِكَ وَلَا تُخَافِتْ[٥١] بِهَا[٥٢] وَٱبْتَغِ بَيْنَ ذٰلِكَ سَبِيلاً [١٧:١١٠ – بصلاتك › في صلاتك] قال: نسختها فَٱصْدَعْ بِمَا تُؤْمَرُ [١٥:٩٤].

٣٠٩ وكان أبو عبد الله عليه السلام يقرأ فَإِذَا جَاءَ وَعْدُ ٱلآخِرَةِ لِنَسُوءَ[٥٣] وُجُوهَكُمْ [١٧:٧ – ليسوؤوا › لنسوء] بالنون.

٣١٠ ابن[٥٤] أبي[٥٥] عمير، عن هشام بن سالم قال: كان أبو عبد الله عليه السلام يكره ‹الهمز›.[٥٦]

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٣٤ م: بن. ٣٥ [عن أبيه]: سقط من م ت. ٣٦ ب: فقال. ٣٧ مكرر في ب. ٣٨ سقط من م ل ت ب. ٣٩ ل ت ب: مسلم. ٤٠ ل ب: أبي، وفي هامش ب: أيوب. ٤١ م: البرا، والكلمة غير معجمة؛ ل ت ب: البراء. ٤٢ م: + أبي. ٤٣ ت: خابر. ٤٤ ل ت ب: عبد الله. ٤٥ كذا في ف، هامش ل وهامش ب، مع علامة (ظ) في ل؛ م ل ت ب: ليستفزونك [قارن ١٧:٧٦]. ٤٦ [في علي]: ت: الكلمتان محجوبتان بلطخة. ٤٧ ل ب: ليفتري. ٤٨ ل: وعلينا، مصحح إلى: علينا؛ ت: وعلينا. ٤٩ ب فوق الكلمة: عمار. ٥٠ سقط من ت. ٥١ ت: + بصير مار (؟) عن، والكلمات الثلاث محاطة. ٥٢ ل ت ب: به، وفوق الكلمة في ب: بها. ٥٣ م ت: لنسؤا؛ ل: لنسوه. ٥٤ م: بن. ٥٥ مكرر في ت. ٥٦ م: الهمزة؛ ل: الحمرة، مصحح إلى: الهمزة؛ ت ب: الحمرة.

[٨٢:١٧].

٣٠١ وبهذا الإسناد،[١٧] قال: نزل جبرئيل بهذه الآية على محمّد صلّى الله عليه وآله هكذا فَأَبَىٰٓ أَكۡثَرُ ٱلنَّاسِ من أمّتك بِوَلَايَةِ[١٨] أَمِيرِ ٱلۡمُؤۡمِنِينَ إِلَّا كُفُورًا [٨٩:١٧].

٣٠٢ ابن[١٩] محبوب، عن عليّ بن رئاب، عن حمران، عن أبي جعفر عليه السلام في قوله عزّ وجلّ بَعَثۡنَا[٢٠] عَلَيۡهِمۡ ‹عَبۡدًا›[٢١] لَنَا ذَا[٢٢] بَأۡسٍ شَدِيدٍ [٥:١٧ – عليكم عبادًا › عليهم عبدًا – أولي › ذا].

٣٠٣ محمّد بن جمهور بإسناده، عن أبي عبد الله عليه السلام نحوه،[٢٣] غير أنّه زاد فيه: وهو الحسين.

٣٠٤ الحجّال،[٢٤] عن عبد الرحمن بن أبي حمّاد المقرئ،[٢٥] عن أبي عبد الله عليه السلام[٢٦] قال: كان[٢٧] يقرأ لِنَسُوءَ[٢٨] وُجُوهَكُمۡ [٧:١٧ – ليسوؤوا › لنسوء].

٣٠٥ وعنه،[٢٩] عن ابن[٣٠] فضيل،[٣١] عن أبي حمزة،[٣٢] عن أبي جعفر عليه السلام: وَإِن كَادُوا لَيَفۡتِنُونَكَ[٣٣] عَنِ ٱلَّذِي أَوۡحَيۡنَا إِلَيۡكَ فِي عَلِيٍّ [٧٣:١٧].

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١٧ م: لاسناد. ١٨ م ت ب: ولاية؛ ل: ولاية، مصحح إلى: بولاية. ١٩ م: بن. ٢٠ ل ت ب: فبعثنا. ٢١ م ل ت ب: عبادًا؛ والنص يقتضيه السياق، وقارن الحديث التالي. ٢٢ ل: اذا. ٢٣ م: بنحوه. ٢٤ ف: بن الحجال. ٢٥ ف: المنقري. ٢٦ [عن أبي... السلام]: سقط من م. ٢٧ سقط من ل. ٢٨ ل ت: نسوا؛ ب: يسوء. ٢٩ ن: محمد بن خالد البرقي. ٣٠ م ت: أبي؛ ل: أبي، مصحح إلى: ابن. ٣١ م: فصيل؛ ن: الفضيل. ٣٢ [عن أبي حمزة]: مكرر في ت، والكلمات الثلاث محاطة. ٣٣ ت: ليفتنوا، وفوق الكلمة: نك (أي: ليفتنونك)، مع علامة (خ)؛ في هامش ب: ليستفزونك [قارن ٧٦:١٧].

سورة بني إسرائيل

٢٩٦ حمّاد بن عيسى، عن حسين[١] بن المختار، عمّن[٢] ذكره قال: سمعت أبا جعفر عليه السلام يقرأ[٣] وَمَا جَعَلْنَا ٱلرُّؤْيَا ٱلَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لَهُمْ لِيَعْمَهُوا فِيهَا [١٧:٦٠ – للناس › لهم].

٢٩٧ محمّد بن عليّ، عن ابن[٤] فضيل، عن أبي حمزة، عن أبي جعفر عليه السلام أنّه قرأ لِيَعْمَهُوا فِيهَا [١٧:٦٠].

٢٩٨ وعن حفص[٥] الأعور،[٦] عن محمّد بن مسلم قال: دخل سلام الجعفيّ على أبي جعفر عليه السلام فقال: حدّثني خيثمة[٧] عنك في[٨] قول الله عزّ وجلّ وَمَا جَعَلْنَا ٱلرُّؤْيَا ٱلَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ لِيَعْمَهُوا فِيهَا [١٧:٦٠] فقال: صدق ‹خيثمة›.[٩]

٢٩٩ وفي حديث آخر: ٱلرُّؤْيَا ٱلَّتِي أَرَيْنَاكَ فلان وفلان وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِي ٱلْقُرْآنِ ‹بنو›[١٠] أميّة[١١] [١٧:٦٠].

٣٠٠ الوشّاء[١٢] ومحمّد[١٣] بن عليّ، عن ابن[١٤] فضيل،[١٥] عن أبي حمزة، عن أبي جعفر عليه السلام قال: نزل جبرئيل بهذه الآية هكذا على رسول الله صلّى الله عليه وآله وَنُنَزِّلُ مِنَ ٱلْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ ‹مِنْ›[١٦] رَبِّكَ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ إِلَّا خَسَارًا

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١ ل: الحسين. ٢ م: عن من. ٣ في هامش ب: يقول. ٤ كذا في ف؛ سقط من م ل ت ب؛ في هامش ت: محمد بن الفضيل + محمد. ٥ م: حفض. ٦ م ل ت ب: + الأموي. ٧ ل ت ب: خثيمة. ٨ [عنك في]: ل ب: عن. ٩ م: حيثمة؛ ل ت ب: خثيمة. ١٠ سقط من م ل ت ب؛ والنص عن العياشي. ١١ ل ت ب: منهم. ١٢ ب: الوشاو، ويليها بياض بمقدار ثلاث كلمات. ١٣ ب: محمد. ١٤ م: بن. ١٥ م: فصيل. ١٦ سقط من م ل ت ب.

٢٩٥ صفوان، عن يعقوب، ‹عن›[٥٣] صالح بن ميثم قال: سألت أبا جعفر عليه السلام عن قول الله عزّ وجلّ وَلَهُ أَسْلَمَ مَنْ فِي ٱلسَّمَوَاتِ وَٱلأَرْضِ طَوْعًا وَكَرْهًا [٣:٨٣] قال: ‹ذلك حين يقول عليّ عليه السلام: أنا أولى الناس›[٥٤] بهذه الآية وَأَقْسَمُوا بِٱللهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ[٥٥] ٱللهُ مَنْ يَمُوتُ[٥٦] بَلَى[٥٧] وَعْدًا عَلَيْهِ حَقًّا...[٥٨] لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ [١٦:٣٨–٣٩].

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٥٣ م ل ت ب: بن. ٥٤ ‹ذلك... الناس›: م ل ت ب: تلك؛ والنص عن العياشي. ٥٥ ت: بعث. ٥٦ م ل: يموته. ٥٧ ل: بلا. ٥٨ في القرآن: وَلَكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ.

٢٩١ ابن[٤١] سيف، عن أخيه، عن أبيه، عن ثعلبة، عمّن[٤٢] رفعه إلى أمير المؤمنين صلوات الله عليه وآله أنّه ‹قرأ›[٤٣] وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْكُمْ جَائِرٌ [٩:١٦ – ومنها › ومنكم].

٢٩٢ وبإسناده، عن داود بن فرقد وكليب بن معاوية جميعًا، عن أبي عبد الله عليه السلام: إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَانِ ‹وَإِيتَاءِ ذِي ٱلْقُرْبَى حَقَّهُ›[٤٤] وَيَنْهَى عَنِ ٱلْفَحْشَاءِ وَٱلْمُنْكَرِ وَٱلْبَغْيِ [٩٠:١٦].

٢٩٣ البرقيّ، عن محمّد بن سليمان، عن إسماعيل الجريريّ،[٤٥] عن أبي عبد الله عليه السلام: إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَانِ وَإِيتَاءِ ذِي ٱلْقُرْبَى حَقَّهُ [٩٠:١٦] هكذا[٤٦] في قراءة أمير المؤمنين صلوات الله عليه.

٢٩٤ وفي حديث آخر عنهم[٤٧] صلوات الله عليهم: وَأَوْفُوا بِعَهْدِ ٱللَّهِ إِذَا عَاهَدْتُمْ يعني طلحة والزبير وَلَا تَنْقُضُوا ٱلْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ[٤٨] كَفِيلاً...[٤٩] وَلَا تَكُونُوا كَٱلَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ[٥٠] قُوَّةٍ أَنْكَاثًا يعني الحميراء تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ[٥١] أَنْ ‹تَكُونَ›[٥٢] أَئِمَّةٌ هِيَ أَزْكَى مِنْ أَئِمَّتِكُمْ إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِ [٩١:١٦–٩٢ – أمّة هي أربى من أمّة › أئمّة هي أزكى من أئمّتكم] يعني أمير المؤمنين صلوات الله عليه وآله.

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٤١ م: بن. ٤٢ م: عن من. ٤٣ م: قرى؛ [وآله أنه ‹قرأ›]: سقط من ت؛ [أنه ‹قرأ›]: سقط من ل ب. ٤٤ ‹وإيتاء... حقه›: سقط من م ل ت ب؛ قارن الحديث التالي. ٤٥ ل: الكلمة غير معجمة؛ ت: الحرزي (؟)؛ ب: الحوري. ٤٦ ت: بداية الكلمة محجوبة بلطخة. ٤٧ ل: منهم. ٤٨ سقط من ل. ٤٩ في القرآن: إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ. ٥٠ سقط من م. ٥١ ت: بيتكم. ٥٢ م: يكون؛ ل ت ب: يكونوا؛ ف: تكونوا.

٢٨٧ البرقيّ، عن القاسم بن[١٩] عروة، عن عبد الحميد، عن محمّد بن مسلم، عن أبي عبد الله عليه السلام أنّه كان يقرأ فَأَتَى ٱللَّهُ بَيْتَهُمْ[٢٠] مِنَ ٱلْقَوَاعِدِ [١٦:٢٦ – بنيانهم › بيتهم].

٢٨٨ ‹أحمد بن›[٢١] محمّد بن أبي نصر،[٢٢] عن الحسن بن موسى، عن الحسن الصيقل، عن أبي عبد الله عليه السلام قال:[٢٣] قَدْ[٢٤] مَكَرَ ٱلَّذِينَ مِنْ قَبْلِهِمْ وَلَمْ ‹يَعْلَمِ›[٢٥] ٱلَّذِينَ آمَنُوا فَأَتَى ٱللَّهُ بَيْتَهُمْ[٢٦] مِنَ ٱلْقَوَاعِدِ [١٦:٢٦ – بنيانهم › بيتهم].

٢٨٩ حمّاد بن عيسى، عن أبي يعقوب إسحاق أبي[٢٧] السفاتج[٢٨] الكوفيّ، عن أبي[٢٩] عبد الله عليه السلام قال: سمعته يقول: فَأَتَى ٱللَّهُ بَيْتَهُمْ[٣٠] مِنَ ٱلْقَوَاعِدِ [١٦:٢٦ – بنيانهم › بيتهم] قال: بيت[٣١] ‹غدر›[٣٢] كانوا يجتمعون فيه إذا أرادوا الشرّ.[٣٣]

٢٩٠ ابن[٣٤] أبي عمير ومحمّد بن إسماعيل، عن منصور بن يونس، عن زيد بن جهم[٣٥] الهلاليّ،[٣٦] عن أبي عبد الله عليه السلام: أَنْ تَكُونَ أُمَّةٌ هِيَ[٣٧] أَرْبَى مِنْ أُمَّةٍ[٣٨] قال: أيّ[٣٩] شيء[٤٠] أربى؟ إنّما هي أَنْ تَكُونَ أَئِمَّةٌ هِيَ أَزْكَى مِنْ أَئِمَّتِكُمْ [١٦:٩٢].

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١٩ مكرر في م. ٢٠ م: بينهم؛ ل: بنيانهم، مصحح إلى: بيتهم؛ ت وهامش ب: بنيانهم. ٢١ ‹أحمد بن›: سقط من م ل ت ب. ٢٢ م: بصير. ٢٣ سقط من م. ٢٤ سقط من ت؛ [قال قد]: ل ب: قد قال. ٢٥ م ل ت ب: يقل؛ والنص عن العياشي. ٢٦ م ت وهامش ب: بنيانهم؛ ل: بنيانهم، مصحح إلى: بيتهم. ٢٧ كذا في ف؛ م ل ت: بن؛ سقط من ب. ٢٨ ل ت: السفاح، وفوق الكلمة في ت حرفان لعلهما (تج)، مع علامة (خ) + كذا؛ ب: للسفاح. ٢٩ سقط من ت. ٣٠ م: الكلمة غير معجمة؛ ل: بنيانهم، مصحح إلى: بيتهم؛ ت وهامش ب: بنيانهم. ٣١ ل ت ب: ثلث. ٣٢ م ل ت ب: عدد؛ والنص عن العياشي. ٣٣ كذا في ف؛ م: السر؛ ل ت ب: السير. ٣٤ م: بن. ٣٥ ل ب: الجهم؛ سقط من ت. ٣٦ م ت: العلالي؛ ل: العلالي، مصحح إلى: الهلالي. ٣٧ [أمة هي]: ب: هي أمته، مع علامتي (خ م). ٣٨ ب: أمته. ٣٩ ل: لي. ٤٠ ل ت ب: متى.

سورة الحجر والنحل

٢٨٢ ابن[1] أبي عمير، عن هشام[2] بن الحكم، عن أبي عبد الله عليه السلام: وَإِنَّ هٰذَا صِرَاطُ عَلِيٍّ[3] مُسْتَقِيمٌ[4] [١٥:٤١ – قال › وإنّ – صراطٌ عليَّ › صراطُ عليّ].

٢٨٣ جعفر بن بشير، عن أبان بن عثمان، عن عبد الرحمن بن سليمان الهاشميّ رفعه، في قوله عزّ وجلّ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ [١٥:٧٢] ‹قال: وحياتك›[5] يا محمّد.

٢٨٤ ورُوي: لَعَمْرُكَ[6] يا محمّد إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ [١٥:٧٢].

٢٨٥ وروى غير واحد، عن أبي عبد الله عليه السلام: رُبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا لَوْ[7] كَانُوا مُسَلِّمِينَ [١٥:٢ – مسْلِمين › مسَلّمين].

٢٨٦ حدّثني منصور، عن ابن أسباط، عن الحكم[8] بن بهلول، عن أبي[9] ‹همّام›،[10] عن ابن[11] أذينة،[12] عن رجل، عن أحدهما عليهما السلام قال: قام الثاني إلى رسول الله صلّى الله عليه وآله فقال: إنّك لا تزال تقول لعليّ:[13] أنت[14] منّي بمنزلة هارون من موسى، وقد ذكر الله عزّ وجلّ هارون في القرآن ولم يذكر عليًّا،[15] فقال: ‹يا غليظ›[16] أما سمعت قول[17] الله عزّ وجلّ[18] وَإِنَّ هٰذَا صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ؟ [١٥:٤١ – قال › وإنّ – صراطٌ عليَّ › صراطُ عليّ]

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١ م: بن. ٢ كذا في ف؛ م ل ت ب: مسلم. ٣ ت: + المستقيم، مع علامة (خ). ٤ ل: المستقيم. ٥ ‹قال وحياتك›: م: فأوحيا (؟) بك؛ ل ت ب: فأوحينا بك. ٦ م: فعمرك؛ ل: نعمرك؛ ت: يعمهون، والكلمة مشطوبة، وفوقها: لعمرك. ٧ سقط من م؛ ت: كُتبت هذه الكلمة تحت (كانوا)، مع علامة (خ). ٨ م: الحكيم. ٩ ت فوق الكلمة: بني، مع علامة (خ) + كذا. ١٠ م ل ت ب: تمام؛ والنص عن ابن شاذان. ١١ م: بن أبي. ١٢ ب: أذنية. ١٣ م ت: + إنك. ١٤ سقط من م. ١٥ م: عليك. ١٦ ‹يا غليظ›: م ل ت ب: ما عليك؛ والنص عن ابن شاذان. ١٧ ت: قوله. ١٨ م ل ت ب: + يقول.

٢٨١ ورُوي عن بعض الهاشميّين[٣٤] أنّه قال لأبي عبد الله عليه السلام: ‹أمن›[٣٥] قول رسول الله صلّى الله عليه وآله لسلمان: سلمان رجل منّا أهل البيت؟ قال: نعم هو منّا، قال: هو من بني هاشم؟ قال: نعم، قال: ثمّ من ولد عبد المطّلب؟ قال: نعم،[٣٦] إنّ الله حكى عن إبراهيم حيث يقول: فَمَنْ ‹تَبِعَنِي›[٣٧] فَإِنَّهُ مِنِّي [٣٦:١٤].

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٣٤ ل: الهاشمين. ٣٥ سقط من م ل ت ب؛ والنص عن البصائر. ٣٦ سقط من ل. ٣٧ م ب: اتبعني؛ ل ت: اتبعنا.

٢٧٦ ابن[١٧] أسباط، عن ابن[١٨] أبي حمزة، عن[١٩] أبي بصير،[٢٠] عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ فَٱسْتَجَبْتُمْ لِي وَعَدَلْتُمْ عَنِ[٢١] ٱلْوَلِيّ[٢٢] فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ [٢٢:١٤] وقال: ‹ كلّ ما›[٢٣] كان في القرآن وَقَالَ ٱلشَّيْطَانُ [٢٢:١٤] فهو الثاني.

٢٧٧ وبإسناده: ‹وَتَبَيَّنَ›[٢٤] لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ لَكِنْ لَا[٢٥] تَعْقِلُونَ [٤٥:١٤].

٢٧٨ محمّد بن عليّ، عن أبي جميلة، عن زرارة قال: قلت لأبي جعفر عليه السلام: صحبتُ[٢٦] أناسًا[٢٧] من المرجئة وكانوا[٢٨] يذكرون إسماعيل وإسحاق وأذكر الحسن والحسين فقال: أمّا إذ قلت ذاك لقد قال إبراهيم: رَبِّ ٱغْفِرْ لِي وَلِوَلَدَيَّ[٢٩] [٤١:١٤ – ربّنا › ربّ – ولوالديّ › ولولديّ] وإنّ هذين لابنا رسول الله صلّى الله عليه وآله.

٢٧٩ قال: حدّثنا بعض إخواننا، يرفعه إلى أبي عبد الله عليه السلام في قول الله عزّ وجلّ يحكي عن إبراهيم عليه السلام فَنَظَرَ نَظْرَةً فِي ٱلنُّجُومِ فَقَالَ[٣٠] إِنِّي سَقِيمٌ [٨٨:٣٧–٨٩] إنّه حسّ بما يُصنع بالحسن والحسين فقال إِنِّي سَقِيمٌ لذلك.

٢٨٠ وقال أبو عبد الله عليه السلام: لقد قال إبراهيم:[٣١] بَلْ فَعَلَهُ كَبِيرُهُمْ [٦٣:٢١] فلم يكذب، ولقد قال: إِنِّي[٣٢] سَقِيمٌ [٨٩:٣٧] وما كان بسقيم ولا كذب.[٣٣]

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١٧ م: بن أبي؛ ل: + أبي، والكلمة مشطوبة؛ ت: + أبي، وفوق الكلمة: كذا. ١٨ سقط من ت. ١٩ م ل ت ب: + ابن. ٢٠ ل ت ب: نصر. ٢١ ل ت: أن. ٢٢ م ل ت: تولي؛ ب: + أن تولي؛ [عن الولي]: كذا في هامش ل وهامش ف، مع علامة (ظ) في كليهما. ٢٣ ‹ كل ما›: م ل ت ب: كلما. ٢٤ م ل ت ب: قد تبين. ٢٥ [لكن لا]: م: لكي. ٢٦ ل ت: ججت؛ ب: حجت. ٢٧ ب: أناس. ٢٨ ت: وكان. ٢٩ ت: ولوالديّ، والألف محاطة، وفوق الكلمة علامة (ظ). ٣٠ ل ت: وقال. ٣١ سقط من ب. ٣٢ م: أي. ٣٣ ب: يكذب.

سورة إبراهيم

٢٧١ حمّاد، عن حريز، عن أحدهما أنّه[١] كان يقرأ[٢] رَبِّ ٱغْفِرْ لِي وَلِوَلَدَيَّ [٤١:١٤ – ربّنا › ربّ – ولوالديّ › ولولديّ] يعني إسحاق ويعقوب.[٣]

٢٧٢ محمّد[٤] بن عليّ، عن أبي جميلة، عن جابر، عن أبي جعفر عليه السلام مثله وقال: هذا الحسن والحسين.

٢٧٣ أبو طالب، عن يونس، عن السنديّ،[٥] عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ إِنَّكَ تَعْلَمُ مَا نُخْفِي[٦] وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ شَأْنُ شَيْءٍ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَاءِ [٣٨:١٤ – من › شأن] قال: المعلَن شأن إسماعيل وما أُخفي شأن أهل البيت.

٢٧٤ الحجّال، عن[٧] أسباط بن سالم قال: قرأت عند أبي عبد الله عليه السلام ٱجْعَلْ[٨] أَفْئِدَةً مِنَ[٩] ٱلنَّاسِ تَهْوِي إِلَيْهِمْ قال: لا ‹تقرأ›[١٠] كذا، إنّما هي تَهْوَىٰ[١١] إِلَيْهِمْ[١٢] [٣٧:١٤].

٢٧٥ قال: قرأت على بعض أصحابنا عن أبي عبد الله عليه السلام أنّه قرأ[١٣] أَفْئِدَةً مِنَ[١٤] ٱلنَّاسِ تَهْوَىٰ[١٥] إِلَيْهِمْ [٣٧:١٤ – تهوِي › تهوَى] ‹فقال›:[١٦] إيّانا عنى، ولو قال: أفئدة الناس لأجابنا الناس كلّهم ولكن قال: مِنَ ٱلنَّاسِ.

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١ سقط من ل ت ب. ٢ م ل ت ب: + قال. ٣ م ل ت ب: + وإسماعيل. ٤ ل: محمد، مصحح إلى: ومحمد؛ ت: ومحمد. ٥ م: السدي. ٦ ت: يخفى؛ ب: تخفى. ٧ ت: + ابن. ٨ في القرآن: فَٱجْعَلْ. ٩ سقط من ل ب. ١٠ م: تقرى. ١١ م: الكلمة غير معجمة. ١٢ [قال... إليهم]: سقط من ل ت ب. ١٣ م: قرى. ١٤ سقط من ل. ١٥ م: الكلمة غير معجمة. ١٦ م: قال؛ سقط من ل ت ب.

٢٦٩ الحسن[١٦] بن عليّ، عن محمّد بن الهيثم، عن رجل، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ وَٱلْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ عَلَى ٱلْفَقْرِ فِي ٱلدُّنْيَا[١٧] فَنِعْمَ عُقْبَى ٱلدَّارِ [١٣:٢٣-٢٤].

٢٧٠ ويُروى عن أبي عبد الله عليه السلام أنّه[١٨] قال لبعض أصحابه: تُحاجّون[١٩] الناس في عيسى وموسى وعليّ؟ فقيل[٢٠] له:[٢١] إنّهم لا يُقدّمون[٢٢] على الأنبياء أحدًا، قال:[٢٣] أنزل[٢٤] الله في موسى وَكَتَبْنَا[٢٥] لَهُ فِي ٱلْأَلْوَاحِ مِن كُلِّ شَيْءٍ [٧:١٤٥] وقال في عيسى ‹وَلِأُبَيِّنَ[٢٦] لَكُمْ›[٢٧] بَعْضَ ٱلَّذِي ‹تَخْتَلِفُونَ›[٢٨] فِيهِ [٤٣:٦٣] وقال في صاحبكم قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ[٢٩] عِلْمُ ٱلْكِتَابِ [١٣:٤٣] وقال وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ [٣٦:١٢]. وفي قوله إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ [١٣:٧] قال رسول الله صلّى الله عليه وآله لعليّ: يا عليّ أنا المنذر وأنت الهادي،[٣٠] وفي كلّ قرن[٣١] من أمّتي هادٍ يهديهم[٣٢] من[٣٣] نسلك.[٣٤]

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١٦ ل ت ب: الحسين. ١٧ [بما... الدنيا]: سقط من ل؛ [على... الدنيا]: سقط من ت ب. ١٨ سقط من م ل ت. ١٩ ل: يحاجون. ٢٠ م: فضل. ٢١ م ل: لهم؛ ت فوق الكلمة: علامة (ظ)؛ ب: لهم، وفوق الكلمة: له. ٢٢ ل: تقدمون. ٢٣ سقط من ل ت؛ [أحدا قال]: سقط من ب. ٢٤ ل ت ب: فأنزل. ٢٥ ت: + لهم (؟)، وبداية الكلمة محجوبة بلطخة. ٢٦ م: ولتينن (؟)؛ ل: ولنبيين؛ ت: ولتبينن؛ ب: ولنبين. ٢٧ م ت ب: لهم؛ سقط من ل. ٢٨ م ل ت ب: يختلفون. ٢٩ م: علمه. ٣٠ م: الهاد. ٣١ ل ت ب: فرعون. ٣٢ م: يهد لهم؛ ب: يهوديهم، وفي الهامش: يهديهم. ٣٣ ت: + بين (؟). ٣٤ ل ب: يسئلك؛ ت: سقط، والكلمة محاطة، وفي الهامش: نسلك.

سورة الرعد

٢٦٤ ابن[١] أبي[٢] ‹نجران›،[٣] عن أبي هارون المكفوف قال: سمعت أبا عبد الله عليه السلام يقول: وَآتَاكُمْ مِنْ كُلِّ مَا[٤] سَأَلْتُمُوهُ[٥] [٣٤:١٤ – كلِّ › كلٍّ].

٢٦٥ محمّد بن عبد الله، عن محمّد بن إسماعيل، عن محمّد بن الحسين، عن كثير بن سعيد، عن عمّار[٦] بن مروان، عن أبي عبد الله عليه السلام قال: أَفَلَمْ يَتَبَيَّنِ[٧] ٱلَّذِينَ[٨] آمَنُوا [٣١:١٣ – ييأس › يتبيّن].

٢٦٦ وبإسناده، قال: قرأت عنده وَلَقَدْ أَرْسَلْنَا رُسُلاً مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً [٣٨:١٣] ‹...›.

٢٦٧ القاسم بن عروة، عن ‹ابن›[٩] بكير،[١٠] عن[١١] حمران[١٢] قال: تلا رجل لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ فقال: أنتم قوم عرب، كيف يكون المعقّبات من بين يديه؟ قلت: فكيف نقرأها؟ قال:[١٣] لَهُ مُعَقِّبَاتٌ مِنْ خَلْفِهِ وَرَقِيبٌ مِنْ بَيْنِ يَدَيْهِ[١٤] يَحْفَظُونَهُ بِأَمْرِ ٱللهِ [١١:١٣ – من أمر › بأمر].

٢٦٨ ابن[١٥] أسباط، عن عليّ بن أبي حمزة، عن أبي بصير، عن أبي جعفر عليه السلام قال: سَوَاءٌ عَلَى ٱللهِ مَنْ أَسَرَّ ٱلْقَوْلَ أَوْ جَهَرَ بِهِ [١٠:١٣ – منكم › على الله – ومن › أو].

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١ م: بن. ٢ ت: الكلمة محاطة، وفوقها علامة (خ). ٣ م ل ت ب: عمران. ٤ سقط من م. ٥ في هامش ل: ينبغي أن يكتب الخبر في سورة إبراهيم. ٦ ل ب: عمران، وفوق الكلمة في ب: عمار. ٧ م: الكلمة غير معجمة؛ ت: تبين. ٨ ل ت ب: للذين. ٩ سقط من م ل ت ب. ١٠ ب: بكر. ١١ كذا في ف؛ م ل ت ب: بن. ١٢ ب: عمران. ١٣ م: قالوا. ١٤ [قلت... يديه]: سقط من ل ت ب؛ ف: بياض بمقدار كلمتين وفوقه: كذا. ١٥ م: بن.

٢٥٩ سيف،[٣٩] عن رجل، عن أبي عبد الله عليه السلام في قوله تعالى ثُمَّ يَأْتِي مِنْ بَعْدِ ذٰلِكَ عَامٌ فِيهِ يُغَاثُ[٤٠] ٱلنَّاسُ وَفِيهِ يُعْصَرُونَ [٤٩:١٢ – يَعْصِرون › يُعْصَرون] بضمّ الياء،[٤١] يعني يُمْطَرون، ثمّ قال: أما[٤٢] سمعتَ قوله وَأَنْزَلْنَا مِنَ ٱلْمُعْصِرَاتِ مَاءً ثَجَّاجًا [١٤:٧٨]؟

٢٦٠ النضر،[٤٣] عن يحيى الحلبيّ، عن شعيب العقرقوفيّ،[٤٤] عن أبي بصير، عن أبي عبد الله عليه السلام: حَتَّى إِذَا ٱسْتَيْأَسَتِ[٤٥] ٱلرُّسُلُ وَظَنُّوا[٤٦] أَنَّهُمْ قَدْ كُذِبُوا [١١٠:١٢ – استيأس › استيأست] مخفّفة،[٤٧] قال:[٤٨] ظنّت[٤٩] الرسل أنّ الشياطين قد تمثّلت[٥٠] لهم في صورة[٥١] الملائكة.

٢٦١ عليّ بن حديد،[٥٢] عن منصور بن يونس، عن أبي أسامة قال: قرأت هذه الآية حَتَّى إِذَا ٱسْتَيْأَسَتِ ٱلرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا [١١٠:١٢ – استيأس › استيأست] مخفّفة، قال:[٥٣] ظنّت[٥٤] الرسل والله أنّها قد كُذبت فيما بينها وبين الله.

٢٦٢ وحدّثني محمّد بن جمهور[٥٥] بإسناده عنهم[٥٦] نحوه،[٥٧] إلّا أنّه قال: ظنّت[٥٨] الرسل أنّ الشياطين[٥٩] تمثّلت لهم في صورة الملائكة فأخبرتهم[٦٠] عن الله عزّ وجلّ بما[٦١] لم يقل.[٦٢]

٢٦٣ وفي قوله خَرُّوا[٦٣] لَهُ[٦٤] سُجَّدًا[٦٥] [١٠٠:١٢] قال: إنّما كان سجودهم لله عزّ وجلّ.

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٣٩ م: بن شهيب؛ ل ب: ابن سيف؛ ت: ابن سهيب، وكلمة (سهيب) مصححة إلى: سيف. ٤٠ ت: بغات. ٤١ [بضم الياء]: م ل ت: بالياء. ٤٢ كذا في ف؛ سقط من م ل ت ب. ٤٣ م: النصر. ٤٤ ت: العقرقوقي. ٤٥ م: استاست؛ ل ب: استيأس. ٤٦ ل ت ب: فظنوا. ٤٧ م: محققة. ٤٨ ل ت ب: قالوا. ٤٩ ب: ظننت. ٥٠ م: مثلت. ٥١ م: صور. ٥٢ ل ب: جدير، وفوق الكلمة في ب: يد (أي جديد)؛ ت: جدير، وفوق الكلمة: حديد، مع علامة (ظ). ٥٣ سقط من م. ٥٤ ل ب: ظننت. ٥٥ ل ت ب: جعفر. ٥٦ ل ت ب: منهم. ٥٧ ل ت ب: بنحوه. ٥٨ ل ب: ظننت. ٥٩ ل ت ب: الشيطان. ٦٠ ل ت ب: فأخبرهم. ٦١ ل: تما. ٦٢ ل ت ب: تعلم. ٦٣ في القرآن: وَخَرُّوا. ٦٤ سقط من ل ب. ٦٥ ت: سجّد.

٢٥٢ محمّد بن عليّ، عن ‹حمّاد›[19] بن عثمان، عن ربعيّ، عن[20] فضيل[21] قال: سمعت أبا عبد الله عليه السلام يقرأ إِنَّمَا أَشْكُو[22] بَثِّيَ وَحُزْنِيَ إِلَى ٱللَّهِ [١٢:٨٦ - بثّيَ وحزني › بثّيَ وحزنيَ] منصوبة.[23]

٢٥٣ قال: حدّثني محمّد بن جمهور في إسناده، عن أبي عبد الله عليه السلام[24] في قوله عزّ وجلّ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ [١٢:٢٠] قال: كانت الدراهم عشرين درهمًا وهي ثمن الكلب.

٢٥٤ وفي[25] قوله هَيْتَ لَكَ قال: إنّما هي هُيِّئْتُ[26] لكَ [١٢:٢٣].

٢٥٥ وفي[27] قوله عزّ وجلّ لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ [١٢:٢٤] قال: رأى يعقوبَ عاضًّا على إبهامه[28] فقام عنها بعد أن كان جلس ‹منها›[29] مجلس الرجل من امرأته ‹فنزل›[30] الماء من إبهام ‹رجله›[31] وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُ [١٢:٢٥].

٢٥٦ وقوله وَجِئْنَا[32] بِبِضَاعَةٍ مُزْجَاةٍ[33] [١٢:٨٨] قال: كان الباقلّى.

٢٥٧ ورُوي عن غيره: بضاعة[34] المقل.[35]

٢٥٨ ابن[36] محبوب، عن ابن[37] رئاب، عن حمران، عن أبي جعفر عليه السلام: مَا[38] شَهِدْنَا إِلَّا بِمَا عَلِمْنَا [١٢:٨١] ‹...›.

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١٩ م ل ت ب: عثمان. ٢٠ م: + بن؛ ل ت ب: + ابن. ٢١ م: فصيل. ٢٢ في القرآن: أَشْكُوا؛ م: أشكوا. ٢٣ [محمد... منصوبة]: سقط من ل؛ [يقرأ... منصوبة]: سقط من ت ب. ٢٤ [قال... السلام]: ل: أبا عبد الله؛ سقط من ت ب. ٢٥ ل ت ب: في. ٢٦ م: هيت. ٢٧ ل ت ب: في. ٢٨ ت: + كذا. ٢٩ م: معها. ٣٠ م: فنزا. ٣١ م: زجله؛ [جلس... رجله]: سقط من ل ب؛ ت: إلى (؟)، والكلمة محاطة. ٣٢ ب: جئنا. ٣٣ ل: مزجات. ٣٤ ب: بضاعته. ٣٥ ل: المقبل، مصحح إلى: المقل؛ ت فوق الكلمة: علامة (ظ)، وفي الهامش: المقبل (؟)، مع علامة (خ). ٣٦ م: بن. ٣٧ م: بن. ٣٨ في القرآن: وَمَا.

سورة يوسف

٢٤٦ عن ابن فضّال، عن ابن[١] بكير، عن[٢] أبي يعقوب[٣] وغيره، عن أبي عبد الله عليه السلام أنّه قرأ[٤] قَدْ شَعَفَهَا بالعين [١٢:٣٠ – شغفها › شعفها].

٢٤٧ القاسم بن عروة، عن عبد الحميد، عن محمّد بن مسلم، عن أبي جعفر عليه السلام مثله.

٢٤٨ النضر[٥] بن سويد، عن يحيى الحلبيّ، عن معلّى[٦] بن عثمان، عن معلّى بن خنيس[٧] قال: سمعت[٨] أبا عبد الله عليه السلام يقول: سَبْعَ[٩] سَنَابِلَ خُضْرٍ وَأُخَرَ يَابِسَاتٍ [١٢:٤٣، ٤٦ – سنبلات › سنابل] وسمعته يقرأ يَأْكُلْنَ مَا قَرَّبْتُمْ[١٠] لَهُنَّ [١٢:٤٨ – قدّمتم › قرّبتم].

٢٤٩ سيف بن عميرة مثله.

٢٥٠ يونس، ‹عن›[١١] أسد بن إسماعيل، رفعه إليهم في قوله وَرَفَعَ[١٢] أَبَوَيْهِ عَلَى ٱلْعَرْشِ [١٢:١٠٠] قال:[١٣] ‹السرير›.[١٤]

٢٥١ ابن[١٥] فضّال، عن ابن[١٦] بكير، عن أبي يعقوب[١٧] قال: تلا أبو عبد الله عليه السلام أَحْمِلُ فَوْقَ رَأْسِي جَفْنَةً فِيهَا خُبْزٌ تَأْكُلُ ٱلطَّيْرُ مِنْهُ[١٨] [١٢:٣٦ – خبزًا › جفنة فيها خبز].

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١ م: بن. ٢ مكرر في م. ٣ م: يعقوب، مصحح إلى: يعفور. ٤ م: قرى. ٥ م: النصر. ٦ م: يعلى، وفوق الكلمة: كذا. ٧ م: خيس (؟). ٨ ل: أضيفت هذه الكلمة فوق (قال)، مع علامة (ظ). ٩ في القرآن: وَسَبْعَ [١٢:٤٣]؛ وَسَبْعٍ [١٢:٤٦]. ١٠ م ت: قدمتم. ١١ م ل ت ب: بن. ١٢ ت: + رفع، والكلمة محاطة. ١٣ مكرر في ل. ١٤ م ل ت: سرسر؛ ب: سرير؛ والنص عن العياشي. ١٥ م: بن. ١٦ م: بن. ١٧ م: يعقوب، مصحح إلى: يعفور. ١٨ سقط من ل.

٢٤٢ قال: حدّثني محمّد بن جمهور في إسناده وغيره، عن أبي عبد الله عليه السلام ذكر ولد الزنا فقال: لا خير في ولد الزنا ولا في لحمه ولا في دمه، حملت سفينة نوح[٥١] الكلب[٥٢] والخنزير والقرد ولم تحمله.

٢٤٣ ابن[٥٣] أبي عمير، عن أبي أيّوب، عن أبي بصير، عن أبي عبد الله عليه السلام أنّه قرأ فَمِنْهَا قَائِمًا وَحَصِيدًا [١١:١٠٠ – منها قائمٌ وحصيدٌ › فمنها قائمًا وحصيدًا] بالنصب[٥٤] ثمّ قال: يا أبا[٥٥] محمّد، لا[٥٦] يكون[٥٧] الحصيد[٥٨] إلّا بالحديد.

٢٤٤ عليّ بن إسماعيل الميثميّ، عن فضيل، ‹عن›[٥٩] صالح بن[٦٠] ميثم قال: قلت لأبي جعفر عليه السلام: ما كان علم نوح[٦١] حين دعا على قومه أنّهم لَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا [٧١:٢٧]؟ قال: أما سمعت قول الله جلّ ذكره لنوح إِنَّهُ لَنْ يُؤْمِنَ[٦٢] مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ [١١:٣٦]؟

٢٤٥ ورُوي عن أبي عبد الله عليه السلام أنّه قيل له: إنّ الناس يقولون إنّ نوحًا بنى سفينته[٦٣] في ثمانين سنة فقال: كيف يكون كما يقولون والله يقول عزّ وجلّ: ٱصْنَعِ[٦٤] ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا [١١:٣٧].

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٥١ سقط من ل ب؛ [سفينة نوح]: ت: سفينته. ٥٢ م: للكلب. ٥٣ م: بن. ٥٤ كذا في هامش ل + كما في تفسير العياشي؛ م ل ت ب: بالسيف. ٥٥ م ل ت: با. ٥٦ سقط من م ل ت. ٥٧ م: أيكون. ٥٨ كذا في هامش ت؛ سقط من م ل ت ب. ٥٩ م ل ت ب: بن؛ والنص عن القمي. ٦٠ [صالح بن]: سقط من ل. ٦١ سقط من م. ٦٢ ل: نؤمن لك؛ ت فوق الكلمة: + لك؛ ب: + لك. ٦٣ ب: سفينة. ٦٤ في القرآن: وَٱصْنَعِ.

٢٣٧ بكر بن محمّد وغيره، رفعوه إلى أبي عبد الله عليه السلام في قوله عزّ وجلّ وَنَادَى نُوحٌ ٱبْنَهَ [١١:٤٢ – ابنهُ › ابنهَ] ‹أي›[٣٦] ابنها وهي لغة طيّء، يعني ابن[٣٧] امرأته.

٢٣٨ وبهذا الإسناد، عن أبي جعفر عليه السلام: وَنَادَى[٣٨] نُوحٌ ٱبْنَهَ [١١:٤٢ – ابنهُ › ابنهَ] قال: إنّما هي لغة طيّء، ابنهَ ‹بنصب الهاء›.[٣٩]

٢٣٩ ‹أبو›[٤٠] جنادة المكفوف،[٤١] عن أبي حمزة، عن أبي جعفر وعليّ بن الحسين صلوات الله عليهما: إِلَّا[٤٢] ٱلَّذِينَ صَبَرُوا عَلَى مَا صَنَعْتُمْ بِهِ مِنْ بَعْدِ نَبِيِّهِمْ[٤٣] وَعَمِلُوا ٱلصَّالِحَاتِ [١١:١١].

٢٤٠ محمّد بن عليّ، عن[٤٤] عبد الرحمن بن أبي حمّاد، عن عمرو بن شمر، عن جابر، عن أبي جعفر[٤٥] عليه السلام: وَنَادَى نُوحٌ ٱبْنَهَا[٤٦] [١١:٤٢ – ابنهُ › ابنها] وكان ابن[٤٧] امرأته بلغة طيّء.

٢٤١ أحمد بن أبي نصر، عن ثعلبة بن ميمون، عن محمّد بن عمران، عن ‹عمر›[٤٨] بن حنظلة أنّه سأل أبا عبد الله عليه السلام[٤٩] عن قول الله عزّ وجلّ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَل غَيْرَ صَالِحٍ [١١:٤٦] قال: ضعها على[٥٠] أشدّ ذلك.

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٣٦ سقط من م ل ت ب؛ والنص عن الحميري. ٣٧ م: بن. ٣٨ ل ت: إذ نادى؛ ب: إذا نادى. ٣٩ ‹بنصب الهاء›: م ل ت ب: فنصب الألف. ٤٠ م: وبن؛ ل ت ب: ابن. ٤١ ل ت ب: المكنون. ٤٢ ت: كتبت هذه الكلمة فوق (الذين)، مع علامة (خ). ٤٣ ت: نبيتهم. ٤٤ كذا في ف؛ م ل ت ب: بن. ٤٥ ل ت ب: عبد الله. ٤٦ ف: ابنه. ٤٧ م: بن. ٤٨ م ل ت ب: عمير. ٤٩ [أنه... السلام]: سقط من ل ت ب. ٥٠ [ضعها على]: ل ب: صنعها.

٢٣٣ بعض أصحابنا، عن أبي عبد الله عليه السلام: إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوۡمٍ هَادٍ [٧:١٣] فقال رسول الله صلّى الله عليه وآله: أنا يا عليّ المنذر وأنت يا عليّ الهادي،[٢٠] وقال: في[٢١] كلّ خلف من أمّتي عدل من أهل بيتي ينفي عنهم تحريف الجاهلين وتأويل المبطلين وانتحال الضالّين،[٢٢] وأئمّتكم وفدكم[٢٣] إلى الله فانظروا بما توفِدون[٢٤] إليه من[٢٥] حجّتكم[٢٦] وصلاتكم.

٢٣٤ حمّاد بن عيسى، عن حريز،[٢٧] عن أبي عبد الله عليه السلام أنّه قال:[٢٨] عَطَآءً غَيۡرَ مَجۡدُودٍ بالدال [١١:١٠٨ – مجذوذ › مجدود].

٢٣٥ حمّاد، عن حريز وسعدان، عن ‹ابن›[٢٩] أبي حمزة، عن[٣٠] أبي بصير، عن أبي جعفر عليه السلام في قوله فَمِنۡهُمۡ شَقِيٌّ وَسَعِيدٌ [١١:١٠٥] قال:[٣١] في ذكر أهل النار استثناء وليس في ذكر أهل الجنّة استثناء أَمَّا[٣٢] ٱلَّذِينَ سُعِدُوا فَفِي ٱلۡجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَوَاتُ وَٱلۡأَرۡضُ عَطَآءً غَيۡرَ مَجۡدُودٍ[٣٣] [١١:١٠٨ – إلّا ما شاء ربّك عطاءً › عطاءً – مجذوذ › مجدود].

٢٣٦ سعدان، عن ابن أبي حمزة، ‹عن أبي عبد الله عليه السلام›[٣٤] في قوله عزّ وجلّ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيۡكَ فَٱسۡلُكۡ[٣٥] بِأَهۡلِكَ بِقِطۡعٍ مِنَ ٱللَّيۡلِ مُظۡلِمًا [١١:٨١ – فأسر › فاسلك] ثمّ قال أبو عبد الله عليه السلام: هكذا في قراءة أمير المؤمنين صلوات الله عليه وآله.

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٢٠ م: الهاد. ٢١ [وقال في]: ل ت ب: وفي. ٢٢ ت: الكلمة غير واضحة. ٢٣ ت فوق الكلمة: وفدتكم، مع علامة (خ) + وقدمكم، مع علامتي (خ ل). ٢٤ ل: توقدون. ٢٥ م: في. ٢٦ ل ت ب: مجتكم. ٢٧ ب: جريز. ٢٨ سقط من ل ب. ٢٩ م: بن؛ سقط من ل ت ب. ٣٠ م: + أبي جعفر عن. ٣١ ل ت ب: وقال. ٣٢ في القرآن: وَأَمَّا. ٣٣ ب: مجذوذ. ٣٤ ‹عن أبي... السلام›: سقط من م ل ت ب؛ والنص عن العياشي. ٣٥ ل: فاسأل، مصحح إلى: فأسر؛ ت: فاسأل، وفي الهامش: فانسل (؟)، مع علامة (ظ)؛ ب: فأسر.

سورة يونس وهود

٢٢٩ أيّوب ‹البزّاز›،[١] عن جابر، عن أبي جعفر عليه السلام قال: قُلْ[٢] يَا مُحَمَّدُ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ[٣] فِي عَلِيٍّ صلوات الله عليه [١٠:١٥].

٢٣٠ محمّد بن جمهور، عن بعض أصحابه، أنّ رجلاً[٤] تلا بين يدي أبي عبد الله عليه السلام قول الله عزّ وجلّ ٱئْتِ بِقُرْآنٍ غَيْرِ هٰذَا ‹أَوْ بَدِّلْهُ قال›:[٥] فليس قد بدّ له،[٦] إنّما قيل:[٧] ٱئْتِ[٨] بِقُرْآنٍ غَيْرِ هٰذَا[٩] أَوْ بَدِّلْ صَاحِبَكَ[١٠] ٱلَّذِي نَصَبْتَهُ[١١] لَنَا [١٠:١٥]، فأبى الله عزّ وجلّ ذلك عليهم.

٢٣١ محمّد بن سنان، عن بكير الحسّانيّ[١٢] وعبد الله البسّاميّ، عن أبي يعقوب،[١٣] عن أبي عبد الله عليه السلام في قول الله جلّ ذكره من قائل[١٤] أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ إِمَامًا وَرَحْمَةً قال أبو عبد الله عليه السلام: فوُضع هذا الحرف بين حرفين[١٥] وَمِنْ قَبْلِهِ كِتَابُ مُوسَى، وإنّما هي شَاهِدٌ مِنْهُ إِمَامًا وَرَحْمَةً وَمِنْ[١٦] قَبْلِهِ كِتَابُ مُوسَى[١٧] [١١:١٧ – ومن قبله كتاب موسى إمامًا ورحمة › إمامًا... موسى].

٢٣٢ قال: حدّثني سهل بن زياد، رفعه إلى أبي عبد الله عليه السلام: قُلْ لَوْ شَاءَ ٱللّٰهُ[١٨] مَا تَلَوْتُهُ[١٩] عَلَيْكُمْ وَلَا أَنْذَرْتُكُمْ بِهِ [١٠:١٦ – أدراكم › أنذرتكم].

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١ م ل ت ب: البرا. ٢ ل: قال. ٣ [يوحى إلي]: ل ت: يرى أتى. ٤ [أن رجلا]: ل ب: عن رجل. ٥ ‹أو بدله قال›: سقط من م ل ت ب. ٦ م: + قيل تلا؛ ل ت ب: + قبل تلا. ٧ م: قتل (والحرف الأول غير معجم). ٨ ب: اية. ٩ [فليس... هذا]: مكرر في ل. ١٠ ل ت ب: صاحب. ١١ ل ت ب: نصبتم. ١٢ م: الكلمة غير معجمة؛ ت: الحسناني (؟). ١٣ م: يعفور. ١٤ [من قائل]: سقط من ت ب. ١٥ [الحرف بين حرفين]: م: لحرف من الحرفين. ١٦ سقط من ت؛ ب: من. ١٧ م ل ت ب: + وهذا. ١٨ [لو شاء الله]: سقط من ل. ١٩ ت: تلوه، وفوق الكلمة: ته (اي تلوته)، مع علامة (ظ).

بن عمّار، عن أبي عبد الله عليه السلام قال: أنزل الله جلّ وعزّ لَقَدْ جَاءَنَا رَسُولٌ مِنْ أَنْفُسِنَا عَزِيزٌ عَلَيْهِ مَا عَنِتْنَا[٦٤] حَرِيصٌ عَلَيْنَا[٦٥] بِٱلْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ [٩:١٢٨ – جاءكم › جاءنا – أنفسكم › أنفسنا – عنتّم › عنتنا – عليكم › علينا].

٢٢٧ قال: حدّثني محمّد بن جمهور، عن بعض رجاله، عن أبي عبد الله عليه السلام قال: تلا هذه الآية لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ[٦٦] مَا عَنِتُّمْ[٦٧] فوضع يده على صدره ثمّ قال: مِنْ أَنْفُسِنَا[٦٨] عَزِيزٌ عَلَيْهِ مَا عَنِتْنَا حَرِيصٌ عَلَيْنَا بِٱلْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ [٩:١٢٨ – عليكم › علينا] ثمّ قال: ثلاثة أرباع فينا وربع في شيعتنا.

٢٢٨ حمّاد بن عيسى، عن حسين[٦٩] بن مختار، عن أبي الجارود، عن أبي عبد الله عليه السلام قال: سألته عن قول الله جلّ اسمه ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ...[٧٠] فِي ٱلصَّدَقَاتِ [٩:٧٩] قال: ذهب أمير المؤمنين صلوات الله عليه وآله فآجر نفسه على أن يستقي كلّ دلو بتمرة يختارها،[٧١] فجمع مُدًّا فأتى به النبيّ صلّى الله عليه وآله وعبد الرحمن بن عوف على الباب فلمزه[٧٢] ووقع فيه فأُنزلت فيه[٧٣] هذه الآية إلى قوله ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ ٱللَّهُ لَهُمْ ذٰلِكَ بِأَنَّهُمْ كَفَرُوا بِٱللَّهِ وَرَسُولِهِ [٩:٨٠] وَمَاتُوا وَهُمْ كَافِرُونَ [٩:١٢٥] يعني القوم لعنهم الله الذين[٧٤] غيّروا[٧٥] وبدّلوا.

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٦٤ كذا في هامش ت؛ م ل ت ب: عندنا، والكلمة مشطوبة في ت. ٦٥ ل ت ب: عليكم. ٦٦ [جاءكم... عليه]: ل: الكلمات مشطوبة. ٦٧ [عزيز... عنتم]: سقط من م. ٦٨ م: + عزيز عليه ما عنتم قال؛ [فوضع... أنفسنا]: ل ت ب: قال. ٦٩ ل: لحسين (؟)؛ ك: الحسين. ٧٠ في القرآن: مِنَ ٱلْمُؤْمِنِينَ. ٧١ كذا في ك (رقم ١٥٠٥٨)؛ م: يحتارها؛ ل ت ب: مختارها. ٧٢ ب: فلمزة. ٧٣ سقط من م. ٧٤ سقط من ل ت ب. ٧٥ م: عيروا.

٢٢٣ صفوان،[٤٤] عن الأزرق،[٤٥] عن إسماعيل ‹بن›[٤٦] جابر، عن أبي[٤٧] عبد الله أنّه قرأ وَآخَرُونَ مُرْجَوْنَ[٤٨] لِأَمْرِ ٱللهِ إِمَّا أَنْ يُعَذِّبَهُمْ وَإِمَّا أَنْ يَتُوبَ عَلَيْهِمْ [٩:١٠٦ – يعذّبُهم › أنْ يعذّبَهم – يتوبُ › أن يتوبَ].

٢٢٤ إسحاق بن إبراهيم،[٤٩] عن أبي الحسن الثالث عليه السلام أنّه تلا أَجَعَلْتُمْ ‹سُقَاةَ›[٥٠] ٱلْحَاجِّ ‹وَعَمَرَةَ›[٥١] ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ آمَنَ بِٱللهِ [٩:١٩ – سقاية › سُقاة – وعمارة › وعَمَرَة] قلت: سِقَايَةَ ٱلْحَاجِّ، قال: كلّا، إنّما السقاية لأهلها وإنّما ‹كان›[٥٢] أولئك قُوّامًا فيها ‹...› وهكذا هي قراءة ابن[٥٣] مسعود وكذا جاء في الحديث عن آبائه عليهم أفضل السلام في أصل قيامهم[٥٤] بالسقاية.

٢٢٥ قال: حدّثني يعقوب بن يزيد، عن سليمان كاتب ‹عليّ بن›[٥٥] يقطين، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ يَا أَيُّهَا ٱلنَّبِيُّ جَاهِدِ ٱلْكُفَّارَ وَٱلْمُنَافِقِينَ[٥٦] [٩:٧٣] فقال: جاهد رسول الله صلّى الله عليه وآله الكفّار[٥٧] وجاهد عليّ[٥٨] صلوات الله عليه المنافقين ‹فجهاد›[٥٩] عليّ جهاد[٦٠] رسول الله صلّى الله عليه وآله.

٢٢٦ سليمان بن إسحاق، عن يحيى بن[٦١] المبارك القرشيّ،[٦٢] عن عبد الله بن جبلة،[٦٣] عن إسحاق

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[٤٤] كذا في ف؛ م ل ت ب: وصفوان. [٤٥] م ب: الأرزق. [٤٦] م ل ت ب: عن. [٤٧] كذا في هامش ل وهامش ت، مع علامة (ظ) في كليهما؛ سقط من م. [٤٨] ل ت ب: يرجون. [٤٩] ل ب: عمار، وفي هامش ب: إبراهيم. [٥٠] م ل ت ب: سقاية. [٥١] م ل ت ب: وعمارة. [٥٢] سقط من م ل ت ب. [٥٣] م: بن. [٥٤] [أصل قيامهم]: ل ت: أصل قائهم، وتحت الكلمتين في ت: أصدقائهم، مع علامة (خ)؛ ب: أصدقائهم. [٥٥] ‹علي بن›: سقط من م ل ت ب. [٥٦] ب: + وَٱغْلُظْ عَلَيْهِمْ. [٥٧] سقط من ل. [٥٨] [وجاهد علي]: ب: وعلي. [٥٩] م: وجاهد، وفوق الكلمة: كذا؛ ل: وجاهد، وفي الهامش: وجهاد؛ ت ب: وجهاد. [٦٠] ل: جهد، وفي الهامش: جهاد. [٦١] سقط من ل. [٦٢] ل ب: القريشي. [٦٣] م ت: خلف؛ ل: خلف، مصحح إلى: جبلة؛ ب فوق الكلمة: خلف.

٢١٨ حمّاد، عن حريز،[٢٠] عن أبي عبد الله عليه السلام قال: قال أبو جعفر عليه السلام: فَأَنْزَلَ ٱللَّهُ سَكِينَتَهُ[٢١] عَلَىٰ رَسُولِهِ، فقلت له: عَلَيْهِ، فقال: عَلَىٰ رَسُولِهِ[٢٢] [٩:٤٠]، ألا ترى أنّ[٢٣] السكينة[٢٤] نزلت على رسول الله صلّى الله عليه وآله؟

٢١٩ أبو طالب، عن يونس، عن[٢٥] عليّ بن أبي حمزة، عن أبي بصير، عن أبي جعفر عليه السلام، ‹والبرقيّ›،[٢٦] عن عليّ بمثل هذا الإسناد، عن أبي جعفر عليه السلام[٢٧] قال: ‹قرأت›[٢٨] ٱلتَّائِبُونَ ٱلْعَابِدُونَ[٢٩] فقال: اقرأ ٱلتَّائِبِينَ ٱلْعَابِدِينَ إلى آخر الآية [٩:١١٢].

٢٢٠ حمّاد، عن حريز، عمّن[٣٠] أخبره، عن أبي جعفر عليه السلام أنّه قرأ فَأَنْزَلَ ٱللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَأَيَّدَهُ بِرُوحٍ[٣١] مِنْهُ [٩:٤٠ – عليه وأيّده بجنود › على رسوله وأيّده بروح منه] قلت: ليس هكذا نقرأها،[٣٢] قال: لا، هكذا فاقرأها لأنّ تنزيلها[٣٣] هكذا.

٢٢١ وعن البرقيّ، عن محمّد بن سليمان، عن أبيه،[٣٤] عن إسحاق بن عمّار، عن أبي عبد الله عليه السلام أنّه قال: ‹وَيْلَكَ›[٣٥] لَا[٣٦] ‹تَحْزَنْ›[٣٧] [٩:٤٠] هكذا والله نزلت ‹على›[٣٨] محمّد[٣٩] صلّى الله عليه وآله ولكن مُحيت[٤٠] وَيْلَكَ من كتاب الله.

٢٢٢ وفي قوله عزّ وجلّ لَا يَزَالُ بُنْيَانُهُمُ[٤١] ٱلَّذِي بَنَوْا رِيبَةً[٤٢] فِي قُلُوبِهِمْ إِلَىٰ أَنْ تَقَطَّعَ[٤٣] قُلُوبُهُمْ [٩:١١٠ – إلّا › إلى].

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[٢٠] ب: حرين، وفوق الكلمة: حريز. [٢١] ت: سكينة نزلت. [٢٢] م ل ت ب: + فقال، مع علامة (ظ) في ل. [٢٣] ل ت: ما، وفوق الكلمة في ل: أن، مع علامة (ظ)؛ سقط من ب. [٢٤] ب: بالسكينة. [٢٥] [يونس عن]: سقط من ل. [٢٦] م: والرقي. [٢٧] [والبرقي... السلام]: سقط من ل ت ب. [٢٨] م ل ت ب: قرأتم. [٢٩] ب: + إلى آخر الآية. [٣٠] م: عن من. [٣١] ل ت ب: + القدس. [٣٢] ل: يقرأها. [٣٣] ت: تزيلها. [٣٤] [عن أبيه]: سقط من ت. [٣٥] م: وقال؛ سقط من ل ت ب. [٣٦] ل ت ب: ولا. [٣٧] م ل ت ب: يجوز. [٣٨] م ل ت ب: قال له. [٣٩] ل ت: محمدا. [٤٠] ل ب: يحبب؛ ت: يحيت (؟). [٤١] ل: بنياهم. [٤٢] ت: رينة. [٤٣] ل ب: يقطع.

سورة التوبة

٢١٣ السيّاريّ قال: حدّثنا سهل بن زياد، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: لَقَدْ[١] تَابَ ٱللهُ ‹بِٱلنَّبِيِّ›[٢] عَلَى ٱلْمُهَاجِرِينَ ‹وَٱلْأَنْصَارِ›[٣] [٩:١١٧ – على النبيّ والمهاجرين › بالنبيّ على المهاجرين].

٢١٤ وعن غيره نحوه، إلّا أنّه قال: ماكان[٤] للنبيّ[٥] ذنب فيتوب منه.

٢١٥ أحمد بن محمّد ‹بن›[٦] أبي ‹نصر›،[٧] عن ثعلبة، عن عمر بن يزيد[٨] قال: سمعت أبا عبد الله عليه السلام يقول: وَعَلَى ٱلثَّلَاثَةِ ٱلَّذِينَ خَالَفُوا[٩] [٩:١١٨ – خُلِّفوا › خالفوا] ثمّ قال: والله لوكانوا خُلّفوا ماكان عليهم من سبيل.

٢١٦ وحدّثنا ابن[١٠] جمهور، عن بعض أصحابه مثله.

٢١٧ محمّد بن عليّ، عن جعفر بن بشير،[١١] عن فيض[١٢] بن المختار[١٣] قال: قال أبو عبد الله عليه السلام: كيف تقرأ[١٤] وَعَلَى ٱلثَّلَاثَةِ ٱلَّذِينَ؟ قلت: خُلِّفُوا، قال: لو خُلّفوا لكانوا في حال الطاعة ولكنّهم خَالَفُوا [٩:١١٨] عثمان ‹وصاحباه›،[١٥] أما والله[١٦] ما سمعوا صوت حافر ولا قعقعة[١٧] حجر إلّا قالوا: أُتِينا،[١٨] فسلّط[١٩] الله تعالى عليهم الخوف حتّى أصبحوا.

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١ [قال لقد]: ل ت ب: لقد قال، وفوق الكلمتين في ت علامتا (خ م). ٢ سقط من م ل ت ب؛ والنص عن القمي. ٣ م ل ت ب: بالأنصار. ٤ [ماكان]: سقط من م ل ت. ٥ م فوق الكلمة: كذا؛ ل ت: النبي. ٦ م ل ت ب: عن. ٧ م ل ت ب: بصير. ٨ ل ت ب: زيد. ٩ ب: خلفوا. ١٠ م: بن. ١١ م: بشر. ١٢ ل: فيص. ١٣ كذا في ف؛ م ل ت ب: مختار. ١٤ ت: يقرأ. ١٥ م: وصاحبيه؛ سقط من ل ت ب؛ والنص عن العياشي والكليني. ١٦ ب: + إنهم. ١٧ م: فعقعة. ١٨ م: أتتنا. ١٩ ت: سلط.

٢١٢ وفي قوله عزّ وجلّ يَا أَيُّهَا ٱلنَّبِيُّ قُل لِمَنْ فِي أَيْدِيكُم مِنَ ٱلأُسَارَى إِنْ يَعْلَمِ ٱللهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّآ أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ [٨:٧٠ – الأسرى › الأسارى] نزلت في العبّاس، فلمّا كان يوم خيبر[١٥] أعطاه الله[١٦] أكثر[١٧] ممّا[١٨] أخذ منه[١٩] يوم بدر، قال: فما حالي[٢٠] ‹من›[٢١] المغفرة؟ فيقال[٢٢] إنّ[٢٣] رسول الله صلّى الله عليه وآله قال:[٢٤] هي مذخورة[٢٥] لك يا عمّ ‹في›[٢٦] هذه الآية لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ فوضع يده على صدره فقال: مِنْ أَنْفُسِنَا عَزِيزٌ عَلَيْهِ [٩:١٢٨].

١٥ل: خيرا. ١٦مكرر في ل. ١٧م ل: أكبر، والنقطة تحت الباء مشطوبة في م. ١٨ل: فما. ١٩ل: منكم، وفي الهامش: منهم + بدل. ٢٠ل: خالي. ٢١م ل ت ب: في. ٢٢ل ت ب: فقال. ٢٣ل ت ب: إني. ٢٤سقط من ت ب. ٢٥ل: مذحورة؛ ت: مدخورة. ٢٦سقط من م ل ت ب.

سورة الأنفال

٢٠٧ النضر،[١] عن الحلبيّ، عن شعيب، عن الثماليّ، عن أبي جعفر عليه السلام قال: سألته عن قوله[٢] عزّ وجلّ يَسْأَلُونَكَ عَنِ ٱلْأَنفَالِ فقال:[٣] يَسْأَلُونَكَ ٱلْأَنفَالَ [١:٨].

٢٠٨ عليّ بن الحكم، عن أبان بن عثمان، عن عمّه الواسطيّ، عن أبي عبد الله[٤] عليه السلام: يَسْأَلُونَكَ عَنِ ٱلْأَنفَالِ قال: إنّما هي يَسْأَلُونَكَ ٱلْأَنفَالَ [١:٨].

٢٠٩ يونس، عن بكّار، عن أبيه، عن حسّان، عن أبي جعفر عليه السلام: هكذا نزلت هذه الآية يَا أَيُّهَا ٱلَّذِينَ آمَنُوا لَا تَخُونُوا ٱللهَ وَٱلرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ فِي آلِ مُحَمَّدٍ وَأَنتُمْ تَعْلَمُونَ [٢٧:٨].

٢١٠ محمّد بن سنان،[٥] عن عبد الرحيم القصير، والبرقيّ، عن ‹أحمد›[٦] بن[٧] أبي[٨] ‹نصر›،[٩] عن ثعلبة، عن عبد الرحيم، عن أبي جعفر عليه السلام في قول الله جلّ وعزّ وَٱتَّقُوا فِتْنَةً لَتُصِيبَنَّ[١٠] ٱلَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً [٢٥:٨ – لا تصيبنّ › لتصيبنّ].

٢١١ خلف، عن أبي المغراء،[١١] عن أبي بصير قال: قلت لأبي جعفر عليه السلام: يَسْأَلُونَكَ عَنِ ٱلْأَنفَالِ قال: إنّما هي[١٢] يَسْأَلُونَكَ ٱلْأَنفَالَ قالوا: يا رسول الله أعطنا من الأنفال فإنّها لك خاصّةً، فأنزل الله عزّ وجلّ يَسْأَلُونَكَ[١٣] ٱلْأَنفَالَ قُلِ ٱلْأَنفَالُ لِلَّهِ وَلِرَسُولِهِ[١٤] [١:٨ – والرسول › ولرسوله].

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١ م: النصر. ٢ ل ت ب: قول الله. ٣ ل: فقل. ٤ [الواسطي عن أبي عبد الله]: مكرر في ل ب. ٥ ل: سيار، مصحح إلى: سنان؛ ت: سيار؛ ب فوق الكلمة: سيار. ٦ م ل ت ب: محمد. ٧ م: الكلمة مشطوبة. ٨ ت: الكلمة محجوبة بلطخة. ٩ م ل ت ب: بصير. ١٠ ل: ليصيبن؛ ت: ليصينن (؟)؛ ب: لا تصيبن. ١١ م ل: المعزا؛ ب: المعز. ١٢ كذا في هامش ل، مع علامة (ظ). ١٣ ل: + عن. ١٤ ل: ورسوله.

٢٠٥ محمّد بن عبد الله، عن أبي وهب، عن محمّد بن منصور قال: سألت العبد[٦٣] الصالح عن قول الله عزّ وجلّ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ [٧:٣٣] فقال: إنّ للقرآن ظهرًا وبطنًا فجميع[٦٤] ما حرّم الله عزّ وجلّ في الكتاب فهو الظاهر، والباطن من ذلك أئمّة الجور، وجميع ما أحلّ[٦٥] الله عزّ وجلّ في الكتاب[٦٦] فهو[٦٧] الظاهر، والباطن من ذلك أئمّة الحقّ.

٢٠٦ وفي قوله ٱلَّذِي آتَيْنَاهُ آيَاتِنَا فَٱنْسَلَخَ مِنْهَا [٧:١٧٥] قال: هو بلعوم.

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٦٣ م: للعبد. ٦٤ ل ت ب: لجميع. ٦٥ ت: أجل. ٦٦ [في الكتاب]: سقط من ت ب.
٦٧ م: هو.

معهم فيما اختاروا ولم يشركهم معكم فيما اخترتم، فقال في كتابه عزّ وجلّ: وَنَادَىٰ أَصْحَابُ ٱلنَّارِ أَصْحَابَ ٱلْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ ٱلْمَاءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالُوا[٤٣] إِنَّ ٱللَّهَ حَرَّمَهُمَا[٤٤] عَلَى ٱلْكَافِرِينَ [٧:٥٠].

٢٠١ أحمد بن النضر،[٤٥] عن محمّد بن مروان، رفعه قال في قصّة موسى: فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ ‹أن›[٤٦] أسألك[٤٧] الرؤية وَأَنَا أَوَّلُ[٤٨] ٱلْمُؤْمِنِينَ بأنّك لا ترى [٧:١٤٣].

٢٠٢ بعض أصحابنا، يرويه عن أبي عبد الله عليه السلام قال: إنّما تجلّى للجبل[٤٩] بعض الكروبيّين فصار دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا [٧:١٤٣] والله أعظم وأجلّ من أن يوصف بزوال أو انتقال[٥٠] من حال إلى حال.[٥١]

٢٠٣ وفي[٥٢] قوله جلّ وعزّ ٱلَّذِينَ[٥٣] ‹كَذَّبُوا›[٥٤] بِآيَاتِنَا[٥٥] وَٱسْتَكْبَرُوا عَنْهَا[٥٦] لَا تُفَتَّحُ لَهُمْ أَبْوَابُ ٱلسَّمَاءِ وَلَا يَدْخُلُونَ[٥٧] ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِي سَمِّ ٱلْخِيَاطِ [٧:٤٠] يعني أصحاب الجمل، والجمل جملهم.

٢٠٤ وفي قوله خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ[٥٨] وَأَعْرِضْ عَنِ ٱلْجَاهِلِينَ [٧:١٩٩] قال: عن الجاهلين بها، يعني الولاية وقال: إنّ الله عزّ وجلّ أدّب محمّدًا صلّى الله عليه وآله بأحسن الآداب فقال له:[٥٩] خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَاهِلِينَ فلمّا كان كذلك قال الله عزّ ذكره: وَإِنَّكَ[٦٠] لَعَلَىٰ خُلُقٍ عَظِيمٍ [٦٨:٤] فلمّا كان كذلك قال: مَا[٦١] آتَاكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَٱنْتَهُوا [٥٩:٧] ففوّض[٦٢] إليه الأمر ولم يفعل ذلك بأحد قبله صلّى الله عليه وآله.

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٤٣ ل ت: قال. ٤٤ م: حرمها، وفوق الكلمة: كذا. ٤٥ م: النصر. ٤٦ م ل ت ب: لم. ٤٧ ل ب: أسلك سبيل؛ ت: + سيل. ٤٨ ب: أولى. ٤٩ ل ت ب: الجبل. ٥٠ [أو انتقال]: سقط من ل ت ب. ٥١ [إلى حال]: ب: الرجال. ٥٢ ت: في. ٥٣ م: والذين. ٥٤ م ل ت ب: كفروا. ٥٥ ل: باتنا. ٥٦ ب: منهما. ٥٧ ل: يدخل. ٥٨ ل ب: بالمعروف. ٥٩ سقط من ت. ٦٠ م ل ت: إنك. ٦١ في القرآن: وَمَا؛ ل ت ب: فما. ٦٢ ل ت ب: وفوض.

١٩٦ البرقيّ، عن بعض أصحابنا، عن أبي عبد الله عليه السلام مثله،[١٧] إلّا أنّه قال: وَعَلِيٌّ وَصِيُّهُ تنزيل قَالُوا بَلَى [٧:١٧٢].

١٩٧ قال:[١٨] حدّثنا عليّ بن محمّد بن أبي عبد الله،[١٩] عن أبي عبد الله عليه السلام[٢٠] نحوه،[٢١] إلّا أنّه قال: إنّ[٢٢] أصحاب اليمين قالوا: بلى، وأصحاب الشمال أقرّوا[٢٣] بالشهادتين، فلمّا أرادوا الإقرار بأمير المؤمنين صلوات الله عليه أشار الثاني بعينه ألّا فأبوا أن يقرّوا فلُعنوا.

١٩٨ ابن[٢٤] محبوب،[٢٥] عن حمّاد[٢٦] بن عيسى، عن حميد، ‹عن›[٢٧] جابر العبديّ، عن أمير المؤمنين صلوات الله عليه قال: تلا قُلْ[٢٨] مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِي أَخْرَجَ لِعِبَادِهِ مِنَ ٱلْقُطْنِ وَٱلْكَتَّانِ[٢٩] وَٱلطَّيِّبَاتِ مِنَ ٱلرِّزْقِ[٣٠] ٱلْحَلَالِ قُلْ[٣١] هِيَ لِلَّذِينَ آمَنُوا [٧:٣٢].

١٩٩ وبهذا الإسناد،[٣٢] في قوله عزّ وجلّ قُلْ[٣٣] مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِي أَخْرَجَ لِعِبَادِهِ وَٱلطَّيِّبَاتِ مِنَ ٱلرِّزْقِ... [٣٤] يَشْرَكُهُمْ[٣٥] فِيهَا ٱلْكُفَّارُ فِي ٱلْحَيَاةِ ٱلدُّنْيَا خَالِصَةً لَهُمْ يَوْمَ[٣٦] ٱلْقِيَامَةِ [٧:٣٢].

٢٠٠ قال: حدّثني[٣٧] أحمد بن[٣٨] يحيى، رفعه إلى أبي عبد الله عليه السلام أنّه شكا إليه بعض مواليه سوء الحال فقال: تجزعون[٣٩] من أمر أنتم اخترتموه، قال: فكيف[٤٠] ذلك؟ قال: إنّ الله عزّ وجلّ خيّركم وخيّر عدوّكم يوم[٤١] الميثاق فاخترتم[٤٢] الآخرة واختاروا الدنيا فأشركم

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١٧ سقط من ل. ١٨ ل: قالوا. ١٩ [أبي عبد الله]: ب فوق الكلمة: أبي طالب. ٢٠ م ل ت: + بإسناده. ٢١ م ل: ونحوه. ٢٢ ل: إنه. ٢٣ ل: أقرو. ٢٤ م: بن. ٢٥ ل: + عن محبوب؛ في هامش ت: عن محبوب، مع علامة (خ) + كذا. ٢٦ ب فوق الكلمة: عن محبوب. ٢٧ م ل ت ب: بن. ٢٨ سقط من ل ت ب. ٢٩ ت ب: والقطان، وفي هامش ب: كذا والظاهر الكتان؛ [من القطن والكتان]: سقط من ل. ٣٠ [من الرزق]: مكرر في م. ٣١ كذا في ف؛ سقط من م ل ت ب. ٣٢ م: لاسناد. ٣٣ سقط من ل ت ب. ٣٤ في القرآن: قُلْ هِيَ لِلَّذِينَ آمَنُوا. ٣٥ م: ويشركهم، ولعل الواو مشطوبة. ٣٦ ت: يو. ٣٧ ت: حدثنا؛ ب فوق الكلمة: حدثنا. ٣٨ مكرر في ت. ٣٩ م: نجزعون. ٤٠ ل ت ب: وكيف. ٤١ ل ت ب: في. ٤٢ ل ت ب: واخترتم.

سورة الأعراف

١٩٢ البرقيّ، عن ابن[1] سيف، عن القاسم بن عروة، عن الحسين بن أبي العلاء،[2] عن أبي بصير قال: تلا أبو عبد الله عليه السلام وَإِذَا قُلِبَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ ٱلنَّارِ[3] قَالُوا عَائِذًا بِكَ أَنْ تَجْعَلَنَا مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ [٧:٤٧ – صرفت › قلبت – ربّنا لا تجعلْنا › عائذًا بك أن تجعلَنا].

١٩٣ يحيى الحلبيّ، عن أبي عبد الله عليه السلام قال: أَنْ ‹تَقُولُوا›[4] يَوْمَ ٱلْقِيَامَةِ إِنَّا كُنَّا عَنْ هٰذَا غَافِلِينَ [٧:١٧٢] ‹...›.

١٩٤ محمّد بن عليّ، عن مفضّل[5] بن صالح، عن الحسين[6] بن أبي العلاء، عن أبي بصير، عن أبي عبد الله عليه السلام أنّه تلا وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ ٱلنَّارِ قَالُوا[7] عَائِذًا بِكَ أَنْ تَجْعَلَنَا[8] مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ [٧:٤٧ – ربّنا لا تجعلْنا › عائذًا بك أن تجعلَنا].

١٩٥ محمّد بن إسماعيل وغيره، عن ابن[9] سنان، عن منصور، عن أبي السفاتج،[10] عن[11] جابر، ‹وعن›[12] يعقوب، عن ابن أبي عمير،[13] عن أبي الربيع القزّاز،[14] عن أبي جعفر عليه السلام في قوله عزّ وجلّ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ[15] ذُرِّيَّاتِهِمْ[16] وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ وَمُحَمَّدٌ رَسُولِي وَعَلِيٌّ أَمِيرُ ٱلْمُؤْمِنِينَ [٧:١٧٢ – ذرّيّتهم › ذرّيّاتهم].

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١ م: بن. ٢ م: العُلا. ٣ [تلقاء أصحاب النار]: سقط من ل ت ب. ٤ م ل ت ب: يقول. ٥ ل ب: علي، وفوق الكلمة في ب: مفضل. ٦ م ت: حسين. ٧ م ل ت ب: وقالوا، والواو الأولى مشطوبة في ل. ٨ م: نقطتان فوق الحرف الأول وتحته. ٩ م: بن. ١٠ ل: السفائح، مصحح إلى: السفاح؛ ت: السفايح؛ ب: السفاح. ١١ ل فوق الكلمة: و، مع علامة (ظ). ١٢ م: وبن؛ ل ت ب: بن. ١٣ م: عميرة. ١٤ م: القرار؛ ت: القواء؛ ب: الفراء. ١٥ ل: إبراهيم، وفوق الكلمة: ظهورهم، مع علامة (ظ)؛ [من ظهورهم]: ت ب: إبراهيم. ١٦ ب: وذرياتهم.

١٨٨ وفي حديث آخر: إنّ الله عزّ وجلّ سمّى بني[54] البنات من[55] ذرّيّة[56] الجدّ،[57] ثمّ ذكر قول الله عزّ وجلّ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ إلى قوله وَعِيسَى [٦:٨٤–٨٥] فنسبه[58] إلى[59] إبراهيم وهو ابن[60] مريم.

١٨٩ النضر،[61] عن يحيى الحلبيّ، عن يزيد[62] ‹أبي›[63] خالد القمّاط، عن أبي بصير قال: كنت جالسًا عند أبي جعفر عليه السلام وهو[64] متّكئ على[65] فراشه إذ قرأ الآيات المحكمات من الأنعام[66] التي لم ينسخهنّ شيء[67] وشيّعها سبعون ألف ملك:[68] تَعَالَوْا[69] أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا [٦:١٥١] حتّى قرأ إلى قوله وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ[70] سَبِيلِهِ إلى آخر الآية [٦:١٥٣] وأهوى بيده إلى صدره فقال: نحن السبيل[71] فمن أبى[72] فهذه السبل.

١٩٠ صفوان، عن يعقوب بن شعيب قال: سمعت أبا عبد الله عليه السلام يقول: لمّا قالت قريش: لَوْلَا أُنْزِلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ [٤٣:٣١ – نُزّل › أُنزل] أَنزل الله اللَّهُ يَعْلَمُ[73] حَيْثُ يَجْعَلُ رِسَالَتَهُ[74] [٦:١٢٤ – أعلم › يعلم].

١٩١ مالك[75] الجهنيّ، عن أبي عبد الله عليه السلام في قوله جلّ ذكره وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ [٦:١٩] قال: من[76] بلغ أن يكون إمامًا من آل محمّد صلّى الله عليه وآله فهو ينذر بالقرآن كما أنذر به رسول الله صلّى الله عليه وآله وسلم.

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٥٤ م ل ت ب: من، والكلمة مشطوبة في ت، وفوقها: بني. ٥٥ م: بمن. ٥٦ ل ب: ذريته. ٥٧ ل: يجد. ٥٨ ل ب: فيه. ٥٩ ل: ال. ٦٠ م: بن. ٦١ م: النصر. ٦٢ ت: زيد. ٦٣ م ل ت ب: بن. ٦٤ سقط من ل ب. ٦٥ ل: إلى. ٦٦ [من الأنعام]: سقط من ل ت ب. ٦٧ ل ب: بشيء. ٦٨ ل ب: + يقال؛ ت: + فقال. ٦٩ سقط من ل ت ب. ٧٠ ل: من. ٧١ ل ب: السبل. ٧٢ ل ب: أتى؛ ت تحت الكلمة: أتى، مع علامة (خ). ٧٣ ت: أعلم، مصحح إلى: يعلم. ٧٤ م: رسالاته. ٧٥ ل ب: ملك، وفي هامش ب: مالك. ٧٦ سقط من ت ب.

١٨٤ وذكر بعض أصحابنا عن أبي عبد الله عليه السلام أنّه قال: دابر بني أميّة، وهو قوله فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا[٣٨] [٦:٤٥] وما ‹سقوط›[٣٩] أحدهم[٤٠] إلّا كسقوط آحاد.[٤١]

١٨٥ ابن[٤٢] محبوب، عن ‹ابن›[٤٣] أبي حمزة، عن أبي بصير قال: سمعت[٤٤] أبا عبد الله عليه السلام يقول: وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّاتِهِمْ[٤٥] وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى [٧:١٧٢ – ذرّيّتهم › ذرّيّاتهم] ثمّ قال: أخذ عليهم الميثاق بالتصديق والإيمان لأنبيائه لكلّ[٤٦] رسول يأتيهم مصدّقًا لما معهم ليؤمننّ به ولينصرنّه.

١٨٦ ورُوي عن أمير المؤمنين صلوات الله عليه وآله أنّ رجلاً سأله فقال: إنّي أجد في القرآن اختلافًا، مرّةً يقول وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ [٣٧:٢٤] ومرّةً يقول لَا[٤٧] يُكَلِّمُهُمُ ٱللهُ وَلَا يَنْظُرُ إِلَيْهِمْ...[٤٨] وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ [٣:٧٧] فقال له أمير المؤمنين صلوات الله عليه: إنّ للقيامة[٤٩] مواقف ومصارف فمنها ما يوقف قوم يُسألون ومنها[٥٠] ما لا يوقف ‹فيُصرف›[٥١] ولا يُسأل، ولا يعرف القرآن إلّا من خوطب به.

١٨٧ وسُئل أبو عبد الله عليه السلام عن قول إبراهيم عليه السلام حين رأى الكوكب[٥٢] فقال: هٰذَا رَبِّي [٦:٧٦]، أبلغ به ذلك كفرًا؟ قال: لا، إنّما ‹أراد›[٥٣] غير الذي قال.

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٣٨ [وذكر... ظلموا]: سقط من ل ت ب. ٣٩ سقط من م ل ت ب. ٤٠ م: أخذهم. ٤١ [كسقوط آحاد]: م: كسقوطااحار (؟). ٤٢ م: بن. ٤٣ م: بن؛ سقط من ل ت ب. ٤٤ ل: سألت. ٤٥ ب: وذرياتهم. ٤٦ ب: وكل. ٤٧ في القرآن: وَلَا. ٤٨ في القرآن: يَوْمَ ٱلْقِيَامَةِ. ٤٩ ل ب: القيمة؛ ت: للقيمة. ٥٠ ل ت ب: ومنهم. ٥١ م ل ت ب: فيصادر. ٥٢ ل ت ب: الكواكب. ٥٣ م: أدى؛ ل ت ب: أرى؛ والنص عن العياشي.

١٧٩ وبإسناده، عن معلّى بن عثمان، عن أبي عبد الله عليه السلام: أَوِ[٢٠] ٱكْتَسَبَتْ[٢١] فِي إِيمَانِهَا [٦:١٥٨ – أوْ كسبت › أوِ اكتسبت].

١٨٠ وبإسناده، عن[٢٢] داود بن فرقد قال: سمع أبو[٢٣] عبد الله عليه السلام من يقرأ[٢٤] فَإِنَّهُمْ لَا يُكَذِّبُونَكَ مثقَّلة فقال: إنّما هي لَا يُكْذِبُونَكَ [٦:٣٣] مخفَّفة، لا ‹يجيئون›[٢٥] بشيء[٢٦] ممّا يُكْذِب ما ‹تجيء›[٢٧] به.

١٨١ صفوان، عن يعقوب بن شعيب، عن عمران بن ميثم، عن عباية[٢٨] الأسديّ قال: قرأ رجل عند أمير المؤمنين صلوات الله عليه فَإِنَّهُمْ لَا يُكَذِّبُونَكَ فقال: بلى والله، لقد كذّبوه[٢٩] أشدّ التكذيب، ولكنّها مخفَّفة[٣٠] لَا يُكْذِبُونَكَ[٣١] [٦:٣٣]، لا يأتون بحقّ[٣٢] أحقّ من حقّك.[٣٣]

١٨٢ محمّد بن سنان، عن رجل، عن محمّد بن مروان قال: قال أبو عبد الله عليه السلام: وَتَمَّتْ كَلِمَةُ رَبِّكَ ٱلْحُسْنَىٰ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ [٦:١١٥] فقلت: إنّا نقرأها بغير الحسنى، فقال: يا بن[٣٤] مروان،[٣٥] إنّ[٣٦] فيها الحسنى.

١٨٣ محمّد بن فضيل، عن أبي حمزة، عن أبي جعفر عليه السلام: فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ[٣٧] [٦:٤٥].

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٢٠ كذا في ف؛ م ل ت ب: أمر (؟). ٢١ ل ت ب: اكتسب. ٢٢ مكرر في م. ٢٣ [قال سمع أبو]: ل ت ب: عن أبي. ٢٤ ت: قرأ. ٢٥ م ل ت ب: يجوز. ٢٦ ت: شيء، وفي الهامش كلمة غير واضحة، ولعلها: بشيء، مع علامة (خ). ٢٧ م ل ت ب: يجيء. ٢٨ م: الكلمة غير معجمة؛ ل: غيابة؛ ت: غبابة، وفوق الكلمة: كذا؛ ب: عبابة. ٢٩ م: كذبونا. ٣٠ [ولكنها مخففة]: م: ولكن. ٣١ م: يكذبوا بك؛ [فقال... يكذبونك]: كذا في هامش ل + كذا في الكافي؛ سقط من ت. ٣٢ سقط من ل ت ب. ٣٣ [من حقك]: ل ت ب: منك. ٣٤ [يا بن]: مكرر في ب. ٣٥ [يا بن مروان]: مكرر في ت، ولعل المرة الأولى مشطوبة. ٣٦ كذا في ف؛ سقط من م ل ت ب. ٣٧ [آل... العالمين]: سقط من ل ت ب.

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١٧٤ ‹النضر›[١] بن سويد، عن يحيى الحلبيّ، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: قال: يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا تَنْفَعُ[٢] نَفْسًا[٣] إِيمَانُهَا [١٥٨:٦ – ينفع › تنفع].

١٧٥ قال:[٤] حدّثني محمّد بن عليّ الكوفيّ بإسناد[٥] له، عن أبي عبد الله عليه السلام في قوله جلّ من قائل ٱلَّذِي خَلَقَ ٱلسَّمَوَاتِ وَٱلأَرْضَ فِي سِتَّةِ أَيَّامٍ [٥٤:٧] قال: ستّ إرادات.

١٧٦ أحمد بن محمّد، عن الرضا عليه السلام في قوله وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ [١٤١:٦] بفتح الحاء ‹وآتوهم›[٦] الضغث[٧] من الزرع والقبضة[٨] بعد القبضة[٩] من التمر[١٠] تعطيه[١١] من يحضرك[١٢] من المساكين.[١٣]

١٧٧ محمّد بن عليّ، عن ابن أسباط، عن ابن[١٤] أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ رَبِّنَا[١٥] مَا كُنَّا مُشْرِكِينَ بِوَلَايَةِ عَلِيٍّ عليه السلام [٢٣:٦].

١٧٨ ‹الحسين›[١٦] بن سيف، عن أخيه، عن أبيه، عن داود بن[١٧] فرقد، عن أبي عبد الله عليه السلام أنّه[١٨] قال: المسيح[١٩] المسيحا مثقّلة.

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١ م: النصر؛ ل ت ب: نضر. ٢ ل ت ب: ينفع. ٣ م: نفس. ٤ في هامش ت: مائة منقبة. ٥ ل ب: بإسناده. ٦ م ل ت ب: وآتوهن. ٧ م: الضعث؛ ت: الضغت. ٨ م ت ب: القبضة. ٩ [بعد القبضة]: سقط من ل ت ب. ١٠ ت: التمو. ١١ م: يعطيه. ١٢ م: يحضرنك؛ ت ب: بحضرتك. ١٣ م: السائلين، وفوق الكلمة: علامة (ظ)، وتحت الكلمة: الشياطين + كذا. ١٤ كذا في هامش ل؛ سقط من م ت. ١٥ سقط من ت ب. ١٦ م ل ت ب: الحسن. ١٧ مكرر في ت. ١٨ سقط من ل. ١٩ ل ت ب: مسيح.

١٧١ عليّ بن الحكم، عن أبان،[٣٧] عن زرارة، عن أحدهما في قول الله عزّ وجلّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنْفَ بِٱلْأَنْفِ [٥:٤٥] قال: هي محكمة.

١٧٢ ابن[٣٨] محبوب، عن ابن[٣٩] رئاب، عن زرارة، عن أبي جعفر عليه السلام، وصفوان، عن ابن[٤٠] مسكان، عن أبي بصير قال: سألت[٤١] أبا عبد الله عليه السلام عن تزويج اليهوديّة والنصرانيّة قال: لا، قلت: قوله وَٱلْمُحْصَنَاتُ مِنَ ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ مِنْ قَبْلِكُمْ [٥:٥]، قال: هي منسوخة، نسخها[٤٢] قوله وَلَا تُمْسِكُوا بِعِصَمِ ٱلْكَوَافِرِ [٦٠:١٠]. وفي[٤٣] قوله جلّ ذكره ٱدْخُلُوا ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِي كَتَبَ ٱللهُ لَكُمْ [٥:٢١] قال: كتبها الله عزّ وجلّ لهم ثمّ محاها. وفي قوله ٱثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ [٥:١٠٦] قال: من أهل الكتاب من اليهود والنصارى.

١٧٣ وسئل أبو عبد الله صلوات الله عليه عن[٤٤] قوله جلّ ذكره مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا[٤٥] أَحْيَا[٤٦] ٱلنَّاسَ جَمِيعًا[٤٧] [٥:٣٢] قال: من أنقذها من حرق أو غرق،[٤٨] فقلت: إنّا نروي عن جابر عن أبيك[٤٩] أنّه قال: من أخرجها من ضلال إلى[٥٠] هدًى، فقال:[٥١] ذاك[٥٢] تأويلها الأعظم.[٥٣]

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٣٧ [عن أبان]: سقط من ت. ٣٨ م: بن. ٣٩ م: بن. ٤٠ م: بن. ٤١ ب: سمعت. ٤٢ م ل ت: نسختها. ٤٣ م: في. ٤٤ ل ت ب: في. ٤٥ [قتل الناس... فكأنّما]: كذا في هامش ل. ٤٦ ل: قتل. ٤٧ [ومن أحياها... جميعا]: سقط من ت ب. ٤٨ [أو غرق]: ت: أغرق. ٤٩ كذا في ك وهامش ل، مع علامة (ظ) في ل + بدل؛ م ل ت ب: أبيه. ٥٠ م: أو. ٥١ ب: قال. ٥٢ ل ب: + من. ٥٣ سقط من ل ت ب.

١٦٦ ابن[١٧] أبي نجران، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله تعالى[١٨] مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهَالِيكُمْ[١٩] [٥:٨٩ – أهليكم › أهاليكم] قال: أعلاه الخبز واللحم وأوسطه الخبز والزيت وأقلّه الخبز والملح، والكسوة ثوب، والرقبة المسلمة صغيرةً كانت أم[٢٠] كبيرةً.

١٦٧ البرقيّ، عن حمّاد بن عيسى، عن ربعيّ بن الجارود، عن محمّد بن مسلم، عن أبي جعفر عليه السلام أنّه قرأ يَحْكُمُ بِهِ ذُو[٢١] عَدْلٍ مِنْكُمْ [٥:٩٥ – ذوا › ذو] ثمّ قال: هذا[٢٢] ممّا أخطأت به الكتّاب.

١٦٨ النضر بن سويد،[٢٣] عن الحلبيّ،[٢٤] عن رجل، عن أبي عبد الله عليه السلام، والمفضّل بن صالح، ‹عن›[٢٥] أبي[٢٦] يعقوب قال: سمعته يقول: اقرأ ‹إِذْ›[٢٧] قَالَ ٱلْحَوَارِيُّونَ يَا عِيسَى ‹ٱبْنَ›[٢٨] مَرْيَمَ هَلْ رَبُّكَ يَسْتَطِيعُ[٢٩] ولا تقرأ[٣٠] هَلْ يَسْتَطِيعُ[٣١] رَبُّكَ [٥:١١٢].

١٦٩ ابن[٣٢] سيف، عن أخيه، عن أبيه، عن أبي أسامة، عن أبي جعفر عليه السلام قال: قلت: إنّ قومًا يقرؤون هَلْ يَسْتَطِيعُ رَبُّكَ، قال: لا، هي[٣٣] هَلْ رَبُّكَ يَسْتَطِيعُ [٥:١١٢] يعني ‹هل›[٣٤] يقدر ربّك.

١٧٠ ورُوي عنه في قول الله[٣٥] جلّ ذكره فَبَعَثَ ٱللهُ غُرَابًا[٣٦] يَبْحَثُ فِي ٱلْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ [٥:٣١] يعني جبرئيل عليه السلام.

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١٧ م: بن. ١٨ [في قوله تعالى]: كذا في ك؛ م ل ت ب: قال. ١٩ ل ت ب: أهليكم. ٢٠ ل ت: أو، وفي هامش ل: أم + بدل. ٢١ م ل ت ب: ذوي، والياء مشطوبة في ل. ٢٢ ل ت ب: وهذا. ٢٣ ل ت: يزيد. ٢٤ ت: اليحي، وفوق الكلمة: الحلبي؛ ب: البجلي. ٢٥ م ل ت ب: بن. ٢٦ ت: أبو، وفوق الكلمة: أبي. ٢٧ م ل ت ب: وإذ. ٢٨ م ل ت ب: بن. ٢٩ ت: تسيطيع. ٣٠ ل: يقرأ. ٣١ ت: تسيطيع. ٣٢ م: بن. ٣٣ [لا هي]: ل ت ب: لأن. ٣٤ م ل ت ب: ان. ٣٥ [قول الله]: ل: قوله. ٣٦ م: غريبا.

سورة المائدة

١٦٢ قال أبو عبد الله: حدّثني أبو عمر[١] الإصفهانيّ،[٢] عن أبي جعفر الثاني عليه السلام في قول الله عزّ وجلّ يَا أَيُّهَا ٱلَّذِينَ آمَنُوا أَوْفُوا بِٱلْعُقُودِ قال: إنّ رسول الله صلّى الله عليه وآله أخذ لعليّ على أصحابه ما[٣] أمر به وعقد له عليهم بالخلافة في عشرة[٤] مواطن، ثمّ أنزل الله عزّ وجلّ عليه يَا أَيُّهَا ٱلَّذِينَ آمَنُوا[٥] أَوْفُوا بِٱلْعُقُودِ[٦] ٱلَّتِي[٧] عُقِدَتْ ‹عَلَيْكُمْ›[٨] لِعَلِيِّ بْنِ أَبِي طَالِبٍ[٩] صلوات الله عليه [٥:١].

١٦٣ ورُوي عنهم في قوله عزّ وجلّ فَٱغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ ثمّ أمرّ بيده وَٱمْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلِكُمْ إِلَى ٱلْكَعْبَيْنِ [٥:٦ – وأرجلَكم › وأرجلِكم].

١٦٤ محمّد بن عليّ، عن أبي جميلة،[١٠] عن أبي أسامة زيد الشحّام، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ لَا تَسْأَلُوا عَنْ أَشْيَاءَ[١١] لَمْ تُبْدَ لَكُمْ[١٢] إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ [٥:١٠١].

١٦٥ ابن[١٣] أبي عمير، عن بعض أصحابه، عن أبي عبد الله عليه السلام في قول الله جلّ ذكره يَا أَيُّهَا ٱلرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ[١٤] فِي عَلِيٍّ ‹وَإِنْ›[١٥] لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَاتِهِ[١٦] [٥:٦٧ – رسالته › رسالاته].

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١ ت ب: عمرو. ٢ ل ت ب: الإصبهاني. ٣ ب: وما. ٤ م ت: عشر. ٥ [يا أيها الذين آمنوا]: مكرر في ت. ٦ [قال إن... بالعقود]: سقط من ل. ٧ م: يعني بالعقود الذي؛ ل ت: الذي، وفي هامش ل: التي، مع علامة (ظ). ٨ م: عليهم؛ سقط من ل ت ب؛ والنص عن القمي. ٩ م: + أمير المؤمنين. ١٠ [عن أبي جميلة]: سقط من ل ت ب. ١١ ف: أشيائكم. ١٢ [لم تبد لكم]: كذا في ف، وفي هامش ل وهامش ب: + كما في الكافي، مع علامة (ظ) في ل؛ سقط من م ت. ١٣ م: بن. ١٤ [من ربك]: كذا في ف؛ سقط من م ل ت ب. ١٥ م ل ت ب: فإن. ١٦ ل ت: رسالته؛ ب: رسالتك، وفوق الكلمة: رسالته.

١٦٠ محمّد بن إسماعيل، عن بعض أصحابنا قال: دخل رجل على أبي عبد الله عليه السلام فقال:[١٠٨] السلام عليك يا أمير المؤمنين، فقام[١٠٩] أبو عبد الله عليه السلام قائمًا فقال: مه، إنّ هذا الاسم[١١٠] لا يصلح لأحد[١١١] إلّا لأمير المؤمنين عليه السلام ولم يُسمَّ به أحد فرضي به إلّا كان مأبونًا[١١٢] وإن لم يكن[١١٣] ‹به›[١١٤] ابتُلي[١١٥] به، وهو قول الله جلّ وعزّ إِنْ يَدْعُونَ[١١٦] مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ[١١٧] إِلَّا شَيْطَانًا مَرِيدًا [٤:١١٧].

١٦١ وفي قوله[١١٨] عزّ وجلّ إِذْ يُبَيِّتُونَ[١١٩] مَا لَا يَرْضَى مِنَ ٱلْقَوْلِ [٤:١٠٨] قال:[١٢٠] هم أصحاب الصحيفة.

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١٠٨ ت: قال. ١٠٩ ت: فأقام (؟). ١١٠ م: اسم. ١١١ ب: لاحد. ١١٢ م ت: مأثوما؛ ت فوق الكلمة: مأنوثا + محمد. ١١٣ م: تكن. ١١٤ م ل ت ب: فيه؛ والنص عن العياشي. ١١٥ ل ت ب: أبلي. ١١٦ ل ت ب: تدعون. ١١٧ ل ت: تدعون؛ ب: تدعوهم. ١١٨ ب: قول الله. ١١٩ م: يبتون (؟). ١٢٠ سقط من ل ت ب.

١٥٦ وفي قوله وَإِنْ تَلْوُوا[88] أَوْ تُعْرِضُوا[89] عَمَّا[90] أُمِرْتُمْ بِهِ[91] فَإِنَّ ٱللّٰهَ كَانَ[92] بِمَا تَعْمَلُونَ خَبِيرًا[93] [١٣٥:٤].

١٥٧ وعنه، عن البرقيّ، عن محمّد بن سنان، عن علاء وصفوان، عن ابن[94] مسكان ‹وأبي›[95] بصير قالا: سألنا أبا عبد الله عليه السلام عن قول الله جلّ وعزّ[96] وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُولُو[97] ٱلْقُرْبَى وَٱلْيَتَامَى وَٱلْمَسَاكِينُ الآية [٨:٤] قال: نسختها[98] آية الفرائض. وفي حديث آخر: ‹إذا حضروك›[99] فأعطهم.[100]

١٥٨ صفوان، عن إسحاق بن عمّار، عن أبي بصير، عن أبي جعفر عليه السلام أنّه قال: ليست بمنسوخة، إذا حضروك فأعطهم.

١٥٩ ابن[101] سيف، عن أخيه، عن أبيه، عن ‹عمرو›،[102] ‹عن›[103] جابر، عن أبي جعفر عليه السلام في قول الله عزّ وجلّ وَٱللَّاتِي يَأْتِينَ ٱلْفَاحِشَةَ مِنْ نِسَائِكُمْ إلى قوله ‹أَوْ يَجْعَلَ›[104] ٱللّٰهُ لَهُنَّ سَبِيلاً [١٥:٤] ‹السبيل›[105] هو الخروج يعني ‹الزواج›[106] ‹...› كذلك رُوي عنهم.[107]

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٨٨ ت: تلوا. ٨٩ ل: يعرضوا؛ ت ب: يعرض. ٩٠ ت فوق الكلمة: ما. ٩١ سقط من ب. ٩٢ سقط من م؛ [به... كان]: سقط من ل، وفي الهامش: الله كان؛ ت: بياض بمقدار كلمة. ٩٣ م: خبير، مصحح إلى: خبيرًا، وفوق الكلمة: كذا. ٩٤ م: بن. ٩٥ م: عن أبي؛ ل ت ب: وعن أبي. ٩٦ [جل وعز]: م: عز وجل، مع علامتي (خ م). ٩٧ في القرآن: أُولُوا؛ م ل ت ب: أولوا. ٩٨ ت: نسخها. ٩٩ ‹إذا حضروك›: م: وحضروك؛ سقط من ل ت ب. ١٠٠ ل ب: فيعطيهم، وفي هامش ب: فأعطهم. ١٠١ م: بن. ١٠٢ م ل ت ب: عمر. ١٠٣ م: بن، وفوق الكلمة: كذا؛ ل ت ب: بن. ١٠٤ م ل ت ب: ويجعل. ١٠٥ م ل ت ب: والسبيل. ١٠٦ م: الزوج؛ ل ت ب: الروح. ١٠٧ في هامش ل: عن، مع علامة (ظ).

١٥٢ يونس، عن حمزة بن الربيع، عن عبد السلام بن مثنّى[٧٠] قال: قال أبو عبد الله عليه السلام: يَوْمَئِذٍ[٧١] يَوَدُّ ٱلَّذِينَ كَفَرُوا وَعَصَوُا ٱلرَّسُولَ وَظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ أَنْ تُسَوَّى[٧٢] بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللّٰهَ حَدِيثًا [٤:٤٢ – لو › أن].

١٥٣ وعنه، عن عليّ بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام: وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ ٱلسَّلَامَ[٧٣] لَسْتَ مُؤْمَنًا [٤:٩٤ – مؤمِنًا › مؤمَنًا].

١٥٤ ورُوي عن أبي عبد الله عليه السلام في قوله جلّ ذكره أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ[٧٤] وَأَقِيمُوا ٱلصَّلَاةَ وَآتُوا ٱلزَّكَاةَ أصحاب[٧٥] الحسن[٧٦] فَلَمَّا[٧٧] كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ مع الحسين قالوا[٧٨] لَوْلَا أَخَّرْتَنَا[٧٩] إِلَىٰ أَجَلٍ قَرِيبٍ [٤:٧٧] يعني إلى قيام القائم.

١٥٥ بعض الهاشميّين، عن ابن أورمة،[٨٠] عن يونس قال: قلت لأبي الحسن[٨١] الرضا عليه السلام ‹أوكتبت›[٨٢] إليه: إنّ[٨٣] قومًا طالبوني باسم الحسن[٨٤] ‹في›[٨٥] كتاب الله جلّ ذكره فلم[٨٦] أعرفه، فقال: بلى، هو قول الله جلّ وعزّ وَمَنْ يُطِعِ ٱللّٰهَ وَٱلرَّسُولَ فَأُولٰئِكَ[٨٧] مَعَ ٱلَّذِينَ أَنْعَمَ ٱللّٰهُ عَلَيْهِمْ مِنَ ٱلنَّبِيِّينَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَاءِ وَٱلصَّالِحِينَ وَحَسَنٌ أُولٰئِكَ رَفِيقًا [٤:٦٩ – وَحَسُنَ › وَحَسَنٌ] هكذا نزلت.

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٧٠ ف: المثنى. ٧١ كذا في ف، وفوق الكلمة: يوم، مع علامة (خ)؛ م ل ت ب: يوم. ٧٢ ل ت: يسوى. ٧٣ م ل: السلم. ٧٤ م ل ت: أيديهم، وفوق الكلمة في ت: يكم. ٧٥ ت: وأصحاب. ٧٦ كذا في ت فوق الكلمة، مع علامة (ظ)؛ م ل ت ب: الحسين. ٧٧ م: فيما. ٧٨ في القرآن: إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللّٰهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ. ٧٩ [لولا أخرتنا]: ل: أخّرنا. ٨٠ م: أرومة. ٨١ سقط من ل. ٨٢ ‹أوكتبت›: م ب: وكتبت؛ ل ت: وكتب، وفوق الكلمة في ت: كتبت + محمد. ٨٣ ل ت ب: بأن. ٨٤ ل ت ب: الحسين. ٨٥ م ل ت ب: من. ٨٦ ب فوق الكلمة: و (أي: ولم). ٨٧ م: بداية الكلمة محجوبة بلطخة.

١٤٦ عليّ بن الحكم، عن داود بن النعمان، عن منصور بن حازم، عن أبي عبد الله عليه السلام في قوله جلّ ذكره[٥٨] مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ... [٥٩] وَأَنَا[٦٠] قَضَيْتُهَا عَلَيْكَ[٦١] [٧٩:٤] هكذا تنزيلها.

١٤٧ عليّ بن الحكم،[٦٢] عن عامر بن[٦٣] سعيد الجهنيّ، عن جابر، عن[٦٤] أبي جعفر عليه السلام قال: أَطِيعُوا ٱللهَ وَأَطِيعُوا ٱلرَّسُولَ وَأُولِي ٱلأَمْرِ[٦٥] مِنْ آلِ مُحَمَّدٍ صلّى الله عليه وآله [٥٩:٤ – منكم › من آل محمّد] هكذا نزل بها جبرئيل.

١٤٨ البرقيّ، عن عليّ بن النعمان، عن داود بن فرقد، عن عامر بن سعيد الجهنيّ،[٦٦] عن جابر، عن أبي عبد الله[٦٧] عليه السلام أنّه قال: فَمَا[٦٨] ٱسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً الآية [٢٤:٤].

١٤٩ وبهذا الإسناد، عن أبي جعفر عليه السلام مثله.

١٥٠ محمّد بن عليّ، عن محمّد بن فضيل، عن أبي حمزة الثماليّ قال: قال أبو جعفر عليه السلام: نزل جبرئيل بهذه الآية على محمّد صلّى الله عليه وآله هكذا[٦٩] لَكِنِ ٱللهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ فِي عَلِيٍّ أَنْزَلَهُ بِعِلْمِهِ [١٦٦:٤].

١٥١ البرقيّ، عن القاسم بن محمّد، عن محمّد الحلبيّ، عن أبي عبد الله عليه السلام قال: قال رسول الله صلّى الله عليه وآله: قال الله عزّ وجلّ: إِنِّي أَوْحَيْتُ إِلَيْكَ كَمَا أَوْحَيْتُ إِلَى نُوحٍ وَٱلنَّبِيِّينَ مِنْ بَعْدِهِ [١٦٣:٤ – إنّا أوحينا › إنّي أوحيتُ – أوحينا › أوحيت].

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٥٨ [في... ذكره]: سقط من م. ٥٩ في القرآن: فَمِنْ نَفْسِكَ. ٦٠ ل ت ب: فأنا. ٦١ سقط من ل ت ب. ٦٢ [بن الحكم]: سقط من ل ب. ٦٣ [بن... بن]: م ت: عن. ٦٤ [جابر عن]: سقط من ل ب. ٦٥ م ل ت ب: + منكم. ٦٦ م ت ب: + عن أبيه. ٦٧ [عبد الله]: كذا في ت فوق الكلمة، مع علامة (ظ)؛ م ل ت ب: جعفر. ٦٨ ل ت ب: فإن. ٦٩ سقط من م ل.

١٤٢ البرقيّ، عن الديلميّ، عن داود الرقّيّ قال: قال أبو عبد الله عليه السلام: أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَا آتَاهُمُ ٱللهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ وَآلَ مُحَمَّدٍ ٱلْكِتَابَ وَٱلْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا [٤:٥٤] ثمّ قال عليه السلام: نحن والله الناس الذين ذكرهم الله عزّ وجلّ في هذا[٣٦] ‹الموضع من›[٣٧] كتابه، ونحن[٣٨] والله المحسودون،[٣٩] ثلاثًا.

١٤٣ حدّثنا سليمان بن إسحاق، عن يحيى بن المبارك، عن عبد الله بن جبلة،[٤٠] عن إسحاق بن[٤١] عمّار، عن أبي عبد الله عليه السلام أنّه[٤٢] قال: حَتَّىٰ[٤٣] يُحَكِّمُوا مُحَمَّدًا[٤٤] وَآلَ مُحَمَّدٍ فِيمَا شَجَرَ بَيْنَهُمْ وَلَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا[٤٥] تَسْلِيمًا [٤:٦٥ – يحكّموك › يحكّموا محمّدًا وآل محمّد – ثمّ لا يجدوا › ولا يجدون].

١٤٤ روى الحسين بن سيف، عن أخيه، عن أبيه، عن أبي حمزة، عن أبي جعفر عليه السلام مثله.

١٤٥ وعن[٤٦] أبي جنادة[٤٧] الحصين[٤٨] بن مخارق[٤٩] بن[٥٠] عبد الرحمن بن ورقاء[٥١] بن حُبْشيّ[٥٢] بن جنادة[٥٣] السلوليّ،[٥٤] عن أبي الحسن الأوّل عليه السلام: أُولَٰئِكَ ٱلَّذِينَ يَعْلَمُ ٱللهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ ‹فَقَدْ›[٥٥] سَبَقَتْ عَلَيْهِمْ كَلِمَةُ ٱلشَّقَاءِ[٥٦] وَسَبَقَ[٥٧] لَهُمُ ٱلْعَذَابُ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا [٤:٦٣ – وعظهم › فقد... العذاب].

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٣٦ م ل ب: هذه. ٣٧ ‹الموضع من›: م ل ت ب: المواضع في؛ [هذا ‹الموضع من›]: سقط من ف. ٣٨ م: نحن. ٣٩ ب: للمحسودون. ٤٠ م: حبلة. ٤١ م: + أبي. ٤٢ سقط من ل. ٤٣ [قال حتى]: ت: حتى قال، مع علامتي (خ م). ٤٤ ب: محمد. ٤٥ ل ت: وسلموا.
٤٦ ل ت ب: وعنه عن. ٤٧ ب: جلدة. ٤٨ م ت ب: الحسين. ٤٩ ل: مجاور، مصحح إلى: المخارق؛ ت ب: مجاور. ٥٠ م ت ب: عن؛ ل: عن، مصحح إلى: بن. ٥١ م ت وهامش ب: وقا. ٥٢ م: حنيس؛ ل: خنيس، والكلمة مشطوبة، وفوقها: حبشي؛ ت وهامش ب: خنيس. ٥٣ ت ب: جادة، وفي هامش ب: جاد. ٥٤ ت: السلوي. ٥٥ م ل ت ب: وقد؛ والنص عن العياشي والكليني. ٥٦ م: الشقاق (؟)؛ ب: الشقاوة. ٥٧ م: سبق؛ ت ب: وسبقت.

١٣٦ وبإسناده: يَا أَيُّهَا ٱلنَّاسُ قَدْ جَاءَكُمُ[٢٣] بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ فِي عَلِيٍّ نُورًا مُبِينًا [١٧٤:٤].

١٣٧ وبإسناده: ‹فَلَا›[٢٤] وَرَبِّكَ[٢٥] لَا يُؤْمِنُونَ يَا مُحَمَّدُ حَتَّى يُحَكِّمُوكَ يَا عَلِيُّ فِيمَا شَجَرَ بَيْنَهُمْ وَلَا يَجِدُونَ فِي أَنْفُسِهِمْ[٢٦] حَرَجًا مِمَّا قَضَى مُحَمَّدٌ فِيهِمْ وَيُسَلِّمُوا لِلأَئِمَّةِ[٢٧] تَسْلِيمًا [٦٥:٤ – ثمّ لا يجدوا › ولا يجدون – قضيتَ › قضى محمّد فيهم].

١٣٨ محمّد بن عليّ، عن محمّد بن الفضيل،[٢٨] عن أبي حمزة، والحسين بن سيف، عن أخيه، عن أبيه، عن أبي حمزة الثماليّ، عن أبي جعفر عليه السلام قال: نزلت هذه الآية هكذا إِنَّ ٱلَّذِينَ كَفَرُوا وَظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ ٱللهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا [١٦٨:٤].

١٣٩ وبإسناده: يَا أَيُّهَا ٱلنَّاسُ قَدْ جَاءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِنْ رَبِّكُمْ[٢٩] فِي وَلَايَةِ عَلِيٍّ فَآمِنُوا بِوَلَايَتِهِ خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا[٣٠] بِوَلَايَتِهِ [١٧٠:٤].

١٤٠ ابن[٣١] أسباط، عن عليّ بن أبي[٣٢] حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله جلّ ذكره وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ ٱقْتُلُوا أَنْفُسَكُمْ لِلإِمَامِ تَسْلِيمًا أَوِ ٱخْرُجُوا مِنْ[٣٣] دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلاً مِنْهُمْ وَلَوْ أَنَّ أَهْلَ ٱلْخِلَافِ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا [٦٦:٤ – قليل › قليلاً – أنّهم › أنّ أهل الخلاف].

١٤١ وبإسناده: ثُمَّ[٣٤] لَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ مِنْ أَمْرِ ٱلْوَلِيِّ[٣٥] وَيُسَلِّمُوا لِلّٰهِ تَسْلِيمًا [٦٥:٤ – يجدوا › يجدون].

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٢٣ [يَا... جَاءَكُمْ]: كذا في ف وهامش ل، مع علامة (ظ)؛ سقط من م ت. ٢٤ م ل ت ب: ولا. ٢٥ [ولا وربك]: م: فلولا ربك. ٢٦ ل ت ب: + للأئمة. ٢٧ سقط من ل ت ب. ٢٨ ل: فضيل، مصحح إلى: الفضيل، وفي الهامش: الفضيل + بدل. ٢٩ [من ربكم]: كذا في ف وهامش ل؛ سقط من م ت. ٣٠ ل ت ب: يكفروا. ٣١ م: بن. ٣٢ سقط من م. ٣٣ مكرر في ل. ٣٤ سقط من ل ت ب. ٣٥ م ل ت: الوالي.

سورة النساء

١٣٢ البرقيّ، عن محمّد بن أبي عمير، عن بريد[١] بن معاوية العجليّ،[٢] عن أبي جعفر عليه السلام قال: تلا يَا أَيُّهَا ٱلَّذِينَ آمَنُوا فجمع[٣] المؤمنين إلى يوم القيامة أَطِيعُوا ٱللهَ وَأَطِيعُوا ٱلرَّسُولَ وَأُولِي ٱلأَمْرِ مِنْكُمْ قال: إيّانا[٤] عنى خاصّةً فَإِنْ خِفْتُمْ تَنَازُعًا فِي ٱلأَمْرِ فَٱرْجِعُوهُ[٥] إِلَى ٱللهِ وَإِلَى ٱلرَّسُولِ وَإِلَى أُولِي[٦] ٱلأَمْرِ مِنْكُمْ [٤:٥٩ – تنازعتم في شيء فردّوه › خفتم تنازعًا في الأمر فارجعوه – والرسول › وإلى الرسول] كذلك[٧] نزلت.

١٣٣ رُوي عنه في قوله جلّ ذكره يَا أَيُّهَا ٱلنَّاسُ [٤:١، ١٧٠، ١٧٤] يعني جميعًا.

١٣٤ وفي[٨] قوله وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا ٱللهَ وَلْيَقُولُوا[٩] قَوْلاً سَدِيدًا[١٠] [٤:٩] قال: ليخش[١١] من يخلف[١٢] أبًا[١٣] ليتامى[١٤] فيهم شيء[١٥] أن أخلفه في ولده مثل ذلك، إن خيرًا فخيرًا وإن شرًّا فشرًّا.

١٣٥ محمّد بن عليّ، عن[١٦] ابن[١٧] سنان، عن عمّار[١٨] بن مروان، عن منخّل،[١٩] عن جابر، عن أبي عبد الله عليه السلام قال: نزل جبرئيل عليه السلام بهذه الآية على رسول الله صلّى الله عليه وآله هكذا[٢٠] يَا أَيُّهَا ٱلَّذِينَ أُوتُوا[٢١] ٱلْكِتَابَ آمِنُوا بِمَا أَنْزَلْنَا[٢٢] فِي عَلِيٍّ مُصَدِّقًا لِمَا مَعَكُمْ [٤:٤٧ – نزّلنا › أنزلنا].

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١ ل ب: يزيد. ٢ سقط من م. ٣ م ت ب: لجميع؛ ل: لجميع، مصحح إلى: فجمع. ٤ م: ابانا (؟). ٥ ب: فارجوه، مصحح إلى: فارجعوه. ٦ [وإلى أولي]: ل ت ب: وأولي. ٧ ف: كذا. ٨ ل ت ب: في. ٩ م ل ت: وقولوا. ١٠ ب: سديد. ١١ م: ليخشي؛ ل ت: ليخشى. ١٢ ل ب: تخلف. ١٣ م: الكلمة غير معجمة. ١٤ م: اليتامى. ١٥ م: + أن أخلفه؛ ل ت ب: + إذ أخلفه. ١٦ الكلمة مشطوبة في ل؛ سقط من ب. ١٧ م ب: بن. ١٨ م: عمير، وفوق الكلمة: عمار؛ ت: عمر. ١٩ م: منحل؛ ت: منجل. ٢٠ سقط من م. ٢١ م: أوتو. ٢٢ ف: نزّلنا.

١٣٠ ابن[١٥٣] سيف، عن أخيه، عن أبيه، عن ابن[١٥٤] سالم، عن أبي عبد الله عليه السلام:[١٥٥] وَلَيَبْلُوَنَّكُمْ[١٥٦] حَتَّى يَعْلَمَ [٤٧:٣١ – ولنبلونّكم › وليبلونّكم – نعلم › يعلم] بالياء.[١٥٧]

١٣١ وفي[١٥٨] قوله إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ [٣:١٤٠] قال: نزلت في عليّ[١٥٩] يوم أُحُد[١٦٠] قال: إنّ الله أدال[١٦١] من[١٦٢] نفسه، قلت: أدال[١٦٣] من نفسه؟[١٦٤] قال: أدال[١٦٥] من وليّه وإذا أدال من وليّه فقد[١٦٦] أدال[١٦٧] من نفسه عزّ وجلّ.

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١٥٣ كذا في هامش ل؛ سقط من م ت. ١٥٤ م: أبي. ١٥٥ [عن أبي... السلام]: سقط من م. ١٥٦ ل ت ب: و لنبلونكم. ١٥٧ في هامش ل: ينبغي ذكر الخبر في سورة محمد. ١٥٨ ل ت ب: في. ١٥٩ سقط من م. ١٦٠ م: الحد؛ ل ب: الأحد. ١٦١ م: أذاك، مصحح إلى: أدال؛ ل ب: أداك؛ ت: أداك قال أداك، وفي الهامش: كذا + صح (؟). ١٦٢ ل: ينقطع النص هنا (ورقة ٧آ س ٢) ويستمر في ورقة ١١ب س ١٢؛ ت: ينقطع النص هنا (ورقة ٨آ س ٧) ويستمر في ورقة ١٤آ س ٥؛ ب: ينقطع النص هنا (ورقة ٦ب س ٤) ويستمر في ورقة ١٠ب س ٤؛ ل ب: + من (أي مكرر)؛ ت: + بن. ١٦٣ م: أذاك، مصحح إلى: أدال. ١٦٤ [قلت... نفسه]: سقط من ل ت ب. ١٦٥ م: أذاك، مصحح إلى: أدال. ١٦٦ [أدال من وليه فقد]: سقط من ل ت ب. ١٦٧ م: أذلك، مصحح إلى: أدال.

نزلت لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ إِنْ تَتُبْ[١٣٩] عَلَيْهِمْ أَوْ تُعَذِّبْهُمْ فَإِنَّهُمْ ظَالِمُونَ [٣:١٢٨ – أو يتوب › إن تتب – يعذّبهم › تعذّبهم] وكيف لا يكون له[١٤٠] من الأمر شيء والله عزّ وجلّ يقول: مَا[١٤١] آتَاكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَٱنْتَهُوا [٥٩:٧] وقال عزّ وجلّ: مَنْ يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا [٤:٨٠] إِنْ عَلَيْكَ إِلَّا ٱلْبَلَاغُ [٤٢:٤٨].

١٢٦ وفي قوله لَقَدْ سَمِعَ ٱللهُ قَوْلَ ٱلَّذِينَ يَقُولُونَ إِنَّ ٱللهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ الآية [٣:١٨١ – قالوا › يقولون] قال: هم الذين يزعمون أنّ الإمام عليه السلام يحتاج منهم إلى ما يحملون ‹إليه›.[١٤٢]

١٢٧ وفي قوله يَا أَيُّهَا ٱلَّذِينَ آمَنُوا ٱصْبِرُوا وَصَابِرُوا وَرَابِطُوا[١٤٣] قال: اصبروا على الذنوب وصابروا على الفرائض ورابطوا على الأئمّة[١٤٤] وَٱتَّقُوا ٱللهَ[١٤٥] لَعَلَّكُمْ تُفْلِحُونَ [٣:٢٠٠] ثمّ قال: منّا المرابط[١٤٦] ومنهم المرابط.

١٢٨ البرقيّ،[١٤٧] عن غير واحد، عن عبد الصمد بن بشير،[١٤٨] عن أبي عبد الله عليه السلام أنّه قال: أتدرون مات النبيّ صلّى الله عليه وآله أم قُتل؟ إنّ الله يقول: أَفَإِنْ[١٤٩] مَاتَ أَوْ قُتِلَ [٣:١٤٤] فنسخ[١٥٠] الموتَ القتلُ، إنّهما سمّتاه[١٥١] فقتلتاه[١٥٢] وأبواهما شرّ مَن خلق الله.

١٢٩ عن بعض أصحابه، عن أبي عبد الله عليه السلام: وَنَحْنُ لَهُ مُسَلِّمُونَ [٣:٨٤ – مسلمون › مسلّمون] يعني لرسول الله صلّى الله عليه وآله.

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١٣٩ ل ت ب: تبت. ١٤٠ سقط من ل ت ب. ١٤١ في القرآن: وَمَا. ١٤٢ سقط من م ل ت ب؛ والنص عن ابن شهرآشوب. ١٤٣ سقط من م. ١٤٤ م: الكلمة غير واضحة. ١٤٥ ب: لله. ١٤٦ [منا المرابط]: ل: للمرابط؛ ت: يا للمرابط؛ ب: ما للمرابط. ١٤٧ ل: قال البرقي. ١٤٨ ت فوق الكلمة: كثير + كلاهما (؟) محمد. ١٤٩ ل: فإن. ١٥٠ ل: ننسخ. ١٥١ ل ب: تمناه؛ ت: تمنتاه، وتحت الكلمة: تمناه، مع علامة (خ)، وتحتها: سمتاه، مع علامة (ظ). ١٥٢ ل ب: فقتلناه.

عام فقال: رُوينا عن أبي عبد الله عليه السلام أنّه قال: لِلّهِ[118] عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلاً [٩٧:٣] فمن وجد[119] السبيل فقد وجب عليه الحجّ، وقال: مُد من الحجّ إذا وجد السبيل حجّ.

١٢٣ ابن[120] أبي عمير، عن أبي أيّوب الخرّاز،[121] عن زياد بن سوقة،[122] عن الحكم بن ‹عتيبة›،[123] عن أبي جعفر عليه السلام في قوله يَا مَرْيَمُ ٱقْنُتِي لِرَبِّكِ وَٱسْجُدِي شُكْرًا لِلّهِ[124] وَٱرْكَعِي[125] مَعَ ٱلرَّاكِعِينَ [٤٣:٣] وفي قوله مَا[126] كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ [٤٤:٣] في مريم عند ولادتها ‹بعيسى›[127] أيّهم يكفلها ويكفل ولدها إِذْ قَالَتِ ٱلْمَلَائِكَةُ...[128] إِنَّ ٱللّهَ يُبَشِّرُكِ الآية [٤٥:٣] ‹قلت›:[129] مَن لَدَيْهِمْ؟[130] قال: يعني بذلك بعض الملائكة،[131] أما تسمع الآية ‹وَكَفَّلَهَا›[132] زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا[133] ٱلْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا[134] قَالَ يَا مَرْيَمُ أَنَّى لَكِ هٰذَا قَالَتْ هُوَ مِنْ عِنْدِ ٱللّهِ [٣٧:٣].

١٢٤ محمّد بن جمهور، عن بعض أصحابنا، عن أبي عبد الله عليه السلام في قول الله جلّ ذكره إِنِّي رَافِعُكَ إِلَيَّ وَمُتَوَفِّيكَ[135] [٥٥:٣ – متوفّيك ورافعك إليّ › رافعك إليّ ومتوفّيك] هكذا نزلت.

١٢٥ وقال:[136] تلوت بين يدي أبي عبد الله عليه السلام هذه الآية لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ فقال: بلى والله، وشيء[137] وشيء، وهل[138] الأمر كلّه إلّا له صلّى الله عليه وآله، ولكنّها

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١١٨ في القرآن: وَلِلّهِ. ١١٩ م: وجب، وفوق الكلمة: كذا. ١٢٠ م: بن. ١٢١ م: الكلمة غير معجمة؛ ل ت: الخزاز. ١٢٢ م: شوقة. ١٢٣ م ل ت ب: عيينة. ١٢٤ ت: الله. ١٢٥ كذا في ف وهامش ل، مع علامة (ظ)؛ سقط من م ت ب. ١٢٦ في القرآن: وَمَا. ١٢٧ م ل ت ب: يعني؛ والنص عن العياشي. ١٢٨ في القرآن: يَامَرْيَمُ. ١٢٩ م ل ت ب: قال. ١٣٠ ل ت ب: لدنهم. ١٣١ م ل ت ب: + قلت. ١٣٢ م ل ت ب: فكفلها. ١٣٣ م: زكر. ١٣٤ م: رز. ١٣٥ كذا في ف؛ م ل ت ب: متوفيك. ١٣٦ ب: فقال. ١٣٧ سقط من ل ت ب. ١٣٨ ل ب: وهذا، وفوق الكلمة في ل: هل، مع علامة (ظ).

١١٩ عمر بن عبد العزيز، عن[٩٧] يونس بن ظبيان، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ لَنْ تَنَالُوا ٱلْبِرَّ[٩٨] حَتَّىٰ تُنْفِقُوا مَا[٩٩] تُحِبُّونَ [٣:٩٢ – ممّا › ما] هكذا اقرأها.[١٠٠]

١٢٠ هارون بن الجهم، عن الحسين بن خالد قال: قال أبو الحسن عليه السلام: كيف تقرأ هذه الآية يا أَيُّهَا ٱلَّذِينَ آمَنُوا ٱتَّقُوا ٱللّٰهَ[١٠١] حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا[١٠٢] وَأَنْتُمْ مُسلمُونَ؟[١٠٣] قلت: مُسْلِمُونَ،[١٠٤] قال: سبحان الله، يوقع[١٠٥] الله ‹عليهم›[١٠٦] اسم الإيمان ويسمّيهم[١٠٧] مؤمنين ثمّ يسمّيهم بالإسلام؟ والإيمان فوق الإسلام بدرجة، ‹قلت›:[١٠٨] هكذا يُقرأ[١٠٩] في قراءة زيد، قال: إنّما هي في قراءة[١١٠] عليّ عليه السلام، ‹وهو›[١١١] التنزيل الذي نزل به جبرئيل على محمّد صلّى الله عليه وآله إِلَّا وَأَنْتُمْ مُسَلِّمُونَ لِرَسُولِ ٱللّٰهِ وَٱلأَئِمَّةِ[١١٢] مِنْ بَعْدِهِ[١١٣] [٣:١٠٢].

١٢١ منصور بن العبّاس، عن عمرو[١١٤] بن سعيد، عن أبي عبيدة المدائنيّ، عن سليمان بن خالد قال: قلت للعبد الصالح عليه السلام: وَلِلّٰهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلاً قال: لله الحجّ على خلقه في كلّ عام من استطاع إليه سبيلاً، قلت: وَمَنْ كَفَرَ [٣:٩٧] قال: يا سليمان ليس من ترك الحجّ منهم فقد كفر ولكن من زعم أنّ هذا[١١٥] ليس هكذا فقد كفر.

١٢٢ عليّ بن مهزيار وسئل[١١٦] عمّا رواه أصحابنا أنّ الله أوجب الحجّ على أهل الجدة[١١٧] في كلّ

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٩٧ [عمر... عن]: سقط من ل ت ب. ٩٨ م: الخير. ٩٩ م: حتى بر؛ ت: حتى. ١٠٠ كذا في ف؛ م ل ت ب: قرأها. ١٠١ ب: لله. ١٠٢ سقط من ت. ١٠٣ في هامش ل ب: ماذا. ١٠٤ [قلت مسلمون]: كذا في هامش ل ب، وفي هامش ب + كذا في نسخة؛ سقط من م ت. ١٠٥ م ت ب: يرفع. ١٠٦ سقط من م ل ت ب؛ والنص عن العياشي. ١٠٧ ل: وسميتهم؛ ت: وسماهم؛ ب: وسميهم. ١٠٨ م ل ت ب: قال؛ والنص عن العياشي. ١٠٩ ت ب: نقرأ. ١١٠ سقط من م ت؛ ل: كتبت هذه الكلمة فوق (في). ١١١ ب وهامش ل: وهي؛ والنص عن العياشي. ١١٢ في هامش ل: والإمام. ١١٣ [‹وهو›... بعده]: كذا في ب وهامش ل؛ سقط من م ت. ١١٤ كذا في ك؛ م ل ت ب: عمر. ١١٥ ل ب: هكذا. ١١٦ كذا في ك؛ م: وسألته؛ ل: وسأل؛ ت ب: وسأله. ١١٧ ب: جده.

ولم يدركه؟[٧١] ثمّ قال: يا حبيب إنّ القرآن قد طُرح منه آي كثير ولم يُزَد فيه إلّا حروف[٧٢] أخطأت بها[٧٣] الكتّاب وتوهّمها[٧٤] الرجال، وهذا وَهْم فاقرأها[٧٥] وَإِذْ أَخَذَ ٱللَّهُ مِيثَاقَ أُمَمِ[٧٦] ٱلنَّبِيِّينَ لَمَآ آتَيْتُكُم[٧٧] مِنْ كِتَابٍ وَحِكْمَةٍ [٣:٨١] هكذا[٧٨] أنزلها[٧٩] الله يا حبيب.

١١٦ وفي حديث آخر عن محمّد بن جمهور وغيره، عن بعض أصحابنا، عن الصادقين[٨٠] عليهما[٨١] السلام في قوله جلّ وعزّ وَإِذْ أَخَذَ ٱللَّهُ مِيثَاقَ ٱلنَّبِيِّينَ لَمَآ آتَيْتُكُم مِنْ كِتَابٍ وَحِكْمَةٍ...[٨٢] لَتُؤْمِنُنَّ[٨٣] بِمُحَمَّدٍ صلّى الله عليه وآله وَلَتَنْصُرُنَّ[٨٤] عَلِيًّا صلوات الله عليه [٣:٨١ – به ولتنصرنّه › بمحمّد ولتنصرنّ عليًّا] ثمّ قال: ما نبّأ[٨٥] الله نبيًّا[٨٦] قطّ حتّى يُقرّ[٨٧] بمحمّد صلّى الله عليه وآله، وليُحشرُنَّ[٨٨] من لدن نوح إلى محمّد صلّى الله عليه وآله لأمير[٨٩] المؤمنين حتّى يقاتلوا[٩٠] بين يديه في الكرّة.

١١٧ وقد رُوي عنهم صلوات الله عليهم: ‹مِيثَاقَ›[٩١] أُمَمِ ٱلنَّبِيِّينَ عليهم السلام [٣:٨١].

١١٨ محمّد بن جمهور بإسناده، قال: تلوت هذه الآية بين يدي الصادق صلوات الله عليه[٩٢] ‹وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ ٱلنَّارِ فَأَنْقَذَكُمْ مِنْهَا›[٩٣] [٣:١٠٣] فقال: بنا[٩٤] والله أنقذكم منها فلا ‹تقذفوا›[٩٥] أنفسكم فيها بذنوبكم.[٩٦]

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٧١ [وكيف... يدركه]: سقط من ل ت ب. ٧٢ ت، ب فوق الكلمة: حرف. ٧٣ ل: به، مصحح إلى: بها؛ ت، ب فوق الكلمة: به. ٧٤ م ل: وتوهمتها. ٧٥ ل ت: فاقرأوها. ٧٦ م ت: أي. ٧٧ ت: أتيتم، وفوق الكلمة: آتيتكم، مع علامة (خ)؛ ب: اتيكم، وفي الهامش: أتيتم. ٧٨ ل ت ب: وهكذا. ٧٩ ل: أنزل، مصحح إلى: أنزلها؛ ت: أنزله؛ ب فوق الكلمة: أنزل. ٨٠ م ل ت وهامش ب: الصديقين. ٨١ م ل ت: عليهم. ٨٢ في القرآن: ثُمَّ جَآءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ. ٨٣ ل: لنؤمنن. ٨٤ ل: ولينصرن. ٨٥ م: بنا؛ ل: نبنا. ٨٦ م: بيتا. ٨٧ ل: يقرا. ٨٨ م: ولتحشرن. ٨٩ ل: الأمير؛ ب: إلى أمير. ٩٠ ل: تقاتلوا. ٩١ م ل ت ب: من. ٩٢ في هامش ب: في قوله عز وجل. ٩٣ ‹وَكُنْتُمْ... مِنْهَا›: سقط من م ل ت ب. ٩٤ ل: نبأ؛ ب: نيأ. ٩٥ م: تعتدوا. ٩٦ [والله... بذنوبكم]: سقط من ل ت ب، وفي هامش ت: هنا سقط، والكلمتان محاطتان.

١١٣ وعنه، عن ‹ابن›[٤٨] فضيل، عن أبي حمزة قال: قرأت على أبي جعفر عليه السلام كُلُّ نَفْسٍ ذَائِقَةُ ٱلْمَوْتِ قال: وَمَنْشُورَةٌ [٣:١٨٥] نزل بها جبرئيل عليه السلام على محمّد صلّى الله عليه وآله هكذا، إنّه ليس من أحد من هذه الأمّة[٤٩] إلّا وهو منشور،[٥٠] فأمّا المؤمنون فيُنشرون إلى قرّة[٥١] أعينهم وأمّا الفجّار فيُنشرون إلى خزي الله إيّاهم.

١١٤ محمّد بن عليّ، عن ابن[٥٢] ‹أسلم›،[٥٣] عن عليّ بن أبي حمزة، عن أبي بصير قال: قلت: كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ فقال[٥٤] أبو عبد الله عليه السلام: متى كانوا خير أمّة أُخرجت للناس؟ فقلت:[٥٥] لا أدري، فقال:[٥٦] إنّما نزلت هذه الآية على محمّد صلّى الله عليه وآله فيه[٥٧] وفي أوصيائه خاصّةً فقال: أَنْتُمْ خَيْرُ أَئِمَّةٍ[٥٨] أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنْكَرِ [٣:١١٠] ثمّ[٥٩] قال: نزل بها جبرئيل عليه السلام على محمّد صلّى الله عليه وآله هكذا، فما[٦٠] عنى[٦١] بها إلّا محمّدًا[٦٢] صلّى الله عليه وآله وأوصياءه صلوات الله عليهم.

١١٥ البرقيّ، عن ‹ابن›[٦٣] محبوب، عن[٦٤] هشام[٦٥] بن[٦٦] سالم، عن حبيب السجستانيّ،[٦٧] عن أبي جعفر عليه السلام قال: سألته عن قول الله عزّ وجلّ وَإِذْ[٦٨] أَخَذَ ٱللهُ مِيثَاقَ ٱلنَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ[٦٩] مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ فقال: كيف يؤمن ‹موسى بعيسى›[٧٠] وينصره ولم يدركه، وكيف يؤمن عيسى بمحمّد وينصره

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٤٨ سقط من م ل ت ب. ٤٩ م: الآية، مصحح إلى: الأمّة. ٥٠ م: منشر. ٥١ ت: قراة. ٥٢ م: بن. ٥٣ م ل ت ب: مسلم. ٥٤ ل: فقالوا، مصحح إلى: فقال؛ ت: فقا. ٥٥ [أبو عبد الله... فقلت]: سقط من ل. ٥٦ سقط من ل. ٥٧ سقط من ف. ٥٨ ت: أمة. ٥٩ سقط من م. ٦٠ م: وما. ٦١ م: أعنى. ٦٢ ل ب: محمد. ٦٣ م ل ت ب: إبراهيم بن. ٦٤ ت ب: + هاشم بن؛ [محبوب عن]: ل: هاشم بن. ٦٥ م: هاشم؛ ل: هنا يعود النص إلى ورقة ٥ آس ١٣؛ ت: هنا يعود النص إلى ورقة ٦ آس ١٢؛ ب: هنا يعود النص إلى ورقة ٥ آس ٨ (انظر فقرة ٧٦). ٦٦ ل ت ب: ابن. ٦٧ م: السنحياني (؟)، وفوق الكلمة: كذا؛ ت: + السيحاني (؟)، وفوق كلمة (السجستاني) علامة (ظ). ٦٨ م: وإذا. ٦٩ ل ت ب: + الله. ٧٠ ‹موسى بعيسى›: م ل ت ب: عيسى بموسى؛ والنص عن العياشي.

١٠٧ ‹بعض›[٣٢] أصحابنا، عن عمر[٣٣] بن عبد العزيز، عن الخيبري[٣٤] ويونس، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ وَمَنْ يَبْتَغِ[٣٥] غَيْرَ ٱلْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ قال: غَيْرَ ٱلتَّسْلِيمِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ[٣٦] [٣:٨٥].

١٠٨ حمّاد بن عيسى، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: وَيَتَّخِذَ[٣٧] مِنْكُمْ شَهِيدًا [٣:١٤٠ – شهداء › شهيدًا].

١٠٩ إسحاق بن إسماعيل، عنه:[٣٨] فَمَا جَزَاءُ مَنْ يَفْعَلُ ذٰلِكَ مِنْكُمْ وَمِنْ غَيْرِكُمْ إِلَّا خِزْيٌ فِي ٱلْحَيَاةِ ٱلدُّنْيَا [٢:٨٥] ‹...› قال: تمام النعمة دخول الجنّة.

١١٠ يعقوب بن يزيد، عن ابن[٣٩] أبي عمير، عمّن[٤٠] ذكره، عن أبي عبد الله عليه السلام في قول الله جلّ وعزّ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ مِنَ ٱلزَّكَاةِ يَوْمَ ٱلْقِيَامَةِ [٣:١٨٠].

١١١ أبو طالب، عن يونس، عن عليّ بن أبي[٤١] حمزة، عن سماعة بن مهران، عن أبي عبد الله عليه السلام: قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِٱلْبَيِّنَاتِ وَٱلزُّبُرِ[٤٢] فَلِمَ قَتَلْتُمُوهُمْ [٣:١٨٣ – وبالذى قلتم › والزبر].

١١٢ محمّد بن عليّ،[٤٣] عن محمّد بن[٤٤] سنان، عن عمّار بن مروان، عن منخّل،[٤٥] عن جابر، عن أبي جعفر[٤٦] عليه السلام قال:[٤٧] كُلُّ نَفْسٍ ذَائِقَةُ ٱلْمَوْتِ وَمَنْشُورَةٌ [٣:١٨٥].

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٣٢ م ل ت ب: وبعض. ٣٣ ت ب: عمرو، والواو محاطة في ت. ٣٤ كذا في هامش ت، مع علامة (ظ)؛ م ل ت ب: الحميري. ٣٥ م: يتبغ. ٣٦ [قال... منه]: سقط من ل ت ب. ٣٧ ل: وتخذ، مع نقطتين فوق الحرف الثاني وتحته؛ ب: وتتخذ. ٣٨ ف: عن أبي عبد الله عليه السلام قال، وفوق (قال) علامة (ظ). ٣٩ م: بن. ٤٠ م: عن من. ٤١ سقط من ب. ٤٢ م: والدين. ٤٣ [محمد بن علي]: سقط من ف. ٤٤ سقط من ت. ٤٥ م: الكلمة غير معجمة. ٤٦ ل ت ب: عبد الله. ٤٧ سقط من ت.

١٠٢ محمّد بن سنان، عن حمّاد بن عيسى، عن أبي بصير قال: قرأ[١٧] أبو عبد الله عليه السلام كُنتُمْ[١٨] خَيْرَ أَئِمَّةٍ[١٩] أُخْرِجَتْ لِلنَّاسِ [٣:١١٠ – أمّة › أئمّة].

١٠٣ محمّد بن عليّ، عن المفضّل ‹بن›[٢٠] صالح، ‹عن›[٢١] عليّ الجرميّ،[٢٢] وسيف، عن زرارة جميعًا، عن أبي عبد الله عليه السلام: لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ إِنْ تَتُبْ[٢٣] عَلَيْهِمْ أَوْ تُعَذِّبْهُمْ فَإِنَّهُمْ ظَالِمُونَ [٣:١٢٨ – أو يتوب › إن تتب – يعذّبهم › تعذّبهم].

١٠٤ محمّد بن سنان، عن أبي خالد القمّاط، عن حمران بن أعين قال: سمعت أبا جعفر[٢٤] عليه السلام يقرأ إِنَّ ٱللَّهَ ٱصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ وَآلَ مُحَمَّدٍ عَلَى ٱلْعَالَمِينَ [٣:٣٣] ثمّ قال:[٢٥] هكذا والله نزلت.

١٠٥ بعض أصحابنا أسنده[٢٦] إليهم صلوات الله عليهم: وَآلَ إِبْرَاهِيمَ وَآلَ مُحَمَّدٍ عَلَى ٱلْعَالَمِينَ [٣:٣٣ –عمران › محمّد] قلت: ‹إنّ›[٢٧] الناس يقرؤونها وَآلَ عِمْرَانَ قال: فقال: حرف مكان حرف.

١٠٦ عليّ بن الحكم، عن داود بن النعمان، عن أبي[٢٨] أيّوب الخرّاز[٢٩] قال: سمعني أبو عبد الله عليه السلام وأنا أقرأ إِنَّ ٱللَّهَ ٱصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى ٱلْعَالَمِينَ فقال: وَآلَ[٣٠] مُحَمَّدٍ [٣:٣٣] ‹كانت›[٣١] فيها فمحوها وتركوا ما سواها.

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١٧ ت: قواء. ١٨ كذا في ف؛ م ل ت ب: وكنتم؛ ت تحت الكلمة: أنتم، مع علامة (خ). ١٩ ت ب: أمة، وفوق الكلمة في ت: أئمة، مع علامة (ظ). ٢٠ م ل ت ب: عن. ٢١ م ل ت ب: بن. ٢٢ كذا في ف؛ م ل ت ب: الخزي. ٢٣ ل ت: تبت. ٢٤ ل ت ب: عبد الله. ٢٥ سقط من م. ٢٦ ب: بإسناده. ٢٧ سقط من م ل ت ب. ٢٨ ل: الكلمة مشطوبة. ٢٩ م: الحرام، مصحح إلى: الخراز؛ ل: الحرام، والحرفان الأخيران مشطوبان؛ ت: الحزام؛ ب: الجزام. ٣٠ ل: آل. ٣١ م ل ت ب: كان؛ والنص عن العياشي.

سورة آل عمران

٩٨ محمّد بن جمهور بإسناده، عن أبي عبد الله عليه السلام قال: تعرفون اسم[١] القائم في كتاب الله جلّ ذكره؟ قيل له: لا، قال: بلى، هو قوله جلّ وعزّ شَهِدَ ٱللَّهُ أَنَّهُۥ لَا إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُولُو[٢] ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ[٣] [١٨:٣].

٩٩ ابن[٤] أبي عمير، عن عمر بن أذينة،[٥] عن بريد[٦] بن معاوية العجليّ، عن أبي جعفر عليه السلام: مَا[٧] يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ[٨] ءَامَنَّا بِهِۦ [٧:٣] ‹...›.

١٠٠ محمّد بن سنان، عن حمّاد[٩] بن عيسى،[١٠] عن ربعيّ، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ ضُعَفَاءُ[١١] قلت: أَذِلَّةٌ، قال: أذلّة[١٢] وفيهم رسول الله صلّى الله عليه وآله؟ ولكن نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ ‹ضُعَفَاءُ›[١٣] [١٢٣:٣].

١٠١ ابن[١٤] أبي عمير، عن بعض أصحابه، عن فضيل بن يسار قال: قلت لأبي عبد الله عليه السلام: لَقَدْ*[١٤] نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ[١٥] وَأَنتُمْ أَذِلَّةٌ قال: ليس هكذا أنزلها الله، ما أذلّ الله رسوله،[١٦] إنّما أُنزلت وَأَنتُمْ قَلِيلٌ [١٢٣:٣].

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١ م ل: أنتم؛ ت: اسم، وفوق الكلمة: أنتم، مع علامة (خ). ٢ في القرآن: وَأُولُوا؛ م ل ت: وأولوا. ٣ ل ت ب: + لَا إِلَٰهَ إِلَّا هُوَ. ٤ م: بن. ٥ ب: أذنية. ٦ ل ب: يزيد. ٧ في القرآن: وَمَا. ٨ ل ب: يقول. ٩ م: + عن أبي عبد الله عليه السلام وحماد؛ [عن حماد]: ل ت ب: وحماد. ١٠ ل ب: عثمان. ١١ كذا في ف؛ م ل ت ب: ضعافا. ١٢ [قال أذلة]: سقط من ل ت ب. ١٣ م: ضعافا؛ [وأنتم ‹ضعفاء›]: سقط من ل ت ب. ١٤ م: بن. *١٤ في القرآن: وَلَقَدْ. ١٥ [ابن... ببدر]: سقط من ل ت ب. ١٦ ل: رسول؛ ت: رسول الله، وفوق الكلمة: محمد.

٩٧ صفوان، عن ابن[١٩٥] مسكان، عن أبي بصير، عن أحدهما في قوله عزّ وجلّ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِنْ تَرَكَ خَيْرًا[١٩٦] ٱلْوَصِيَّةُ لِلْوَالِدَيْنِ[١٩٧] وَٱلأَقْرَبِينَ [٢:١٨٠] قال: هي منسوخة، نسختها[١٩٨] آية[١٩٩] الفرائض التي فيها المواريث. وقوله عزّ وجلّ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ [٢:١٨١] يعني بذلك الوصيّة وقوله عزّ وجلّ فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا [٢:١٨٢] يعني إذا اعتدى في الوصيّة وزاد على الثلث. وقد جاء عنهم عليهم السلام أنّها ليست بمنسوخة وأنّ أصل[٢٠٠] الثلث إنّما جعله الله[٢٠١] للميّت، لأنّ البراء[٢٠٢] بن معرور[٢٠٣] مات بالمدينة[٢٠٤] قبل الهجرة فأوصى[٢٠٥] لرسول الله صلّى الله عليه وآله بثلث ماله وأن يُجعل[٢٠٦] وجهه إلى رسول الله صلّى الله عليه وآله وهو[٢٠٧] يومئذٍ بمكّة، فجرت السنّة. وقال الصادق عليه السلام: وهو حقّ فرضه الله عزّ وجلّ لصاحب هذا الأمر من الثلث، قيل له: كم هو؟ قال: أدناه ثلث ‹ثلث›[٢٠٨] المال والباقي فيما أحبّ الميّت.

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١٩٥ م: بن. ١٩٦ م: خير. ١٩٧ ت: للواللدين. ١٩٨ ت ب: نسخها. ١٩٩ [نسختها آية]: ل: بآية. ٢٠٠ ل ت ب: أهل. ٢٠١ سقط من ل ت ب. ٢٠٢ ل: براء. ٢٠٣ م ت ب: معروف؛ ل: معروف، مصحح إلى: معرور. ٢٠٤ م ل: + من. ٢٠٥ ل ت ب: وأوصى. ٢٠٦ سقط من ل. ٢٠٧ ل: هو. ٢٠٨ سقط من م ل ت ب.

٩٣ وفي قوله عزّ وجلّ[١٨٤] ‹ٱلَّذِينَ›[١٨٥] يَأْكُلُونَ ٱلرِّبَا لَا يَقُومُونَ يَوْمَ ٱلْقِيَامَةِ إِلَّا كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ ٱلشَّيْطَانُ مِنَ ٱلْمَسِّ [٢:٢٧٥].

٩٤ وفي قوله عزّ وجلّ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ أَوْ أَكْثَرُ مِنْ ذٰلِكَ [٢:٢٦١].

٩٥ وقال في آخر البقرة: كانت من الله عزّ وجلّ مشافهةً إلى نبيّه صلّى الله عليه وآله لم يكن بينهما[١٨٦] رسول.[١٨٧]

٩٦ ابن[١٨٨] سيف، عن أخيه، عن أبيه، عن عمرو بن[١٨٩] شمر، ‹عن›[١٩٠] جابر في قوله عزّ وجلّ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِم مَتَاعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ [٢:٢٤٠] مخرَجات، قال: هي منسوخة، نسخها[١٩١] قوله[١٩٢] عزّ وجلّ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا [٢:٢٣٤] ‹والأولى›[١٩٣] نسختها[١٩٤] آية المواريث.

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١٨٤ ب: + كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ [٢:٢٦١]. ١٨٥ م ل ت ب: والذين. ١٨٦ ل ت ب: منها. ١٨٧ ل ت ب: + الله. ١٨٨ م: بن. ١٨٩ م فوق الكلمة: كذا. ١٩٠ [شمر ‹عن›]: سقط من م ل ب؛ في هامش ت: شمر بن، مع علامة (ظ). ١٩١ م ب: نسختها. ١٩٢ ل: قول. ١٩٣ م ت ب: الأول؛ ل: لأول. ١٩٤ م: نسخها؛ ب: نسنختها.

٨٩ وفي قراءة ابن[١٦٣] أمّ عبد وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَلَٰكِن لَا يَشْعُرُونَ [٢:٩ – وما › ولكن لا] وَإِذَا[١٦٤] خَلَوْا بِشَيَاطِينِهِمْ [٢:١٤ – إلى شياطينهم › بشياطينهم] وقوله كُلَّمَا أُوتُوا فِيهَا بِرِزْقٍ قَالُوا هَٰذَا ٱلَّذِي[١٦٥] رُزِقْنَا مِن قَبْلُ [٢:٢٥ – رزقوا منها من ثمرة رزقًا › أوتوا فيها برزق] وَإِنَّ ٱللَّهَ خَلَقَ...[١٦٦] مَا فِي ٱلْأَرْضِ مِن شَيْءٍ ثُمَّ ٱسْتَوَىٰ إِلَى ٱلسَّمَاءِ فَسَوَّاهُنَّ [٢:٢٩ – هو الذي › وإنّ الله – جميعًا › من شيء] وَظَلَّلْنَا فَوْقَكُمُ ٱلْغَمَامَ [٢:٥٧ – عليكم › فوقكم] وَمِن بَقْلِهَا وَقِثَّائِهَا ‹وَثُومِهَا›[١٦٧] [٢:٦١ – وفومها › وثومها].

٩٠ وروى بعض العامّة في قوله فَمَا أَصْبَرَهُمْ عَلَى ٱلنَّارِ [٢:١٧٥] أنّه[١٦٨] يعني ‹بذلك›:[١٦٩] فما أصبرهم[١٧٠] على عمل يعلمون[١٧١] أنّه يدخلهم النار.

٩١ ورُوي عن أبي الحسن عليه السلام في قوله تعالى[١٧٢] وَعَلَى ٱلَّذِينَ يطوّقونه[١٧٣] فِدْيَةٌ طَعَامُ مِسْكِينٍ [٢:١٨٤ – يطيقونه › يطوقونه] قال: الشيخ الفاني والمعطوش والصبيّ الذي لا يقوى على السحور[١٧٤] يطعم[١٧٥] مسكينًا مكان[١٧٦] كلّ يوم.

٩٢ وفي قوله وَمَا يَذَّكَّرُ[١٧٧] إِلَّا أُولُو[١٧٨] ٱلْأَلْبَابِ[١٧٩] [٢:٢٦٩] قال: نَعَمْ[١٨٠] أولو[١٨١] الألباب شيعة[١٨٢] عليّ صلوات الله عليه وعليّ هو الباب.[١٨٣]

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١٦٣ كذا في هامش ل + أي ابن مسعود؛ م: بن. ١٦٤ م: فإذا. ١٦٥ م: لذي. ١٦٦ في القرآن: لَكُمْ. ١٦٧ م ل ت ب: وفومها. ١٦٨ م: ايه. ١٦٩ م ل ت ب: أو قال. ١٧٠ [على... أصبرهم]: مكرر في ل. ١٧١ م: الكلمة مشطوبة، وفوقها: يعملون؛ ل ب: يعملون؛ [عمل يعلمون]: ت: يعلمون، وفوق الكلمة: عمل يعملون (؟). ١٧٢ [في قوله تعالى]: كذا في ك؛ سقط من م ل ت ب. ١٧٣ ل ت ب: يطيقونه. ١٧٤ م ت: السجود؛ ب: الكلمة غير واضحة. ١٧٥ ل: ويطعم. ١٧٦ م: ماكان. ١٧٧ ت: بداية الكلمة محجوبة بلطخة. ١٧٨ في القرآن: أُولُوا؛ م: أولوا. ١٧٩ ت فوق الكلمة: الباب، مع علامة (ظ). ١٨٠ سقط من ل. ١٨١ م ت: أولوا. ١٨٢ م: سبعة. ١٨٣ ب: الألباب، ولعل (لأ) مشطوب.

٨٤ محمّد بن عليّ، عن أبي جميلة، عن زيد، عن أبي عبد الله عليه السلام في قول الله جلّ وعزّ يَحۡكُمُ بِهِۦ ‹ذُو›[١٤٥] عَدۡلٍ مِّنكُمۡ [٥:٩٥ – ذوا › ذو] يعني به الإمام.

٨٥ محمّد بن خالد، عن عمر بن يحيى القسريّ[١٤٦] وحمّاد بن عثمان، عن أبي عبد الله عليه السلام قال: رأيت في بيت له عند السقف مكتوبًا حول البيت آية الكرسيّ وفيها لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ[١٤٧] عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ [٢:٢٥٥] فقلت له: جُعلت فداك، في هذا الكتاب شيء لا أعرفه وليس هكذا نقرأها،[١٤٨] قال: هكذا فاقرأها فإنّها كما أُنزلت.

٨٦ وروى غيره، عن أبي عبد الله عليه السلام قال: كلّ سَمْك بيت جاوز سبع أذرع مسكون الشياطين[١٤٩] إلّا أن يُكتب فيه آية الكرسيّ، فإن كُتب لم تقربه[١٥٠] الشياطين.[١٥١]

٨٧ محمّد بن عليّ، عن ابن[١٥٢] سنان، عن عمّار[١٥٣] بن مروان، عن منخّل،[١٥٤] عن جابر[١٥٥] بن[١٥٦] يزيد،[١٥٧] عن أبي جعفر عليه السلام قال: نزل[١٥٨] جبرئيل عليه السلام بهذه الآية هكذا وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا[١٥٩] نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فِي عَلِيٍّ[١٦٠] فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ [٢:٢٣].

٨٨ وعن أبي الحسن الثالث عليه السلام أنّه[١٦١] قرأ[١٦٢] لَّيۡسَ ٱلۡبِرَّ أَن تُوَلُّواْ وُجُوهَكُمۡ قِبَلَ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ إلى قوله وَءَاتَى ٱلۡمَالَ عَلَىٰ حُبِّهِۦ [٢:١٧٧] قال: حبّ عليّ.

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١٤٥ م ل ب: ذوي؛ ت: ذوي، مصحح إلى: ذوا. ١٤٦ ل: التشري؛ ت: النثري، وفي الهامش: التستري؛ ب: التستري. ١٤٧ [وما في الأرض]: م: والأرض. ١٤٨ ل: تقراؤها. ١٤٩ سقط من م ل. ١٥٠ ل ت ب: يقربه. ١٥١ ل ت ب: الشيطان، وفوق الكلمة في ت: الشياطين، مع علامة (خ). ١٥٢ م: بن. ١٥٣ م ت: حماد؛ ل: حماد، مصحح إلى: عمار. ١٥٤ م ل: منحل؛ ت: منجل. ١٥٥ [عن جابر]: كذا في هامش ل، مع علامة (ظ) + كما في الكافي؛ سقط من م ت. ١٥٦ م فوق الكلمة: كذا؛ ت: عن. ١٥٧ [جابر بن يزيد]: ب: يزيد عن جابر في الكافي. ١٥٨ م: أنزل. ١٥٩ م: فيما. ١٦٠ [في علي]: كذا في هامش ل؛ سقط من ت ب. ١٦١ سقط من ل. ١٦٢ ت: قواء.

٧٩ أبان بن عثمان، عن عبد الحميد، عن ابن[١٣١] مسلم، عن أبي جعفر عليه السلام قال: كان[١٣٢] رسول الله صلّى الله عليه وآله يقرأ حَافِظُوا عَلَى ٱلصَّلَوَاتِ وَٱلصَّلَاةِ ٱلْوُسْطَى وَصَلَاةِ[١٣٣] ٱلْعَصْرِ وَقُومُوا لِلّٰهِ قَانِتِينَ [٢:٢٣٨].

٨٠ وبهذا الإسناد، عن أبي بصير، عن أبي عبد الله عليه السلام مثله.

٨١ محمّد بن عليّ، عن محمّد بن فضيل،[١٣٤] عن أبي حمزة، عن أبي جعفر[١٣٥] عليه السلام قال: نزل[١٣٦] جبرئيل عليه السلام بهذه الآية على محمّد صلّى الله عليه وآله هكذا فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ[١٣٧] قَوْلاً[١٣٨] غَيْرَ ٱلَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ رِجْزاً[١٣٩] [٢:٥٩].

٨٢ ابن[١٤٠] أبي عمير، عن منصور بن[١٤١] يونس، عن أبي عبد الله عليه السلام: لَهُ[١٤٢] مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ عَالِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ ٱلرَّحْمٰنُ ٱلرَّحِيمُ مَنْ ذَا ٱلَّذِي[١٤٣] يَشْفَعُ عِنْدَهُ [٢:٢٥٥].

٨٣ المنقريّ، عن جابر بن راشد، عن أبي عبد الله عليه السلام قال في آية الكرسيّ: عَالِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ[١٤٤] ٱلْعَزِيزُ ٱلْحَكِيمُ [٢:٢٥٥].

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١٣١ م: بن. ١٣٢ م ل ت: قال، وفوق الكلمة في ل: كان، مع علامة (ظ). ١٣٣ ب: والصلاة. ١٣٤ ل: فضيل، مصحح إلى: الفضيل؛ ب: الفضيل. ١٣٥ [أبي حمزة... جعفر]: ل ت ب: أبي عبد الله. ١٣٦ كذا في هامش ل، مع علامة (ظ). ١٣٧ كذا في هامش ل، مع علامة (ظ) + كما في تفسير العياشي وتقدم بسند آخر (انظر فقرة ٦٣)؛ سقط من م ت؛ ب: الكلمة مشطوبة + قَوْلاً غَيْرَ ٱلَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ كما في تفسير العياشي وتقدم (بياض بمقدار كلمتين). ١٣٨ م: فولا. ١٣٩ ت: وجزا. ١٤٠ م: بن. ١٤١ [منصور بن]: ل ب: صفوان عن. ١٤٢ سقط من ب. ١٤٣ م: لذي. ١٤٤ ب: الشهادة.

أبي عبد الله عليه السلام:[١١٥] وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا[١١٦] إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ [٢٤٠:٢] مخرَجات.

٧٤ حمّاد بن عيسى، عن بعض أصحابه، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ وَنَحْنُ[١١٧] لَهُ مُسْلِمُونَ [١٣٣:٢، ١٣٦] فقال: هي وَنَحْنُ لَهُ مُسَلِّمُونَ يعني ‹للنبيّ›[١١٨] صلّى الله عليه وآله وسلّم.

٧٥ سيف، عن عمرو بن شمر، عن جابر، عن أبي جعفر[١١٩] عليه السلام قال: هِيَ[١٢٠] مَوَاقِيتُ لِلنَّاسِ وَٱلْحَجِّ [١٨٩:٢] ‹...›.

٧٦ محمّد بن عليّ، عن عيسى بن عبد الله، عن أبيه، عن أبي جعفر عليه السلام: إِنَّ ٱللَّهَ ٱصْطَفَىٰ[١٢١] ...[١٢٢] ٱلدِّينَ[١٢٣] فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُسَلِّمُونَ لِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام [١٣٢:٢ – مسلمون › مسلّمون].

٧٧ يعقوب بن يزيد، عن ابن[١٢٤] أبي عمير، عمّن[١٢٥] ذكره، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَا[١٢٦] أَنزَلْنَا مِنَ ٱلْبَيِّنَاتِ وَٱلْهُدَىٰ[١٢٧] فِي عَلِيٍّ مِنۢ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي ٱلْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّاعِنُونَ [١٥٩:٢].

٧٨ عثمان، عن سماعة، عن أبي بصير قال: ‹قرأت›[١٢٨] عند أبي عبد الله عليه السلام فقلت: جِبْرِيلَ،[١٢٩] فقال: جَبْرَئِيلَ ‹جبرئيل›[١٣٠] [٩٧:٢، ٩٨].

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١١٥ ب: + في قول الله عز وجل. ١١٦ سقط من ل. ١١٧ م: نحن. ١١٨ م ل ت ب: النبي. ١١٩ في هامش ب: عبد الله. ١٢٠ سقط من ب. ١٢١ ل: ينقطع النص هنا (ورقة ٥آ س ١٣) ويستمر في ورقة ٨ب س ١٢؛ ت: ينقطع النص هنا (ورقة ٦آ س ١٢) ويستمر في ورقة ١٠آ س ١٧؛ ب: ينقطع النص هنا (ورقة ٥آ س ٨) ويستمر في ورقة ٨آ س ٣ (انظر فقرة ١١٥). ١٢٢ في القرآن: لَكُمُ. ١٢٣ ل ب: الذين. ١٢٤ م: بن. ١٢٥ م: عن من. ١٢٦ ب: بما. ١٢٧ كذا في ف وهامش ل؛ سقط من م ت ب. ١٢٨ م ل ت ب: ذكرت. ١٢٩ م: الكلمة غير معجمة، ولعلها: جبرئيل؛ ل ب: جبرئيل. ١٣٠ م: مرسل؛ سقط من ل ت ب.

٦٨ محمّد بن جمهور يرويه عنهم: حَافِظُوا عَلَى ٱلصَّلَوَاتِ[٩١] وَٱلصَّلَاةِ ٱلْوُسْطَى هي الظهر وهي وسط النهار، وكذلك[٩٢] سمعت ‹...› وَصَلَاةِ ٱلْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ [٢:٢٣٨] قال: راغبين.

٦٩ الحسين[٩٣] بن سيف،[٩٤] عن أخيه، عن أبيه، عن عبد الحميد، عن ابن[٩٥] مسلم، عن أبي جعفر عليه السلام أنّ رسول الله صلّى الله عليه وآله كان يقرأ وَٱلصَّلَاةِ ٱلْوُسْطَى وَصَلَاةِ ٱلْعَصْرِ [٢:٢٣٨].

٧٠ قال سيف: وحدّثني ابن مسلم، عن أبي جعفر[٩٦] عليه السلام مثله.

٧١ وحدّثني عبد الملك بن حسين،[٩٧] ‹عن أبي إسحاق›،[٩٨] عن ‹هبيرة›[٩٩] بن[١٠٠] ‹يريم›،[١٠١] عن ابن[١٠٢] عبّاس أنّه كان يقرأها[١٠٣] هكذا.[١٠٤]

٧٢ محمّد بن عليّ، عن عمرو بن عثمان، عن عبد الله بن حمّاد بن عبد الله، عن[١٠٥] عمر[١٠٦] بن يزيد قال: قرأت عند أبي عبد الله عليه السلام مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا [٢:١٠٦] فقال: إذا كان ينسخها[١٠٧] ‹ويأتي›[١٠٨] بمثلها[١٠٩] فلِمَ ينسخها؟ قلت: هكذا قال الله عزّ وجلّ، قال:[١١٠] ليس هكذا قال الله جلّ وعزّ،[١١١] قلت: كيف قال؟ قال: ليس فيها ألف ولا واو أيضًا، قال: نَأْتِ[١١٢] بِخَيْرٍ مِنْهَا مِثْلِهَا.

٧٣ ابن[١١٣] سيف، عن أخيه، عن أبيه، عن منصور بن حازم، عن عمر[١١٤] بن حنظلة، عن

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٩١ ل: الصلاة. ٩٢ م: ولذلك. ٩٣ م ل ت: الحسن، وفي هامش ت: الحسين، مع علامة (خ). ٩٤ ف: يوسف. ٩٥ م: بن. ٩٦ م: عبد الله. ٩٧ سقط من ل؛ ف: بياض بمقدار كلمة، وفوقه: كذا. ٩٨ ‹عن أبي إسحاق›: سقط من م ل ت ب. ٩٩ م ل ت ب: علي. ١٠٠ ت: ابن. ١٠١ م ل ت ب: مريم. ١٠٢ م: بن. ١٠٣ م: يقراوها. ١٠٤ ف: هذا. ١٠٥ م ت ب: بن، وفي هامش ب: عن. ١٠٦ ل ت ب: عمرو. ١٠٧ ت: ننسخها (؟). ١٠٨ م ل ت ب: ويأت. ١٠٩ ل ب: مثلها. ١١٠ ت ب: فقال. ١١١ [قال ليس... وعز]: سقط من ل. ١١٢ ل: يأت. ١١٣ م: بن. ١١٤ ب: عمرو.

ٱلَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا آلَ[٧٥] مُحَمَّدٍ حَقَّهُمْ رِجْزًا[٧٦] [٢:٥٩].

٦٤ وروى محمّد بن فضيل،[٧٧] عن أبي حمزة، عن أبي جعفر عليه السلام مثله.

٦٥ جعفر بن محمّد بن عبيد[٧٨] الله، عن محمّد بن ‹عيسى›[٧٩] القمّيّ، عن محمّد بن[٨٠] سليمان،[٨١] عن عبد الله بن سنان، عن أبي عبد الله عليه السلام في قوله جلّ وعزّ وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلُ كَلِمَاتٍ فِي مُحَمَّدٍ وَعَلِيٍّ وَٱلْحَسَنِ وَٱلْحُسَيْنِ[٨٢] وَٱلأَئِمَّةِ مِنْ ذُرِّيَّتِهِمْ فَنَسِيَ [٢٠:١١٥] قال: هكذا والله نزلت على محمّد عليه السلام.[٨٣]

٦٦ ابن[٨٤] سيف،[٨٥] عن أخيه، عن أبيه، عن أبي بكر بن محمّد قال: سمعت أبا عبد الله عليه السلام يقول:[٨٦] وَزُلْزِلُوا ثُمَّ زُلْزِلُوا حَتَّى يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ ٱللهِ[٨٧] [٢:٢١٤].

٦٧ صفوان، عن علاء،[٨٨] عن محمّد بن مسلم قال: قلت لأبي جعفر عليه السلام: ما الصلاة الوسطى؟ فتلا[٨٩] حَافِظُوا عَلَى ٱلصَّلَوَاتِ وَٱلصَّلَاةِ ٱلْوُسْطَى وَصَلَاةِ ٱلْعَصْرِ وَقُومُوا لِلّٰهِ قَانِتِينَ [٢:٢٣٨] ثمّ قال: الوسطى الظهر، وكذلك كان يقرأها[٩٠] رسول الله صلّى الله عليه وآله.

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٧٥ ت: الكلمة مشطوبة + آلك، وفوق الكلمة: كذا. ٧٦ في هامش ل: نصرا؛ ت: جزاء؛ في هامش ب: بقراءة. ٧٧ ل: فضيل، مصحح إلى: الفضيل. ٧٨ ل ت ب: عبد. ٧٩ م ل ت ب: موسى؛ والنص عن البصائر والكليني. ٨٠ [محمد بن]: سقط من م ل. ٨١ في هامش ت: عن سليمان، مع علامة (خ). ٨٢ [والحسن والحسين]: ب: والحسين والحسن. ٨٣ في هامش ل: ينبغي ذكر هذا الخبر في سورة طه. ٨٤ ت: عن؛ ب: ابن، وفي الهامش: عن. ٨٥ [ابن سيف]: ف: الحسين بن يوسف. ٨٦ ل: تقول. ٨٧ [متى نصر الله]: سقط من م. ٨٨ م ل: علي؛ ت فوق الكلمة: علي، مع علامة (خ). ٨٩ ل ب: أفلا، وفي ل فوق الكلمة: كذا؛ ت: افناد (؟)، وفي الهامش: تلا، مع علامة (خ)؛ ف: فقرأ، مع علامة (ظ). ٩٠ م: يقراوها.

٥٨ محمّد بن عليّ، عن ابن[٤٩] أسباط، عن عليّ بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ وَٱتَّبَعُوا[٥٠] مَا تَتْلُوا ٱلشَّيَاطِينُ فِي وَلَايَةِ ٱلشَّيَاطِينِ عَلَىٰ مُلْكِ سُلَيْمَانَ [٢:١٠٢].

٥٩ وبإسناده: سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ[٥١] آيَةٍ بَيِّنَةٍ[٥٢] فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ جَحَدَ[٥٣] وَمِنْهُمْ مَنْ أَقَرَّ[٥٤] وَمِنْهُمْ مَنْ بَدَّلَ[٥٥] وَمَنْ يُبَدِّلْ[٥٦] نِعْمَةَ ٱللَّهِ [٢:٢١١].

٦٠ وفي قراءة ابن[٥٧] مسعود سَيَقُولُ[٥٨] لَكَ ٱلسُّفَهَاءُ مِنَ ٱلنَّاسِ مَا رَدَّكُمْ عَنِ ٱلْقِبْلَةِ ٱلَّتِي كُنْتُمْ عَلَيْهَا [٢:١٤٢ – ولّاهم › ردّكم – قبلتهم › القبلة – كانوا › كنتم].

٦١ ابن[٥٩] سنان، عن ‹عمّار›،[٦٠] عن المنخّل،[٦١] عن جابر، عن أبي جعفر عليه السلام قال: نزل جبرئيل عليه السلام بهذه الآية هكذا ‹بِئْسَمَا›[٦٢] ٱشْتَرَوْا بِهِ[٦٣] أَنْفُسَهُمْ أَنْ يَكْفُرُوا[٦٤] بِمَا أَنْزَلَ...[٦٥] فِي عَلِيٍّ بَغْيًا[٦٦] [٢:٩٠].

٦٢ محمّد بن عليّ، عن ‹ابن›[٦٧] فضيل، عن أبي حمزة الثماليّ، عن أبي جعفر عليه السلام: إِنَّ ٱلَّذِينَ كَفَرُوا بِوَلَايَةِ[٦٨] عَلِيٍّ سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ[٦٩] أَمْ لَمْ تُنْذِرْهُمْ[٧٠] لَا يُؤْمِنُونَ [٢:٦].

٦٣ الحسين[٧١] بن سيف،[٧٢] عن أخيه، عن أبيه، عن زيد الشحّام،[٧٣] عن أبي جعفر عليه السلام[٧٤] قال: نزل جبرئيل بهذه الآية هكذا فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ قَوْلًا غَيْرَ

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[٤٩] م: بن. [٥٠] ت: بداية الكلمة محجوبة بلطخة. [٥١] سقط من ل ت ب. [٥٢] ل ت ب: مبينة. [٥٣] ل: جهد. [٥٤] ل: اقرأ. [٥٥] ب: بدله، وفوق الكلمة: بدل. [٥٦] ت وهامش ب: مبدل. [٥٧] م: بن. [٥٨] م: وسيقول [٥٩] م: بن. [٦٠] م: بن عباد؛ ل ت: ابن عباد؛ ب: ابن عهاد، وفي الهامش: عباد؛ والنص عن الكليني. [٦١] م: المنحل؛ ت: المنجل. [٦٢] م ل ت ب: بئس ما. [٦٣] م ل ت ب: + في. [٦٤] ل: تكفروا. [٦٥] في القرآن: ٱللَّهُ. [٦٦] ب وهامش ل: + هكذا. [٦٧] سقط من م ل ت ب؛ في هامش ل: محمد بن، مع علامة (ظ). [٦٨] م ل: ولاية. [٦٩] ت: أنذرتهم. [٧٠] ل ت ب: + فهم. [٧١] كذا في ب فوق الكلمة؛ م ل ت ب: الحسن. [٧٢] ف: يوسف. [٧٣] ب: + مثله قال وحدثني زيد الشحام. [٧٤] م: + مثله قال سيف وحدثني سيف (وفوق الكلمة: كذا) الشحام عن أبي جعفر عليه السلام؛ ت: + مثله (والكلمة مشطوبة) قال سيف وحدثني زيد الشحام عن أبي جعفر عليه السلام.

٥٢ ‹...› ‹وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ›[٣٧] [٢:٢٠٥] قال أبو عبد الله[٣٨] يروي[٣٩] تفسير ذلك: إنّ الحرث فاطمة والنسل الحسن والحسين صلوات الله عليهم أجمعين.

٥٣ وبإسناده، في قوله عزّ وجلّ وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ ٱللَّهُ فِي عَلِيٍّ قَالُوا نُؤْمِنُ[٤٠] بِمَا أُنْزِلَ عَلَيْنَا [٢:٩١].

٥٤ ابن[٤١] محبوب، عن محمّد بن سليمان الأزديّ، عن أبي الجارود، عن أبي إسحاق، عن أمير المؤمنين صلوات الله عليه وآله في قوله وَإِذَا تَوَلَّى سَعَى فِي ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ بِظُلْمِهِ وَسُوءِ سِيرَتِهِ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ [٢:٢٠٥].

٥٥ ابن[٤٢] أبي عمير، عن عليّ بن عطيّة، عن أبي العبّاس، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ وَزُلْزِلُوا ثُمَّ زُلْزِلُوا حَتَّى يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ ٱللَّهِ [٢:٢١٤].

٥٦ ابن[٤٣] أبي عمير، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: كره[٤٤] أن يُقرأ ‹جَبْرَئِلّ وَمِيكَائِلّ›[٤٥] عليهما السلام مشدّدة [٢:٩٨].

٥٧ ابن[٤٦] محبوب، عن ابن رئاب،[٤٧] عن حمران، عن أبي جعفر عليه السلام: وَٱلَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ ٱلطَّوَاغِيتُ[٤٨] يُخْرِجُونَهُمْ مِنَ ٱلنُّورِ إِلَى ٱلظُّلُمَاتِ [٢:٢٥٧ – الطاغوت › الطواغيت].

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٣٧ ‹ويهلك الحرث والنسل›: سقط من م ل ت ب. ٣٨ م ل ت ب: + عليه السلام؛ في هامش ت: كذا في النسخ ولا يبعد أنه مؤلف الكتاب فزيد الاسم من النساخ. ٣٩ ل ت ب: روى. ٤٠ م ت: أنؤمن. ٤١ م: بن. ٤٢ م: بن. ٤٣ م: بن. ٤٤ م: كرة. ٤٥ ‹جبرئل وميكائل›: م ل ت ب: جبرئيل وميكائيل. ٤٦ م: بن. ٤٧ [ابن رئاب]: م ت وهامش ب: زياد. ٤٨ كذا في ف، وفي هامش ل: + بدل، وفوقها علامة (ظ) + كما في الكافي؛ م ل ت ب: الطاغوت.

٤٨ سهل بن زياد، عن حمزة، عن إسماعيل، عن رجل، عن أبي عبد الله عليه السلام: وَمَا[١٩] يُحِيطُونَ مِنْ عِلْمِهِ مِنْ شَيْءٍ[٢٠] إِلَّا بِمَا شَاءَ وآخرها وَهُوَ[٢١] ٱلْعَلِيُّ ٱلْعَظِيمُ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ وآيتين بعدها[٢٢] وَصَلَّى ٱللَّهُ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ[٢٣] بَيْتِهِ [٢:٢٥٥ – ولا يحيطون بشيء من علمه › وما يحيطون من علمه من شيء].

٤٩ ورواه غير واحد: وَلَا يَحْفَظُونَ مِنْ عِلْمِهِ بِشَيْءٍ[٢٤] إِلَّا بِمَا شَاءَ [٢:٢٥٥ – يحيطون بشيء من علمه › يحفظون من علمه بشيء].

٥٠ ابن[٢٥] أبي ‹نجران›،[٢٦] عن عاصم بن حميد الحنّاط، عن أبي بصير، عن أبي[٢٧] جعفر عليه السلام في قول الله عزّ وجلّ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِنْ شَعَائِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ[٢٨] أَنْ يَطُوفَ بِهِمَا [٢:١٥٨] ‹أي لا حرج عليه أن يطوف بهما›.[٢٩]

٥١ محمّد بن عليّ، ‹عن ابن›[٣٠] سنان، عن عمّار بن مروان، عن ‹عثمان›[٣١] بن زيد،[٣٢] عن جابر[٣٣] الجعفيّ، عن أبي عبد الله عليه السلام قال: جَاءَكُمْ[٣٤] محمّد[٣٥] بِمَا لَا تَهْوَى أَنْفُسُكُمْ بولاية عليّ عليه السلام فَٱسْتَكْبَرْتُمْ فَفَرِيقًا من آل محمّد صلّى الله عليه وآله كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ[٣٦] [٢:٨٧ – استكبرتم › فاستكبرتم].

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١٩ ب: ولا. ٢٠ [من... شيء]: ب: من شيء من علمه. ٢١ كذا في ف؛ سقط من م ل ت ب. ٢٢ كذا في ف؛ م ل ت: بعدهما؛ ب: بعدها، وفوق الكلمة: بعدهما. ٢٣ [وعلى أهل]: م: وأهل، وفوق الواو: على؛ ت ب: وأهل. ٢٤ سقط من ل ت ب. ٢٥ م: بن. ٢٦ م ل ت: كرار؛ ب: كراز. ٢٧ سقط من ب. ٢٨ سقط من ل ب؛ ت: الكلمة محاطة. ٢٩ ‹أي... بهما›: سقط من م ل ت ب؛ والنص عن العياشي. ٣٠ ‹عن ابن›: م: وبن؛ ل ت: بن؛ ب: بن، ولعله مصحح إلى: عن. ٣١ م ل ت ب: علي. ٣٢ ب: يزيد، وفي الهامش: زيد. ٣٣ ت: + بن. ٣٤ م: حاكم. ٣٥ سقط من ل؛ في القرآن: رَسُولٌ. ٣٦ ل: يقتلون.

سورة البقرة

٤٤ عبد الله بن عاصم، عن بكر بن صالح، عمّن[١] أخبره، عن أبي عبد الله عليه السلام في قوله الٓمٓ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ [٢:١–٢] قال: هو عهد القائم لا ريب فيه.

٤٥ وفي قراءة ابن[٢] مسعود الٓمٓ تَنزِيلُ ٱلْكِتَٰبِ[٣] لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ [٢:١–٢ – ذلك الكتابُ › تنزيلُ الكتابِ].

٤٦ سهل بن زياد، عن حمزة بن عبيد،[٤] عن إسماعيل بن عبّاد ‹القصريّ›،[٥] عمّن[٦] ذكره، عن أبي عبد الله عليه السلام قال[٧] في آية[٨] الكرسيّ:[٩] لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ[١٠] وَمَا تَحْتَ ٱلثَّرَىٰ[١١] عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ذُو[١٢] ٱلْجَلَٰلِ وَٱلْإِكْرَامِ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ [٢:٢٥٥].

٤٧ محمّد بن ‹خالد›،[١٣] عن ابن[١٤] سنان، ‹عن أبي جرير›[١٥] القمّيّ،[١٦] عن أبي الحسن الرضا عليه السلام: لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَمَا تَحْتَ ٱلثَّرَىٰ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ مَن ذَا ٱلَّذِى[١٧] يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ [٢:٢٥٥] قال: من ذا الذي يدعو[١٨] إلّا أن يؤذن له.

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١ م: عن من. ٢ م: بن. ٣ ت: لكتاب. ٤ م: + الله، والكلمة مشطوبة. ٥ م: العصري؛ ل ب: البصري؛ ت: الحصري. ٦ م: عن من. ٧ سقط من م. ٨ [في آية]: ل ت ب: وآية. ٩ ل ت: + وآية، وفي هامش ت: أنه، مع علامة (ظ)؛ ب: + وآية، وفوق الكلمة: أنه. ١٠ [وما في الأرض]: ل: والأرض. ١١ ل ب: + وآية، وفوق الكلمة في ب: أنه؛ ت: + وأنه؛ [له... الثرى]: سقط من م. ١٢ م: ذوا. ١٣ م ل ت ب: جرير؛ والنص عن الكليني. ١٤ م: أبي. ١٥ ‹عن أبي جرير›: سقط من م ل ت ب؛ والنص عن الكليني. ١٦ ل: التيمي؛ ت ب: التميمي. ١٧ م: لذي. ١٨ م: يدعوا.

٤٠ ورُوي عن أبي الحسن الثالث عليه السلام أنّه قرأ ٱهْدِنَا ٱلصِّرَاطَ صراطك ٱلْمُسْتَقِيمَ صِرَاطَ مَنْ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ ٱلضَّالِّينَ[٣٥] [٦:١–٧ – الذين › من – ولا › وغير].

٤١ منصور، عن ابن[٣٦] قارن، عن جعفر بن بشير، عن أبان بن عثمان، عن بكير[٣٧] بن أعين قال: إذا قال الإمام: غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّالِّينَ [٧:١] قال الذين[٣٨] خلفه: اللّٰهمّ اهدنا صراطك المستقيم.

٤٢ أبو عليّ بن راشد قال: قرأت على الرجل فأخذها[٣٩] عليّ: ٱهْدِنَا[٤٠] صِرَاطَ ٱلْمُسْتَقِيمِ [٦:١ – الصراطَ المستقيمَ › صراطَ المستقيمِ].

٤٣ ورُوي عن بعضهم أنّه قال: من قرأ الحمد[٤١] في صلاته فعليه[٤٢] أن يقف بعد فراغه وعلى من خلفه أن يقولوا:[٤٣] الحمد لله ربّ العالمين.

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٣٥ [وروي... الضالين]: سقط من ل ت ب. ٣٦ م: بن. ٣٧ ل ت ب: بكر، وتحت الكلمة في ت: بكير، مع علامة (ظ). ٣٨ م ل: الذي. ٣٩ ل ت ب: فاحدها. ٤٠ ل ت: احدنا. ٤١ م ل ت ب: الجهر، وفوق الكلمة في م: كذا، وتحتها: الحمد، مع علامة (ظ). ٤٢ ل ت ب: عليه. ٤٣ ب: يقول.

٣٤ محمّد بن خالد، عن عليّ بن النعمان، عن داود بن فرقد ومعلّى بن خنيس أنّهما سمعا أبا عبد الله عليه السلام يقول: صِرَاطَ مَنْ أَنْعَمْتَ عَلَيْهِمْ[١٩] [١:٧ – الذين › من].

٣٥ حمّاد، عن حريز،[٢٠] عن فضيل،[٢١] عن أبي جعفر عليه السلام[٢٢] أنّه كان يقرأ صِرَاطَ مَنْ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ[٢٣] وَغَيْرِ ٱلضَّالِّينَ [١:٧ – الذين › من – ولا › وغير].

٣٦ ابن[٢٤] أبي عمير، عن ابن أذينة،[٢٥] عن فضيل بن يسار وزرارة، عن أحدهما في قوله غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ قال: النصارى وَغَيْرِ ٱلضَّالِّينَ [١:٧ – ولا › وغير] قال: الشكّاك.[٢٦]

٣٧ البرقيّ،[٢٧] عن عليّ بن النعمان، عن داود بن فرقد قال: سمعته[٢٨] ما لا[٢٩] أحصي وأنا أصلّي خلفه يقول: ٱهْدِنَا صِرَاطَ[٣٠] ٱلْمُسْتَقِيمِ [١:٦ – الصراطَ المستقيمَ › صراطَ المستقيمِ].

٣٨ وعنه، عن النضر بن سويد،[٣١] عن يحيى الحلبيّ، عن ابن[٣٢] مسكان، عن عبد الحميد الطائيّ، عن زرارة، عن أبي جعفر عليه السلام قال: سمعته يقول: صِرَاطَ مَنْ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ[٣٣] ٱلضَّالِّينَ [١:٧ – الذين › من – ولا › وغير].

٣٩ وعنه، عن حمّاد، عن ربعيّ وحريز، عن أبي عبد الله عليه السلام مثله.[٣٤]

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١٩ ل ت ب: + صراط الذين أنعمت عليهم. ٢٠ م: حرير؛ ب: جرير. ٢١ ل ب: فضل، وفوق الكلمة في ل: فضيل، مع علامة (ظ)؛ ت: فضل فضيل، والكلمة الثانية محاطة، وفوقها علامة (ظ). ٢٢ [عليه السلام]: مكرر في م. ٢٣ سقط من ت ب. ٢٤ م: وبن. ٢٥ ب: أذنية. ٢٦ ل ت ب: اليهود. ٢٧ ل ت: عن البرقي. ٢٨ م ل ت ب: + يقول. ٢٩ سقط من م. ٣٠ ل ت ب: الصراط. ٣١ [عن... سويد]: سقط من ل ت ب. ٣٢ م: بن. ٣٣ ل ت ب: ولا. ٣٤ [وعنه... مثله]: سقط من ل ت ب.

باب ما جاء في فاتحة الكتاب[١]

٣٢ ‹الخيبريّ›،[٢] عن[٣] ‹ابن›[٤] سيف، عن أخيه، عن أبيه، عن أبي بكر الحضرميّ قال: قال أبو عبد الله عليه السلام: إذا كانت لك حاجة فاقرأ المثاني وسورةً أخرى[٥] وصلّ ركعتين وادعُ،[٦] قلت: وما المثاني، جُعلت فداك؟[٧] قال: فاتحة الكتاب ٱلْحَمْدُ لِلّٰهِ رَبِّ ٱلْعَالَمِينَ [١:٢].

٣٣ صفوان، عن علاء، عن محمّد[٨] بن[٩] مسلم قال: سألت أبا عبد الله عليه السلام عن قول الله عزّ وجلّ وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ ٱلْمَثَانِي وَٱلْقُرْآنَ ٱلْعَظِيمَ [١٥:٨٧] قال: فاتحة الكتاب من كنوز الجنّة، وفيها بِسْمِ ٱللّٰهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ [١:١] الآية التي يقول الله جلّ وعزّ ‹فيها›:[١٠] وَإِذَا ذَكَرْتَ رَبَّكَ فِي ٱلْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا [١٧:٤٦] وٱلْحَمْدُ لِلّٰهِ رَبِّ ٱلْعَالَمِينَ [١:٢] دعوة أهل الجنّة حين شكروا الله حسن الثواب ومَالِكِ يَوْمِ ٱلدِّينِ [١:٤] قال جبرئيل عليه السلام: ما قالها[١١] مسلم قطّ إلّا صدّقه الله عزّ وجلّ وأهل السموات إِيَّاكَ نَعْبُدُ إخلاص العبادة[١٢] وَإِيَّاكَ نَسْتَعِينُ [١:٥] أفضل ما طلب به[١٣] العباد حوائجهم ٱهْدِنَا ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ[١٤] ‹صراط الأنبياء وهم›[١٥] الذين أنعم الله عليهم[١٦] غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ ‹اليهود›[١٧] وَلَا[١٨] ٱلضَّالِّينَ [١:٦–٧] النصارى.

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١ م: القرآن. ٢ م ل ت ب: الحميري. ٣ سقط من م ل. ٤ م: بن، وفوق الكلمة: كذا؛ سقط من ل ت ب. ٥ ب: الأحزاب. ٦ م ل: وادعوا، وفوق الكلمة في ل: الله؛ ت فوق الكلمة: علامة (ظ)، وفي الهامش: ودعوا، مع علامة (خ). ٧ [جعلت فداك]: سقط من ل ت ب. ٨ [عن محمد]: سقط من م. ٩ م فوق الكلمة: كذا. ١٠ سقط من م ل ت ب؛ والنص عن العياشي. ١١ ل: قال. ١٢ ل ت ب: العباد. ١٣ سقط من ل ت ب. ١٤ [أنعمت عليهم]: سقط من م. ١٥ ‹صراط الأنبياء وهم›: م ت ب: هم؛ والنص عن العياشي. ١٦ [‹صراط› ... عليهم]: سقط من ل. ١٧ سقط من م ل ت ب؛ والنص عن العياشي. ١٨ ل: وغير.

٣٠ عليّ[٤١] بن الحكم،[٤٢] عن محمّد بن فضيل، عن سعد بن عمر[٤٣] الجلّاب قال: سألت أبا عبد الله عليه السلام عن قول الله جلّ ذكره وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ ٱلْمَثَانِي وَٱلْقُرْآنَ ٱلْعَظِيمَ[٤٤] [١٥:٨٧] قال: هي فاتحة الكتاب، قلت: بسم الله الرحمن الرحيم منها؟ قال: هي أفضلها[٤٥] لفضلٍ[٤٦] منها.

٣١ حدّثني بعض الرواة من أصحابنا قال:[٤٧] من حقّ القلم على من أخذه إذا كتب أن يبدأ ببسم الله الرحمن الرحيم، ومن حقّ الله عزّ وجلّ[٤٨] على خلقه أن يُطاع[٤٩] فلا[٥٠] يُعصى ويُذكر فلا[٥١] يُنسى ويُشكر فلا[٥٢] يُكفر.[٥٣]

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٤١ م: عن. ٤٢ ل ب: حكم؛ [بن الحكم]: م: ابن الحكيم. ٤٣ ل: العمر؛ ت ب: المعمّر. ٤٤ [والقرآن العظيم]: سقط من م. ٤٥ سقط من م؛ ب: لفضلها. ٤٦ م: أفضل؛ ت: أفضل، وفوق الكلمة: لفضل، مع علامة (خ). ٤٧ ل ت ب: وقال. ٤٨ ل: هنا يعود النص إلى ورقة ٢آ س ١٥؛ ت: هنا يعود النص إلى ورقة ٢ب س٦؛ ب: هنا يعود النص إلى ورقة ٢ب س ٤ (انظر فقرة ١٠)؛ ل: + عز وجل (أي مكرر)؛ ت ب: + الله عز وجل (أي مكرر). ٤٩ ت: يطيع. ٥٠ ل ت ب: ولا. ٥١ ب: ولا. ٥٢ ب: ولا. ٥٣ م: + به.

٢٧ عليّ بن الحكم، عن داود بن النعمان، عن منصور بن حازم، عن أبي عبد الله عليه السلام قال: كان رسول الله صلّى الله عليه وآله إذا صلّى بالناس جهر ببسم[٢٦] الله الرحمن الرحيم ‹فتخلّف›[٢٧] من خلفه من المنافقين عن الصفوف[٢٨] فإذا جازها وأخذ[٢٩] في السورة عادوا إلى مواضعهم[٣٠] وقال[٣١] بعضهم لبعض: إنّه[٣٢] ليردّد اسم ربّه ترديداً، إنّه ليحبّ ربّه، فأنزل الله جلّ ذكره وَإِذَا ذَكَرْتَ رَبَّكَ فِي ٱلْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا [١٧:٤٦].

٢٨ يونس، عن عليّ بن عيسى،[٣٣] عن رجل، عن أبي عبد الله عليه السلام قال: سألته عن تفسير بسم الله الرحمن الرحيم فقال:[٣٤] الباء[٣٥] بهاء[٣٦] الله والسين سناء الله والميم ملك الله، والله إله كلّ شيء[٣٧] والرحمن بجميع خلقه والرحيم بالمؤمنين خاصّةً.

٢٩ القاسم بن يحيى، عن جدّه الحسن[٣٨] بن راشد، عن عبد الله[٣٩] بن سنان، عن أبي عبد الله عليه السلام مثله، إلّا أنّه قال: الميم مجد[٤٠] الله عزّ وجلّ.

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٢٦ ل ت: بسم. ٢٧ م ل ت ب: فيتخلف. ٢٨ [عن الصفوف]: سقط من ل ت ب. ٢٩ ل ت ب: وأبدأ. ٣٠ ب: موضعهم. ٣١ ل ت ب: فقال. ٣٢ م: أيه؛ سقط من ل. ٣٣ م: يحيى. ٣٤ ل ت ب: قال. ٣٥ م: البا. ٣٦ م: بها. ٣٧ [كل شيء]: ت: كلشيء. ٣٨ م ت ب: الحسين. ٣٩ [عبد الله]: ت فوق الكلمة: علي، مع علامة (خ). ٤٠ [الميم مجد]: ل ت ب: ألم يجد.

٢٣ سهل بن زياد، عمّن[١١] أخبره، عن أبي عبد الله عليه السلام قال: إذا أمّ الرجل قومًا جاء شيطان إلى الشيطان الذي هو قرين الإمام فيقول: هل ذكر الله، يعني هل قرأ بسم الله الرحمن الرحيم؟ فإن قال: نعم، هرب منه وإن قال: لا، ركب[١٢] عنق[١٣] الإمام ودلّى رجليه في صدره فلم يزل الشيطان إمام القوم حتّى يفرغوا من صلاتهم.

٢٤ البرقيّ، عن ابن[١٤] أبي[١٥] عمير، عن ابن[١٦] أذينة،[١٧] عن زرارة وفضيل، عن أحدهما قال في بسم الله الرحمن الرحيم: هي أحقّ ما جُهر به[١٨] وهي الآية التي قال الله عزّ وجلّ ‹فيها›:[١٩] وَإِذَا ذَكَرْتَ رَبَّكَ فِي ٱلْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا [١٧:٤٦] قال: كان المشركون[٢٠] يستمعون إلى قراءة رسول الله صلّى الله عليه وآله فإذا بدأ فقرأها وردّدها ينفرون ويذهبون فإذا فرغ منها عادوا يستمعون.

٢٥ محمّد بن عليّ، عن[٢١] عيسى بن عبد الله، عن أبيه، عن جدّه، عن عليّ بن أبي طالب[٢٢] صلوات الله عليه قال: بلغه أنّ أناسًا يتركون بسم الله الرحمن الرحيم فقال: هي آية من كتاب الله عزّ وجلّ أنساهم إيّاها الشيطان.

٢٦ عليّ بن الحكم، عن صفوان الجمّال قال: صلّيت خلف أبي عبد الله عليه السلام ما لا أحصي، فإذا كانت صلاة[٢٣] ممّا لا يُجهر فيها جهر[٢٤] ببسم[٢٥] الله الرحمن الرحيم ثمّ أخفى ما بقي.

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١١ م: عن من. ١٢ ل ب: فركب؛ ت: فرك. ١٣ ل ت: عنقه، وفوق الكلمة في ت: عنق، مع علامة (ظ). ١٤ سقط من م. ١٥ م فوق الكلمة: بن، والكلمة مشطوبة، وتحتها: كذا. ١٦ م: + أبي، وفوق الكلمة: كذا؛ ل: أبي، والكلمة مشطوبة؛ ت: + أبي. ١٧ في هامش ت: ابن أبي أذينة، مع علامة (خ)؛ ب: أذنية. ١٨ م: بها. ١٩ سقط من م ل ت ب؛ قارن فقرة ٣٣. ٢٠ ب: المشتركون. ٢١ ت ب: بن. ٢٢ [بن أبي طالب]: سقط من م. ٢٣ ل ت ب: + كذا. ٢٤ م: جهد. ٢٥ ل ت: بسم.

باب ما جاء في بسم الله الرحمن الرحيم

١٨ محمّد بن خلف، عن عليّ بن الحكم، عن صفوان الجمّال قال: قال أبو عبد الله عليه السلام: ما أنزل الله عزّ وجلّ من السماء[١] كتابًا إلّا وفاتحته بسم الله الرحمن الرحيم، وإنّما[٢] كان يُعرف انقضاء السورة بنزول بسم الله الرحمن الرحيم وابتداء[٣] أخرى.

١٩ عبيد الله بن أبي عبد الله في إسناد له، عن أبي عبد الله عليه السلام قال: ما نزل[٤] كتاب[٥] من السماء إلّا وفاتحته بسم الله الرحمن الرحيم إلّا والرحمن ممدودة.

٢٠ ورُوي عن غيره، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ ٱلْمَثَانِي وَٱلْقُرْآنَ ٱلْعَظِيمَ [١٥:٨٧] بسم الله الرحمن الرحيم هو اسم الله الأكبر، والسبع المثاني أمّ الكتاب يثنّى[٦] بها في كلّ صلاة.

٢١ محمّد بن عليّ، عن محمّد بن الفضيل[٧] الأزديّ، عن أبي حمزة الثماليّ،[٨] عن أبي جعفر عليه السلام قال: سرقوا[٩] أكرم آية في كتاب الله: بسم الله الرحمن الرحيم.

٢٢ وبإسناده، قال: كان رسول الله صلّى الله عليه وآله يجهر ببسم الله الرحمن الرحيم يرفع بها صوته فإذا سمعها المشركون ولّوا مدبرين فأنزل الله جلّ ذكره وَإِذَا ذَكَرْتَ رَبَّكَ فِي ٱلْقُرْآنِ[١٠] وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا [١٧:٤٦].

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١ [من السماء]: سقط من ل ت ب. ٢ ب: إنما. ٣ م: وابتدى. ٤ ت ب: نزلت. ٥ م ت ب: كتابًا. ٦ ت: + به، والكلمة محاطة. ٧ ت ب: الفضل. ٨ [عن أبي حمزة الثمالي]: سقط من ل ت ب. ٩ م: شرفوا. ١٠ [في القرآن]: سقط من ب.

١٣ وعنه قال: ما جرت ‹المواسي›[٥٣] على[٥٤] رجل من قريش إلّا وقد نزل فيه آية من[٥٥] كتاب الله عزّ وجلّ تهديه[٥٦] إلى الضياء[٥٧] أو تسوقه[٥٨] إلى النار.

١٤ حمّاد بن عيسى، عن إبراهيم بن ‹عمر›[٥٩] قال: قال أبو عبد الله عليه السلام: إنّ القرآن فيه خبر ما مضى وما يحدث وما كان[٦٠] وما هو كائن وكانت فيه[٦١] أسماء رجال فأُلقيت.

١٥ عليّ بن النعمان،[٦٢] عن عبد الله بن مسكان ‹...› عن أبي جعفر عليه السلام أنّه قال: لولا أنّه زيد في القرآن ونُقص ‹منه›[٦٣] ما خفي حقّنا على ذي حجًى، ولو قد قام قائمنا[٦٤] فنطق صدّقه القرآن.

١٦ عليّ بن الحكم،[٦٥] عن هشام بن سالم قال: قال أبو عبد الله عليه السلام: القرآن الذي جاء به جبرئيل[٦٦] عليه السلام إلى محمّد صلّى الله عليه وآله ‹سبعة عشر›[٦٧] ألف آية.

١٧ ابن[٦٨] فضّال، عن داود بن ‹أبي يزيد›،[٦٩] عن بريد،[٧٠] عن أبي عبد الله عليه السلام قال: نزل القرآن في سبعة بأسمائهم فمحت قريش ستّةً وتركت أبا لهب.

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٥٣ م ل ت ب: الموسى. ٥٤ ت ب: + رأس. ٥٥ ل: في. ٥٦ ل ت ب: يهديه. ٥٧ ل ت ب: حساب. ٥٨ ت ب: يسوقه. ٥٩ م ل ت ب: عمير النخعي. ٦٠ [وما كان]: ت: الكلمتان محاطتان. ٦١ سقط من ل ت ب. ٦٢ م ل ت ب: + عن أبيه. ٦٣ سقط من م ل ت ب؛ والنص عن العياشي. ٦٤ ل: قائما. ٦٥ ل ت ب: حكم. ٦٦ م: جبريل. ٦٧ ‹سبعة عشر›: م ل ت: عشرة، وفي هامش ل: ثمانية، مع علامة (ظ) + سبعة كما في الكافي؛ ب: ثمانية عشرة (كذا). ٦٨ م: بن. ٦٩ ‹أبي يزيد›: م ل ت ب: زيد. ٧٠ كذا في ف؛ م: بريد، مصحح إلى: يزيد؛ ل ت ب: يزيد.

٨ سيف، عن أبي بكر بن محمّد قال: سمعت أبا عبد الله عليه السلام يقول: لو[٣٩] قُرِئ القرآن على ما أُنزل ما اختلف فيه اثنان.[٤٠]

٩ سيف، عن غير واحد، عن أبي عبد الله عليه السلام أنّه قال: لو تُرِك القرآن كما أُنزل لأُلفينا[٤١] فيه مسمَّين كما سُمّي من كان قبلنا.

١٠ الحسين بن سيف، عن أخيه، عن أبيه، عن أبي[٤٢] بكر بن الربيع الأسديّ، عن الحسن[٤٣] الصيقل قال: قلت لأبي عبد الله عليه السلام: على كم حرف نزل القرآن؟ فقال: على حرف واحد، قلت: من[٤٤] أين جاء هذا[٤٥] الاختلاف؟ قال:[٤٦] من قبل الرواة، إنّ القرآن كان مكتوبًا في الجريد والأدم وكان الناس يأتون[٤٧] فيأخذون منه.

١١ وعنه، عن الحسين، عن أخيه، عن أبيه، عن أبي حمزة الثماليّ، عن أبي جعفر عليه السلام قال: نزل القرآن أرباعًا، ربعًا في عدوّنا وربعًا فينا وربعًا[٤٨] سنن وأمثال وربعًا[٤٩] فرائض وأحكام، ولنا أهل البيت فضائل القرآن.[٥٠]

١٢ محمّد بن جمهور، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: إنّ القرآن نزل آيةً فينا وآيةً في عدوّنا فمن أحبّ أن يعلم ذلك فليقرأ سورة محمّد صلّى الله عليه وآله[٥١] ‹فإنّها›[٥٢] آية فينا وآية في عدوّنا.

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٣٩ سقط من ب. ٤٠ كذا في ف وهامش ل، مع علامة (ظ)؛ ل: ايتان، مصحح إلى: اثنان. ٤١ ت: لالقينا (والكلمة محاطة) + لألقيننا؛ ب: لألفيتنا. ٤٢ سقط من ل ت ب. ٤٣ ب: الحسين. ٤٤ ل: ينقطع النص هنا (ورقة ٢آس ١٥) ويستمر في ورقة ٧آس ٢؛ ت: ينقطع النص هنا (ورقة ٢ب س ٦) ويستمر في ورقة ٨آس ٨؛ ب: ينقطع النص هنا (ورقة ٢ب س ٤) ويستمر في ورقة ٦ب س ٥ (انظر فقرة ٣١). ٤٥ [جاء هذا]: م: جاهد. ٤٦ ل ت: فقال؛ ب: فقال جاء. ٤٧ ل: تأتون. ٤٨ ل ت ب: + في. ٤٩ م ل ت ب: + فيه. ٥٠ ت: قرآن. ٥١ م ل ت ب: + والذين كفروا. ٥٢ م ل ت ب: فإنه.

٤ وعنه، عن محمّد بن عيسى، عن عبد الله بن إبراهيم المدنيّ، عن الحكم بن ‹عتيبة›[٢١] قال: قال أبو عبد الله عليه السلام لرجل من أهل الكوفة وسأله عن شيء: لو رأيتك بالمدينة لأريتك أثر جبرئيل عليه السلام في دورنا ونزوله على جدّي صلّى الله عليه وآله بالوحي والقرآن والعلم؛ ‹فيستسقي الناس العلم›[٢٢] من عندنا، أفيُهدَون[٢٣] هم وضللنا نحن؟

٥ وعنه قال: حدّثنا ‹الخيبريّ›،[٢٤] عن[٢٥] الحسين بن[٢٦] سيف بن عميرة،[٢٧] عن أخيه، عن أبيه سيف بن عميرة النخعيّ، عن يحيى بن صالح، عن أبي بصير،[٢٨] عن أبي جعفر عليه السلام قال: قلت له: ‹يقول›[٢٩] الناس: نزل القرآن على سبعة أحرف، فقال: واحد من عند واحد.

٦ وبإسناده، عن زرارة بن أعين قال: سأل سائل[٣٠] أبا عبد الله عليه السلام عن رواية الناس في القرآن: نزل على سبعة أحرف فقال: كذب[٣١] الناس في[٣٢] رواياتهم،[٣٣] بل هو حرف واحد من عند واحد نزل به ملك واحد[٣٤] على ‹نبيّ›[٣٥] واحد.

٧ سيف، عن[٣٦] جميل بن[٣٧] درّاج، عن زرارة، عن أبي جعفر عليه السلام قال: إنّ القرآن لواحد نزل من عند واحد ولكن[٣٨] الاختلاف يجيء من قبل الرواة.

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٢١ م ل ت ب: عيينة. ٢٢ ‹فيستسقي الناس العلم›: م: ويستشف؛ ل ب: فيتنشف؛ ت: فيتشف؛ والنص عن العياشي. ٢٣ م: فيهتدوا؛ ب: أفهيدون. ٢٤ م ل ب: الحميري؛ ت: لعميري. ٢٥ م: بن، وفوق الكلمة: كذا. ٢٦ [الحسين بن]: سقط من م ت. ٢٧ ل: العميرة؛ [بن عميرة]: ت ب: العميرة. ٢٨ ل ت ب: نصر. ٢٩ م ل ت ب: قول. ٣٠ [سأل سائل]: م: سأل، مصحح إلى: سألت. ٣١ كذا في ت فوق الكلمة، مع علامة (ظ)؛ م ل ت: كذبوا. ٣٢ [القرآن... في]: سقط من ب. ٣٣ م: رواية، والتاء المربوطة مشطوبة + ياتهم. ٣٤ [ملك واحد]: ل ت ب: الملائكة. ٣٥ م: بني (؟)؛ سقط من ل ت ب. ٣٦ م: بن، وفوق الكلمة: كذا؛ ت: الكلمة محاطة، وفوقها علامة (ظ)، وتحتها: بن. ٣٧ ل: عن. ٣٨ ل ت ب: لكن.

بسم الله الرحمن الرحيم[١]

١ أبو عبد الله أحمد بن محمّد السيّاريّ قال: حدّثنا[٢] البرقيّ وغيره، عن ابن[٣] أبي عمير وصفوان بن يحيى وأحمد بن محمّد بن أبي نصر، عن جميل بن درّاج، عن زرارة، عن أبي جعفر عليه السلام قال:[٤] القرآن واحد نزل من عند ربّ[٥] واحد على[٦] نبيّ[٧] واحد ولكن الاختلاف يجيء من قبل الرواة.[٨]

٢ البرقيّ وغيره، عن حمّاد بن عيسى، عن جابر بن يزيد[٩] قال: قيل لأبي عبد الله عليه السلام: إنّ الناس يقولون إنّ القرآن نزل[١٠] على سبعة أحرف، فقال: كذبوا، نزل حرف واحد من عند ربّ[١١] واحد ‹على›[١٢] نبيّ[١٣] واحد.

٣ وعنه، عن محمّد بن سليمان، عن ‹هارون›[١٤] بن[١٥] الجهم، عن محمّد بن مسلم قال: تلا[١٦] أبو جعفر عليه السلام بين يديّ آيات من كتاب الله جلّ ثناؤه فقلت له:[١٧] جُعلت[١٨] فداك، إنّا لا نقرأها هكذا، فقال: صدقت، نقرأه والله كما نزل به جبرئيل عليه السلام على محمّد صلّى الله عليه وآله، إنّما[١٩] يعرف القرآن[٢٠] من خوطب به.

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١ م: + الملك الحق المبين. ٢ ل: حدثني؛ ت فوق الكلمة: ثني، مع علامتي (خ ل). ٣ م: بن. ٤ م: + للقرآن قال. ٥ سقط من م. ٦ ل ب: إلى؛ في هامش ت: إلى، مع علامة (خ). ٧ سقط من م. ٨ ب: الروات. ٩ كذا في ف فوق الكلمة، مع علامة (ظ)؛ م ل ب: عبد الله؛ ت: عبد الله، وفوق الكلمة: كذا. ١٠ كذا في ف؛ سقط من م ل ت ب. ١١ [عند رب]: م: باب. ١٢ م ل ت ب: إلى. ١٣ سقط من م. ١٤ م ل ت ب: مروان. ١٥ ل: علامة (ظ) فوق الكلمة؛ ت: كتبت هذه الكلمة فوق (الجهم)، مع علامة (ظ). ١٦ ل ت: قال، وفوق الكلمة: قرأ، مع علامة (ظ)؛ ب: قال. ١٧ ت: الكلمة محجوبة بلطخة. ١٨ [له جعلت]: ل: جعلت له. ١٩ ل ت ب: ما. ٢٠ م: لقرآن؛ ل ت ب: + إلا.

محتويات كتاب القراءات

كتاب القراءات

أو

التنزيل والتحريف

تأليف

أبي عبد الله أحمد بن محمد السياري

حقّقه وقدّم له

أيتان كولبرغ ومحمد علي أمير معزي

TUTA SUB AEGIDE PALLAS · 1683 ·

بريل

الناشر

دار بريل للنشر في ليدن وبوسطن

سنة ٢٠٠٩